

# The Sunlit Path



**Sri Aurobindo Chair of Integral Studies**

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**Editorial**

**My dear friends,**

**I am happy while bringing to you the 15<sup>th</sup> July, 2014 issue of The Sunlit Path.**

**'Living Words' describe the fundamental principle which should govern our national education.**

**'Integral Education' offers guiding light for integral human development and human unity.**

**'Integral Life' describes tree steps to Self-Knowledge.**

**A supplement to the present issue contains "Science of Living" which can offer foundational and guiding principles for making the education Life centred and Life enriching..**

**I do hope that you will find the contents inspiring.**

**Sincerely yours,**

**Dr. Bhalendu Vaishnav**

**15 July, 2014**



## Living Words



### સાચી અને જીવંત કેળવણી

#### શ્રી અરવિંદ

પ્રથમ તો આપણે સાચી કેળવણી, એનો મૂળ અર્થ, એનું પાયાનું લક્ષ્ય અને રહસ્ય આ બાબતો અંગે આપણે જે કાંઈ સમજતા હોઈએ તેમાં રહેલી અસ્પષ્ટતાઓને દૂર કરી લઈએ એ જરૂરનું છે....

... એક સાચી અને જીવંત કેળવણીમાં આપણે ત્રણ વસ્તુઓનો ખ્યાલ રાખવાનો છે. એ વસ્તુઓ છે માણસ પોતે. એટલે કે પોતાની સામાન્યતામાં અને અનન્યતામાં રહેતી એવી વ્યક્તિ, રાષ્ટ્ર અથવા તો પ્રજા અને વિશ્વની માનવતા.

... જે કેળવણી માનવમાં જે જે વસ્તુઓ રહેલી છે તે બધીને પૂરેપૂરી રીતે બહાર લઈ આવવામાં મદદ કરતી હોય, અને માનવ જીવનના પૂર્ણ હેતુને તથા વિકાસને સિદ્ધ કરવાને એ વસ્તુઓને તૈયાર કરતી હોય એ જ માત્ર સાચી અને જીવંત કેળવણી છે.

... સાથે સાથે, આ કેળવણીએ વ્યક્તિ જે પ્રજામાં આવેલી હોય તે પ્રજાના જીવન સાથે, મન અને આત્મા સાથે તે સાચા સંબંધમાં આવે તેમાં મદદરૂપ થવું જોઈએ. માણસ પોતે માનવજાતિનો એક એકમ છે. અને એ જે પ્રજાનો કે દેશનો હોય તે પ્રજા અથવા તો દેશ માનવજાતિનું એક જીવતું જાગતું અને ભિન્ન સ્વરૂપવાળું છતાં તેનાથી છૂટું ન પાડી શકાય તેવું અંગ છે. આ આખા પ્રશ્નનો આ વિશાળ અને સમગ્રરૂપ તત્ત્વના પ્રકાશમાં મૂકીને આપણે વિચાર કરીશું તો જ આપણને એ વસ્તુનો સારી રીતે સ્પષ્ટ ખ્યાલ આવશે કે આપણે આપણી કેળવણીને કેવું સ્વરૂપ આપવા માગીએ છીએ તથા રાષ્ટ્રીય કેળવણી દ્વારા આપણે કઈ વસ્તુ સિદ્ધ કરવાનો પ્રયત્ન કરીશું અત્યારના સમયે હિંદમાં દૃષ્ટિની અને પાયાની આ વિશાળતા અત્યંત જરૂરની છે.

આ દેશના જીવન ધ્યેયમાં રહેલી સારીયે શક્તિને, તેના ભાવિની આ કટોકટીભરી ગતિમાં એને જે એકમાત્ર વસ્તુ જરૂરની છે તેના તરફ વાળવાની રહે છે. અને એ જરૂર તે એ છે કે આ દેશે વ્યક્તિમાં અને પ્રજામાં તેના પોતાના આત્માને શોધી લેવાનો છે... તેણે માનવજાતિના જીવનમાં તેનો જે સાચી રીતનો અને કુદરતી એવો ભાગ તથા સ્થાન રહેલાં છે તે પાછા મેળવી લેવાનાં છે. (૧)

