

The Sunlit Path



15 August 2011

Sri Aurobindo Chair of Integral Studies

Sardar Patel University

Vallabh Vidyanagar

Gujarat

India

Vol. 3

Issue 8

15 August, 2011

The Sunlit Path

Volume 3, Issue 8

Contents

- **Editorial**

- **Living Words:**

The Word

Sri Aurobindo

- **Integral Education:**

Basic Issues of Indian Education

The Mother

Integral Life:

National Awakening

Sri Aurobindo

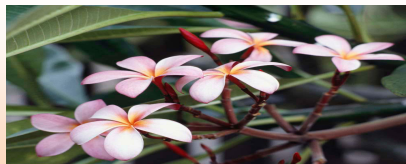
- **Sri Aurobindo's Message to the Nation: 15 August, 1947**

Bande Mataram

Bankim Chandra

Time

Sri Aurobindo



Editorial

My Dear Friends,

Greetings on the occasion of Independence Day. Compilations in the present issue clearly indicate what it means to be a true Indian and enlighten our Path *to be* one.

Living Words reveal a Great Spiritual Truth.

Integral Education shows Light on some of the basic issues of National Education and guides our contemplation and action.

Integral Life shows some of the distinctive aspects of Indian Culture and offers a synthesising perspective.

On the occasion of the Independence Day, we have Sri Aurobindo's Message to the Nation of 15th August, 1947, which offers a clear direction for the Nation's growth.

In Oneness,

August 15, 2011

Dr. Bhalendu Vaishnav

The Word

Sri Aurobindo

He who chooses the Infinite has been chosen by the Infinite. He has received the divine touch without which there is no awakening, no opening of the spirit; but once it is received, attainment is sure, whether conquered swiftly in the course of one human life or pursued patiently through many stadia of the cycle of existence in the manifested universe.

Nothing can be taught to the mind which is not already concealed as potential knowledge in the unfolding soul of the creature.

So also all perfection of which the outer man is capable, is only a realising of the eternal perfection of the Spirit within him.

We know the Divine and become the Divine, because we are That already in our secret nature.

All teaching is a revealing, all becoming is an unfolding.

Self-attainment is the secret; self knowledge and an increasing consciousness are the means and the process.

(1)

Basic Issues of Indian Education

The Mother

In August 1965 an education commission of the Government of India visited the Ashram to evaluate the ideals and educational methods of the Centre of Education. At that time a group of teachers submitted the following series of questions to the Mother.

1. **In view of the present and the future of national and international living, what is it that India should aim at in education?**

Prepare her children for the rejection of falsehood and the manifestation of Truth.

2. **By what steps could the country proceed to realise this high aim?**

How can a beginning in that direction be made?

Make matter ready to manifest the Spirit.

3. **What is India's true genius and what is her destiny?**

To teach to the world that matter is false and impotent unless it becomes the manifestation of the Spirit.

4. **How does the Mother view the progress of Science and Technology in India? What contribution can it make to the growth of the Spirit in man?**

Its only use is to make the material basis stronger, completer and more effective for the manifestation of the Spirit.

5. The country feels much concerned about national unity. What is the Mother's vision of things? How will India do her duty by herself and by the world?

The unity of all the nations is the compelling future of the world. But for the unity of all nations to be possible, each nation must first realise its own unity.

6. The language problem harasses India a good deal. What would be our correct attitude in this matter?

Unity must be a living fact and not the imposition of an arbitrary rule. When India will be one, she will have spontaneously a language understood by all.

7. Education has normally become literacy and a social status. Is it not an unhealthy trend? But how to give education its inner worth and intrinsic enjoyability ?

Get out of conventions and insist on the growth of the soul.

8. What illusions and delusions is our education today beset with? How could we possibly keep clear of them?

a) The almost exclusive importance given to success, career and money.

b) Insist on the paramount importance of the contact with the Spirit and the growth and manifestation of the Truth of the being. (2)

**INDIA has become the symbolic representation
of all the difficulties of modern mankind.
India will be the land of its resurrection—the
resurrection to a higher and truer life.**

**In the whole creation the earth has a place of
distinction,
because unlike any other planet it is evolutionary with
a psychic entity at its centre.
In it, India, in particular, is a divinely chosen country.**

**O India, land of light and spiritual knowledge!
Wake up to your true mission in the world, show the
way to union and harmony. (3)**

National Awakening

Sri Aurobindo

No National awakening is really vital and enduring which confines itself to a single field. It is when the soul awakens that a nation is really alive, and the life will then manifest itself in all the manifold forms of activity in which man seeks to express the strength and the delight of the expansive spirit within.

