

# THE SUNLIT PATH

15 AUGUST, 2009

---

SRI AUROBINDO CHAIR OF INTERNAL STUDIES  
SARDAR PATEL UNIVERSITY  
VALLABH VIDYANAGAR  
GUJARAT

Volume 1

Issue 1



In this issue:

Sri Aurobindo's Message on 15<sup>th</sup> August, 1947

True and Living Education

Psychic Education

## Editorial

Friends,

Commensurate with the vision and the mission of Sri Aurobindo Chair of Integral Studies, the August 15, 2009 issue of "The Sunlit Path", along with its print version of the e magazine are being released today. It is an endeavor to provide to the academic fraternity, a collection of inspiring writings on various aspects of Integral Studies.

It is sincerely hoped that its contents will lead its readers towards an illumined approach in pursuance of higher studies and help them on the path of attaining integral perfection.

The present issue contains Sri Aurobindo's Message of 15<sup>th</sup> August, 1947. The message is as relevant today as it was 62 years ago.

"True and Living Education", a compilation from the writings of Sri Aurobindo is a very enlightening elaboration of the true purpose of education. The compilation from the writings of The Mother on "The Psychic Education" provides light on the path of discovering one's true self.

A growing light on the path of human development is definitely visible. The field of education provides undoubtedly the most valuable opportunity to work out in every detail the foundations of a transforming race.

15 August 2009

Dr. Bhalendu Vaishnav

15 August, 2009

The Sunlit Path

Vol.1, Issue 1

## SRI AUROBINDO'S MESSAGE

15th AUGUST, 1947

How to bring about the needed cohesion and faith in the country?

By following Sri Aurobindo's teachings. His Independence Day message on August 15<sup>th</sup>, 1947 needs to be read and reread and its significance explained to millions of his compatriots. India needs the conviction and faith of Sri Aurobindo.

The Mother

**August 15th, 1947** is the birthday of free India. It marks for her the end of an old era, the beginning of a new age. But we can also make it by our life and acts as a free nation an important date in a new age opening for the whole world, for the political, social, cultural and spiritual future of humanity.

August 15th is my own birthday and it is naturally gratifying to me that it should have assumed this vast significance. I take this coincidence, not as a fortuitous accident, but as the sanction and seal of the Divine Force that guides my steps on the work with which I began life, the beginning of its full fruition. Indeed, on this day I can watch almost all the world-movements which I hoped to see fulfilled in my lifetime, though then they looked like impracticable dreams, arriving at fruition or on their way to achievement. In all these movements free India may well play a large part and take a leading position.

The first of these dreams was a revolutionary movement which would create a free and united India. India today is free but she has not achieved unity. At one moment it almost seemed as if in the very act of liberation she would fall back into the chaos of separate States which preceded the British conquest. But fortunately it now seems probable that this danger will be averted and a large and powerful, though not yet a complete union will be established. Also, the wisely drastic policy of the Constituent Assembly has made it probable that the problem of the depressed classes will be solved without schism or fissure.

But the old communal division into Hindus and Muslims seems now to have hardened into a permanent political division of the country. It is to be hoped that this settled fact will not be accepted as settled for ever or as anything more than a temporary expedient. For if it lasts, India may be seriously weakened, even crippled: civil strife may remain always possible, possible even a new invasion and foreign conquest. India's internal development and prosperity may be impeded, her position among the nations weakened, her destiny impaired or even frustrated. This must not be; the partition must go. Let us hope that that may come about naturally, by an increasing recognition of the necessity practice of common action and the creation of means for that purpose. In this way unity may finally come about under whatever form—the exact form may have a pragmatic but not a fundamental importance. But by whatever means, in whatever way, the division must go; unity must and will be achieved, for it is necessary for the greatness of India's future.

Another dream was for the resurgence and liberation of the peoples of Asia and her return to her great role in the progress of human civilisation. Asia has arisen; large parts are now quite free or are at this moment being liberated: its other still subject or partly subject parts are moving through whatever struggles towards freedom. Only a little has to be done and that will be done today or tomorrow. There India has her part to play and has begun to play it with an energy and ability which already indicate the measure of her possibilities and the place she can take in the council of the nations.

The third dream was a world-union forming the outer basis of a fairer, brighter and nobler life for all mankind. That unification of the human world is under way; there is an imperfect initiation organised but struggling against tremendous difficulties. But the momentum is there and it must inevitably increase and conquer. Here too India has begun to play a prominent part and, if she can develop that larger statesmanship which is not limited by the present facts and immediate possibilities but looks into the future and brings it nearer, her presence may make all the difference between a slow and timid and a bold and swift development. A catastrophe may intervene and interrupt or destroy what is being done, but even then the final result is sure. For unification is a necessity of Nature, an inevitable movement. Its necessity for the nations is also clear, for without it the freedom of the small nations may be at any moment in peril and the life even of the large and powerful nations insecure. The unification is therefore to the interests of all, and only human imbecility and stupid selfishness can prevent it; but these cannot stand for ever against the necessity of Nature and the Divine Will. But an outward basis is not enough; there must grow up an international spirit and outlook, international forms and institutions must appear, perhaps such developments as dual or multilateral citizenship, willed interchange or voluntary fusion of cultures. Nationalism will have fulfilled itself and lost its militancy and would no longer find these things incompatible with self-preservation and the integrality of its outlook. A new spirit of oneness will take hold of the human race.