## **An International University Centre**

### **The Mother**

THE CONDITIONS in which men live on earth are the result of their state of consciousness. To seek to change these conditions without changing the consciousness is a vain chimera. Those who have been able to perceive what could and ought to be done to improve the situation in the various domains of human life economic, political, social, financial, educational and sanitary are individuals who have, to a greater or lesser extent, developed their consciousness in an exceptional way and put themselves in contact with higher planes of consciousness. But their ideas have remained more or less theoretical or, if an attempt has been made to realise them practically, it has always failed lamentably after a certain period of time; for no human organisation can change radically unless human consciousness itself changes. Prophets of a new humanity have followed one another; religions, spiritual or social, have been created; their beginnings have sometimes been promising, but as humanity has not been fundamentally transformed, the old errors arising from human nature itself have gradually reappeared and after some time we find ourselves almost back at the point we had started from with so much hope and enthusiasm. Also, in this effort to improve human conditions, there have always been two tendencies, which seem to be contrary but which ought to complement each other so that progress may be

achieved. The first advocates a collective reorganisation, something which could lead to the effective unity of mankind. The other declares that all progress is made first by the individual and insists that the individual should be given the conditions in which he can progress freely. Both are equally true and necessary, and our effort should be directed along both these lines at once. For collective progress and individual progress are interdependent. Before the individual can take a leap forward, at least a little of the preceding progress must have been realised in the collectivity. A way must therefore be found so that these two types of progress may proceed side by side.

It is in answer to this urgent need that Sri Aurobindo conceived the scheme of his international university, in order to prepare the human 'elite who will be able to work for the progressive unification of mankind and be ready at the same time to embody the new force which is descending to transform the earth. A few broad ideas will serve as a basis for the organisation of this university centre and will govern its programme of studies. Most of them have already been presented in the various writings of Sri Aurobindo and in the series of articles on education in this *Bulletin*.

The most important idea is that the unity of the human race can be achieved neither by uniformity nor by domination and subjection. Only a synthetic organisation of all nations, each one occupying its true place according to its own genius and the part it has to play in the whole, can bring about a comprehensive and progressive unification which has any chance of enduring. And if this synthesis is to be a living one, the grouping



should be effectuated around a central idea that is as wide and as high as possible, in which all tendencies, even the most contradictory, may find their respective places. This higher idea is to give men the conditions of life they need in order to be able to prepare themselves to manifest the new force that will create the race of tomorrow.

All impulses of rivalry, all struggle for precedence and domination must disappear and give way to a will for harmonious organisation, for clear-sighted and effective collaboration.

To make this possible, the children should be accustomed from a very early age not merely to the idea itself, but to its practice. That is why the international university centre will be international; not because students from all countries will be admitted here, nor even because they will be taught in their own language, but above all because the cultures of the various parts of the world will be represented here so as to be accessible to all, not merely intellectually in ideas, theories, principles and language, but also vitally in habits and customs, art in all its forms painting, sculpture, music, architecture, decoration and physically through natural scenery, dress, games, sports, industries and food. A kind of permanent world-exhibition should be organised in which all countries will be represented in a concrete and living way. The ideal would be for every nation with a well-defined culture to have a pavilion representing that culture, built in a style that is most expressive of the customs of the country; it will exhibit the nation's most representative products, natural as well as manufactured, and also the best expressions of its intellectual and artistic genius and its spiritual tendencies. Each nation would thus

have a very practical and concrete interest in this cultural synthesis and could collaborate in the work by taking responsibility for the pavilion that represents it. Living accommodation, large or small according to the need, could be attached, where students of the same nationality could stay and thus enjoy the true culture of their native country and at the same time receive at the university centre the education which will introduce them to all the other cultures that exist on earth. In this way, international education will not be merely theoretical, in the classroom, but practical in all the details of life.