It is for *ananda* that the world exists; for joy that the Self puts Himself into the great and serious game of life; and the joy which He sees is the joy of various self-expression.

For this reason it is that no two men are alike, no two nations are alike. Each has its own separate nature over and above the common nature of humanity and it is not only the common human impulses and activities but the satisfaction and development of its own separate character and capacities that a nation demands. Denied that satisfaction and development, it perishes.

By two tests, therefore, the vitality of a national movement can be judged.

If it is imitative, imported, artificial, then, whatever temporary success it may have, the nation is moving towards self-sterilisation and death; even so the nations of ancient Europe perished when they gave up their own individuality as the price of Roman civilisation, Roman peace, Roman prosperity.

If, on the other hand, the peculiar individuality of a race stamps itself on the movement in its every part and seizes on every new development as a means of self-expression, then the nation wakes, lives and grows and whatever the revolutions and changes of political, social or intellectual forms and institutions, it is assured of its survival and aggrandisement. *The nineteenth century in India was imitative, self-forgetful, artificial. (4)*

The Spiritual View

The spiritual view holds that the mind, life, body are man's means and not his aims and even that they are not his last and highest means; it sees them as his outer instrumental self and not his whole being. It sees the infinite behind all things finite and it adjudges the value of the finite by higher infinite values of which they are the imperfect translation and towards which, to a truer expression of them, they are always trying to arrive. It sees a greater reality than the apparent not only behind man and the world, but within man and the world, and this soul, self, divine thing in man it holds to be that in him which is of the highest importance, that which everything else in him must try in whatever way to bring out and express...

This alters necessarily our whole normal view of things; even in preserving all the aims of human life, it will give them a different sense and direction....With all our aims and activities; spirituality takes them all and gives them a greater, diviner, more intimate sense.

Philosophy

Philosophy is in the Western way of dealing with it a dispassionate enquiry by the light of the reason into the first truths of existence, which we shall get at either by observing the facts science places at our disposal

or by a careful dialectical scrutiny of the concepts of the reason or a mixture of the two methods. But from the spiritual view-point truth of existence is to be found by intuition and inner experience and not only by the reason and by scientific observation; the work of philosophy is to arrange the data given by the various means of knowledge, excluding none, and put them into their synthetic relation to the one Truth, the one supreme and universal reality...

Science

Science itself becomes only a knowledge of the world which throws an added light on the spirit of the universe and his way in things. Nor will it confine itself to a physical knowledge and its practical fruits or to the knowledge of life and man and mind based upon the idea of matter or material energy as our starting-point; a spiritualised culture will make room for new fields of research, for new and old psychical sciences and results which start from spirit as the first truth and from the power of mind and of what is greater than mind to act upon life and matter.

Art and Poetry

The primitive aim of art and poetry is to create images of man and Nature which shall satisfy the sense of beauty and embody artistically the ideas of the intelligence about life and the responses of the imagination to it; but in a spiritual culture they become too in their aim a revelation of greater things concealed in man and Nature and of the deepest spiritual and universal beauty.

Politics, Society, Economy

Politics, society, economy are in the first form of human life simply an arrangement by which men collectively can live, produce, satisfy their desires, enjoy, progress in bodily, vital and mental efficiency; but the spiritual aim makes them much more than this, first, a framework of life within which man can seek for and grow into his real self and divinity, secondly, an increasing embodiment of the divine law of being in life, thirdly, a collective advance towards the light, power, peace, unity, harmony of the diviner nature of humanity which the race is trying to evolve.

Nothing More, Nothing Less

This and nothing more but nothing less, this in all its potentialities, is what we mean by a spiritual culture and the application of spirituality to life.... We should not allow our cultural independence to be paralysed...

The Right Way

We have both made mistakes, faltered in the true application of our ideals, been misled into unhealthy exaggerations. Europe has understood the lesson, she is striving to correct herself; but she does not for this reason forswear science, democracy, progress, but purposes to complete and perfect them, to use them better, to give them a sounder direction. She is admitting the light of the East, but on the basis of her own way of thinking and living, opening herself to truth of the spirit, but not abandoning her own truth of life and science and social ideals.