Another dream, the spiritual gift of India to the world has already begun. India's spirituality is entering Europe and America in an ever increasing measure. That movement will grow; amid the disasters of the time more and more eyes are turning towards her with hope and there is even an increasing resort not only to her teachings, but to her psychic and spiritual practice.

The final dream was a step in evolution which would raise man to a higher and larger consciousness and begin the solution of the problems which have perplexed and vexed him since he first began to think and to dream of individual perfection and a perfect society. This is still a personal hope and an idea, an ideal which has begun to take hold both in India and in the West on forward-looking minds. The difficulties in the way are more formidable than in any other field of endeavour, but difficulties were made to be overcome and if the Supreme Will is there, they will be overcome. Here too, if this evolution is to take place, since it must proceed through a growth of the spirit and the inner consciousness, the initiative can come from India and, although the scope must be universal, the central movement may be hers.

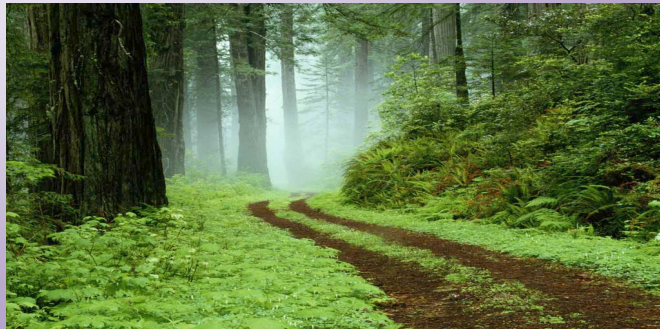
Such is the content which I put into this date of India's liberation; whether or how far this hope will be justified depends upon the new and free India. (1)

*The message broadcast by All India Radio, Trichinopoly, on 14 August 1947, the eve of the Independence of India.*

Just as each individual has a psychic being  
which is his true self and which governs his destiny  
more or less overtly,  
so too  
each nation has a psychic being which is its true being  
and moulds its destiny from behind the veil:

it is the soul of the country,  
the national genius, the spirit of the people,  
the centre of national aspiration,  
the fountainhead  
of  
all that is beautiful, noble, great  
and  
generous in the life of the country.

**THE MOTHER**



True spirituality is not to renounce life,  
but to make life perfect with the Divine Perfection.

This is what India must show to the world now.

**THE MOTHER**

## TRUE AND LIVING EDUCATION

### SRI AUROBINDO

There are three things which have to be taken into account in a true and living education ; the man, the individual in his commonness and in his uniqueness, the nation or people and universal humanity.

It follows that that alone will be a true and living education which helps to bring out to full advantage, makes ready for the full purpose and scope of human life all that is in the individual man, and which at the same time helps him to enter into his right relation with the life, mind and soul of the people to which he belongs and with that great total life, mind and soul of humanity of which he himself is a unit and his people or nation a living, a separate and yet inseparable member.

It is by considering the whole question in the light of this large and entire principle that we can best arrive at a clear idea of what we would have our education to be and what we shall strive to accomplish by a national education.

There are however very different conceptions possible of man and his life, of the nation and its life and of humanity and the life of the *human race*, and our idea and endeavour in education may well vary considerably according to that difference.

India has always had her own peculiar conception and vision of these things and we must see whether it is not really, as it is likely to be, that which will be or ought to be at the very root of our education and the one thing that will give it its truly national character.

India has seen always in man the individual a soul, a portion of the Divinity enwrapped in mind and body, a conscious manifestation in Nature of the universal self and spirit.

Always she has distinguished and cultivated in him a mental, an intellectual, an ethical, dynamic and practical, an aesthetic and hedonistic, a vital and physical being, but all these have been seen as powers of a soul that manifests through them and grows with their growth, and yet they are not all the soul, because at the summit of its ascent it arises to something

greater than them all, into a spiritual being, and it is in this that she has found the supreme manifestation of the soul of man and his ultimate divine manhood, his *paramartha* and highest *purusartha*.

.....And similarly India has not understood by the nation or people an organised State or an armed and efficient community well prepared for the struggle of life and putting all at the service of the national ego,—that is only the disguise of iron armour which masks and encumbers the national Purusha,—but a great communal soul and life that has appeared in the whole and has manifested a nature of its own and a law of that nature, a Swabhava and Swadharma, and embodied it in its intellectual, aesthetic, ethical, dynamic, social and political forms and culture.....