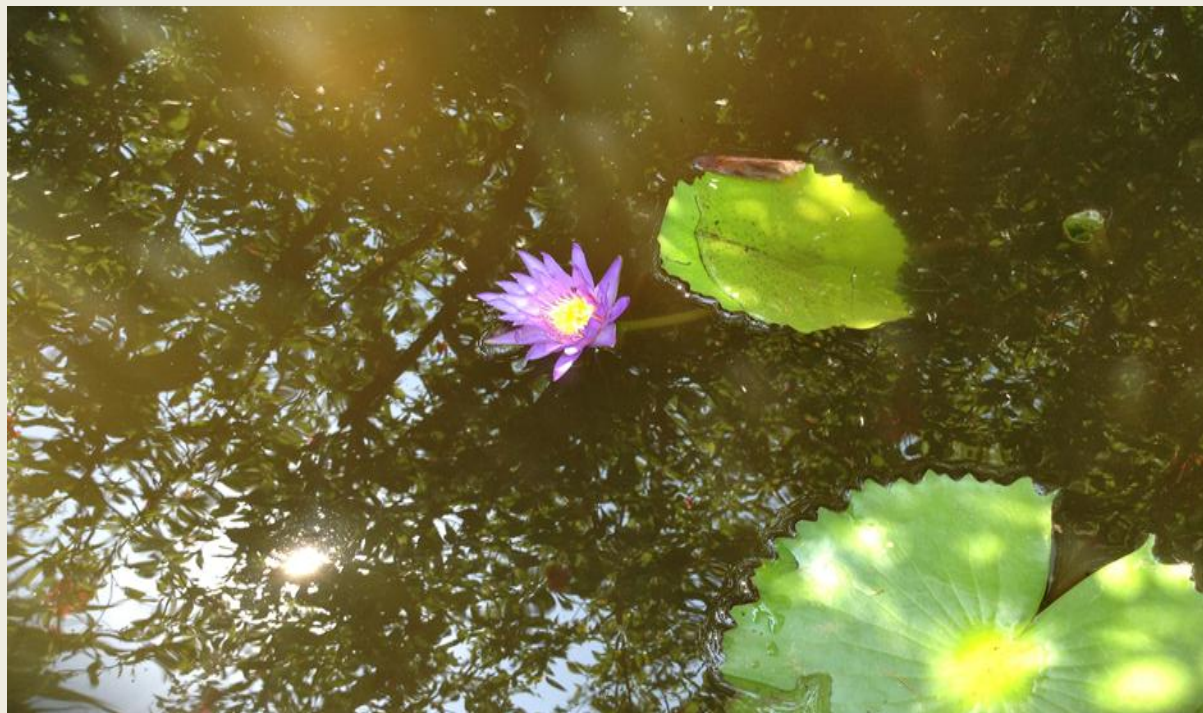
Only a general idea of the organisation is given here; its detailed application will be presented little by little in this *Bulletin* as it is carried out.

The first aim will therefore be to help individuals to become aware of the fundamental genius of the nation to which they belong and at the same time to bring them into contact with the ways of life of other nations, so that they learn to know and respect equally the true spirit of all the countries of the world.

For, in order to be real and workable, any world-organisation must be based on this mutual respect and understanding between nation and nation as well as between individual and individual. Only in order and collective organisation, in collaboration based on mutual goodwill, is there any possibility of lifting man out of the painful chaos in which he finds himself now. It is with this aim and in this spirit that all human problems will be studied at the university centre; and the solution to



them will be given in the light of the supramental knowledge which Sri Aurobindo has revealed in his writings. (2)



**Integral Life**

## **Steps of Spiritual Self-Knowledge**

**Sri Aurobindo**

In the spiritual knowledge of self there are three steps of its self-achievement which are at the same time three parts of the one knowledge.

- **The first is the discovery of the soul**, not the outer soul of thought and emotion and desire, but the secret psychic entity, the divine element within us.

When that becomes dominant over the nature, when we are consciously the soul and when mind, life and body take their true place as its instruments, we are aware of a guide within that knows the truth, the good, the true delight and beauty of existence, controls heart and intellect by its luminous law and leads our life and being towards spiritual completeness...

This is the first step of self-realisation, to enthrone the soul, the divine psychic individual in the place of the ego.

- **The next step is to become aware of the eternal self in us unborn and one with the self of all beings.**

This self-realisation liberates and universalises; even if our action still proceeds in the dynamics of the Ignorance, it no longer binds or misleads because our inner being is seated in the light of self-knowledge.

- **The third step is to know the Divine Being who is at once our supreme transcendent Self, the Cosmic Being, foundation of our universality, and the Divinity within** of which our psychic being, the true evolving individual in our nature, is a portion, a spark, a flame

growing into the eternal Fire from which it was lit and of which it is the witness ever living within us and the conscious instrument of its light and power and joy and beauty.

*Aware of the Divine as the Master of our being and action, we can learn to become channels of his Shakti, the Divine Puissance, and act according to her dictates or her rule of light and power within us.*

(3)

*Companion for All*

It is into the Divine within each man and each people that the man and nation have to grow.

Sri Aurobindo

## ACKNOWLEDGEMENTS



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1. શ્રી અરવિંદ, શ્રી અરવિંદ જન્મ શતાબ્દી ગ્રંથ, ૨૬ પૃ. ૪૨૫-૪૨૭
2. The Mother, CWM,12; 39-42
3. Sri Aurobindo,CWSA,21;653-655

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