We should be as faithful, as free in our dealings with the Indian spirit and modern influences; correct what went wrong with us; apply our spirituality on broader and freer lines, be if possible not less but more spiritual than were our forefathers; admit Western science, reason, progressiveness, the essential modern ideas, but on the basis of our own way of life and assimilated to our spiritual aim and ideal; open ourselves to the throb of life, the pragmatic activity, the great modern endeavour, but not therefore abandon our fundamental view of God and man and Nature.

There is no real quarrel between them; for rather these two things need each other to fill themselves in, to discover all their own implications, to awaken to their own richest and completest significances.

To Be Ourselves, Truly

India can best develop herself and serve humanity by being herself and following the law of her own nature. This does not mean, as some narrowly and blindly suppose, the rejection of everything new that comes to us in the stream of Time or happens to have been first developed or powerfully expressed by the West. Such an attitude would be intellectually absurd, physically impossible, *and above all unspiritual*; true spirituality rejects no new light, no added means or materials of our human self-development.

It means simply to keep our centre, our essential way of being, our inborn nature and assimilate to it all we receive, and evolve out of it all we do and create. (5)

SRI AUROBINDO'S MESSAGE TO THE NATION 15th AUGUST, 1947

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 organized 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.

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

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

By following Sri Aurobindo's teachings.

**His Independence Day Message issued on August 15th, 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



वन्दे मातरम् ।
सुजलां सुफलां मलयज-शीतलाम्
शस्य-श्यामलां मातरम् ॥

शुभ्र-ज्योत्स्ना-पुलकित-यामिनीम्
फुल्ल-कुसुमित-द्रुमदल-शोभिनीम्,
सुहासिनीं सुमधुर-भाषिणीम्,
सुखदां वरदां मातरम् ॥

सप्तकोटि-कण्ठ-कलकल-निनाद-कराले,
द्विसप्तकोटि-भुजैर्धृत-खरकरवाले,
अबला केन मा एत बले !

बहुबल-धारिणीं नमामि तारिणीम्
रिपुदल-वारिणीं मातरम् ॥

तुमि विद्या तुमि धर्म,
तुमि हृदि तुमि मर्म,
त्वं हि प्राणाः शरीरे ।
बाहुते तुमि मा शक्ति,
हृदये तुमि मा भक्ति,
तोमारइ प्रतिमा गड़ि मन्दिरे मन्दिरे ।

त्वं हि दुर्गा दशप्रहरण-धारिणी
कमला कमल-दल-विहारिणी
वाणी विद्यादायिनी नमामि त्वाम्
नमामि कमलाम् अमलाम् अतुलाम्
सुजलां सुफलां मातरम्,
वन्दे मातरम् ।
श्यामलां सरलां सुस्मितां भूषिताम्
धरणीं भरणीं मातरम् ॥

Bankim Chandra

Time

Sri Aurobindo

Time presents itself to human effort as an enemy or a friend, as a resistance, a medium or an instrument.

But always it is really the instrument of the soul.

Time is a field of circumstances and forces meeting and working out a resultant progression whose course it measures.

To the ego it is a tyrant or a resistance, to the Divine an instrument.

Therefore, while our effort is personal, Time appears as a resistance, for it presents to us all the obstruction of the forces that conflict with our own.

When the divine working and the personal are combined in our consciousness, it appears as a medium and condition.

When the two become one, it appears as a servant and instrument.(6)

Acknowledgements



All passages from the writings of Sri Aurobindo and The Mother are copyright of Sri Aurobindo Ashram, Pondicherry, 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, Complete Works of Sri Aurobindo, CWSA Vol. 23, pp 53-54
- 2 The Mother, Collected Works of The Mother, CWM Vol. 13, pp 361-63
- 3 The Mother, Collected Works of The Mother, CWM Vol. 13, pp 368,367
- 4 Sri Aurobindo, Complete Works of Sri Aurobindo, CWSA Vol. 8, p 61
- 5 Sri Aurobindo, Complete Works of Sri Aurobindo CWSA Vol. 20, pp 34-38
6. Sri Aurobindo, Complete Works of Sri Aurobindo CWSA Vol.23, p. 68

The Sunlit Path is e magazine of **Sri Aurobindo Chair of Integral Studies**. It can be viewed at the University website: www.spuvvn.edu
Editor: Dr. Bhalendu Vaishnav, Chairperson, Sri Aurobindo Chair of Integral Studies, Sardar Patel University, Vallabh Vidyanagar, 388120, Gujarat, India. **Contact:** Department of Medicine, Pramukhswami Medical College, Karamsad 388325, Gujarat, India. **email:** bhalendusv@charutarhealth.org