\*\*\*\*\*

It may be disputed whether this is a true account of the human or the national being, but if it is once admitted as a true description, then it should be clear that the only true education will be that which will be an instrument for this real working of the spirit in the mind and and bdy of the individual and the nation.

That is the principle on which we must build, that the central motive and the guiding ideal.

It must be an education that for the individual will make its one central object the growth of the soul and its powers and possibilities, for the nation will keep first in view the preservation, strengthening and enrichment of the nation-soul and its dharma and raise both into powers of the life and ascending mind and soul of humanity. And at no time will it lose sight of man's highest object, the awakening and development of his spiritual being. (2)



## PSYCHIC EDUCATION

### THE MOTHER

We give the name “psychic” to the psychological centre of our being, the seat within us of the highest truth of our existence, that which can know this truth and set it in movement. It is therefore of capital importance to become conscious of its presence in us, to concentrate on this presence until it becomes a living fact for us and we can identify ourselves with it.... (3)

\*\*\*\*\*

Every human being carries hidden within him the possibility of a greater consciousness which goes beyond the bounds of his present life and enables him to share in a higher and a vaster life. Indeed, in all exceptional beings it is always this consciousness that governs their lives and organizes both the circumstances of their existence and their individual reaction to these circumstances. What the human mental consciousness does not know and cannot do, this consciousness knows and does. It is like a light that shines at the centre of the being, radiating through the thick coverings of the external consciousness.

Some have a vague intimation of its presence; a good many children are under its influence, which shows itself very distinctly at times in their spontaneous actions and even in their words. Unfortunately, since parents most often do not know what it is and do not understand what is happening in their child, their reaction to these phenomena is not a good one and all their education consists in making the child as unconscious as possible in this domain and concentrating all his attention on external things, thus accustoming him to think that they are the only ones that matter. It is true that this concentration on external things is very useful, provided that it is done in the proper way.

The three lines of education—physical, vital and mental—deal with that and could be defined as the means of building up the personality, raising the individual out of the amorphous subconscious mass and making him a well-defined self-conscious entity.

With psychic education we come to the problem of the true motive of existence, the purpose of life on earth, the discovery to which this life must lead and the result of that discovery: the consecration of the individual to his eternal principle. (4)

\*\*\*\*\*

It is through this psychic presence that the truth of an individual being comes into contact with him and the circumstances of his life.

But for that there is need of a special factor, the personal will.

For till now, the discovery of the psychic being and identification with it have not been among the recognised subjects of education, and although one can find in special treatises useful and practical hints on the subject, and although in exceptional cases one may have the good



fortune of meeting someone who is capable of showing the way and giving the help that is needed to follow it, most often the attempt is left to one's own personal initiative.

The starting-point is to seek in yourself that which is independent of the body and the circumstances of life, which is not born of the mental formation that you have been given, the language you speak, the habits and customs of the environment in which you live, the country where you are born or the age to which you belong. You must find, in the depths of your being, that which carries in it a sense of universality, limitless expansion, unbroken continuity. (5)

*This bodily appearance is not all;*

*The form deceives, the person is a mask;*

*Hid deep in man celestial powers can dwell*

*His fragile ship conveys through the sea of years,*

*An incognito of the imperishable.*

**SRI AUROBINDO**

### Acknowledgements

All the passages from the writings of Sri Aurobindo and The Mother are the copyright of Sri Aurobindo Ashram, Puducherry, India and taken with kind permission of Sri Aurobindo Ashram Trust. Their titles and captions are chosen by the editor. The sources of the short passages in the present issue are:



- (1) Sri Aurobindo, *SABCL, Vol. 26, pp. 404 – 406*
- (2) Sri Aurobindo, *The Complete Works of Sri Aurobindo, Vol 1 pp 425-27*
- (3) The Mother, *On Education, Collected Works of The Mother, Centenary Ed.Vol.12, p 4-5*
- (4) The Mother, *On Education, Collected Works of The Mother, Centenary Ed. Vol.12, p 30-31*
- (5) The Mother, *On Education, Collected Works of The Mother, Centenary Ed.Vol.12, p 32-33*

The Sunlit Path is e magazine of Sri Aurobindo Chair of Integral Studies.  
 Editor: Dr. Bhalendu Vaishnav, Chairperson, Sri Aurobindo Chair of Integral Studies.  
 Sardar Patel University, Vallabh Vidyanagar-388120, Gujarat, India.  
 Contact:Dr. Bhalendu Vaishnav, Department of Medicine, Pramukhswami Medical College, Karamsad-388325, Gujarat, India. e mail: [bhalendusv@charutarhealth.org](mailto:bhalendusv@charutarhealth.org)

*Let us work as we pray,*

*For indeed, work is*

*The body's best prayer to the Divine.*

*The Mother*