

The Sunlit Path



Sri Aurobindo Chair of Integral Studies

Sardar Patel University

Vallabh Vidyanagar

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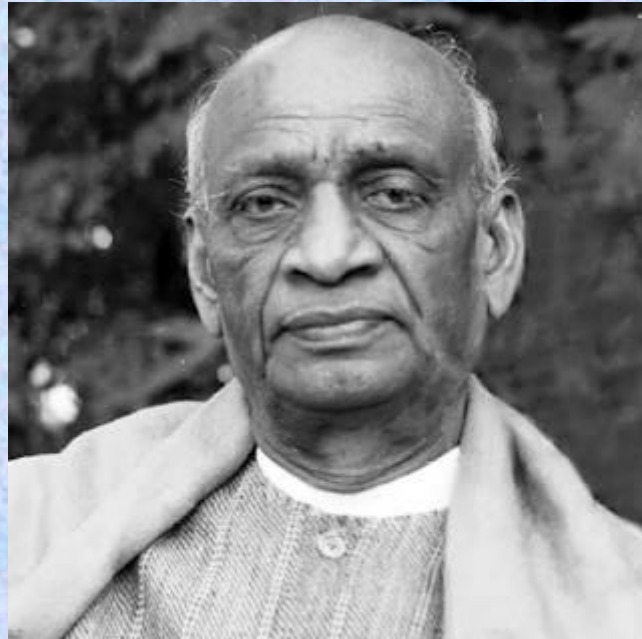
Issue 200

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**Homage to Sardar Vallabhbhai Patel
On His 73rd Death Anniversary
15 December, 2023**

Sri Aurobindo on Sardar Patel

“...Out of all of them, Patel is the only strong man.”

22 December, 1946



From the desk of the Vice Chancellor

I am happy to learn that Sri Aurobindo Chair of Integral Studies is publishing 200th issue of “The Sunlit Path”, an e magazine dedicated to share enlightening teachings of Sri Aurobindo and The Mother.

Sri Aurobindo, a Seer Incarnate of the modern times has shown the mankind a path of realizing and manifesting the Divine, and transforming the human race. He was the first Nationalist leader who declared the demand of complete Freedom from the British Rule and sought establishment of united India. The five dreams spoken by Sri Aurobindo on the occasion of 15th August, 1947 reflect a world-guiding and world-transforming Truth Vision.

We know that the education is a journey from ignorance to Gnosis, but this journey must be founded on enlightened ancient wisdom and transformative spirituality. India needs to heed to the teachings of Sri Aurobindo on National Education, which declared primacy of immanent Divine as the governing factor of all human activities. Sardar Patel University has been the first university in India to establish Sri Aurobindo Chair.

The long journey of publication of The Sunlit Path has been consistently and sincerely carried out by chairperson Dr. Bhalendu Vaishnav. I am also happy to share that during 150th Birth Anniversary celebrations of Sri Aurobindo, the chair published 3 compiled volumes of 150 issues of The Sunlit Path. I heartily congratulate Dr. Bhalendu Vaishnav for his inspired endeavour.

I am sure the chair will continue to enlighten the academia on Integral Education through the medium of The Sunlit Path as well as its manifold innovative activities.

Prof. Niranjan Patel

Vice Chancellor

Sardar Patel University

Vallabh Vidyanagar

Editorial

Dear friends,

I am happy to bring to you the 200th issue of The Sunlit Path.

This is a momentous occasion in the journey of publication of The Sunlit Path, which commenced in 2009. Writings of Sri Aurobindo and The Mother on wide ranging topics of Integral Education, Integral Life and Integral Yoga are revelatory and provide truly The Sunlit Path for aspiring souls of academia.

The present issue contains some very pertinent short passages from the writings of Sri Aurobindo and The Mother on National Education and The Life Divine.

I am sure, issue will evoke reciprocating and aspiring answer in the readers.

Sincere Regards,

Dr Bhalendu Vaishnav

હિંદે હંમેશાં માણસમાં એક વ્યક્તિરૂપ આત્મા જોયો છે, એ આત્મા તે પ્રભુનો મન અને શરીરમાં વીંટળાયેલો અંશ છે, એ આત્મા તે વિશ્વરૂપ આત્મા અને આત્મતત્ત્વનો પ્રકૃતિમાં બનેલો એક સભાન આવિર્ભાવ છે.

SRI AUROBINDO

Spirituality: The Master-key of the Indian mind

Sri Aurobindo

Spirituality is indeed the master-key of the Indian mind; the sense of the infinite is native to it.

India saw from the beginning, —and, even in her ages of reason and her age of increasing ignorance, she never lost hold of the insight, — that life cannot be rightly seen in the sole light, cannot be perfectly lived in the sole power of its externalities.

She was alive to the greatness of material laws and forces; she had a keen eye for the importance of the physical sciences; she knew how to organise the arts of ordinary life.

But she saw that the physical does not get its full sense until it stands in right relation to the supra-physical; she saw that the complexity of the universe could not be explained in the present terms of man or seen by his superficial sight, that there were other powers behind, other powers within man himself of which he is normally unaware, that he is conscious only of a small part of himself, that the invisible always surrounds the visible, the suprasensible the sensible, even as infinity always surrounds the finite.

She saw too that man has the power of exceeding himself, of becoming himself more entirely and profoundly than he is,— truths which have only recently begun to be seen in Europe and seem even now too great for its common intelligence.

She saw the myriad gods beyond man, God beyond the gods, and beyond God his own ineffable eternity; she saw that there were ranges of life beyond our life, ranges of mind beyond our present mind and above these she saw the splendours of the spirit.

Then with that calm audacity of her intuition which knew no fear or littleness and shrank from no act whether of spiritual or intellectual, ethical or vital courage, she declared that there was none of these things which man could not attain if he trained his will and knowledge; he could conquer these ranges of mind, become the spirit, become a god, become one with God, become the ineffable Brahman.

And with the logical practicality and sense of science and organised method which distinguished her mentality, she set forth immediately to find out the way. (1)

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.

Sri Aurobindo

The Renaissance in India

Sri Aurobindo

The work of the renaissance in India

must be

to make this spirit,

this higher view of life,

this sense of deeper

potentiality

once more a creative,

perhaps a dominant power

in the world.

(3)

India The Mother

**Let the splendour of Bharat's past be reborn in the realisation of her
imminent future with the help and blessings of her living soul.**

23 August 1951

I would like them (the Government) to recognise Yoga as education, not
so much for ourselves, but it will be good for the country.

Matter will be transformed,
that will be a solid base.

Life will be divinised. Let India take the lead.

**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.**

26 January 1963

**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.**

Sublime Mother,

Our aim is no exclusive national system of education for India but an essential and fundamental education for all mankind. But is it not true, Mother, that this education, because of India's special fitness by virtue of her past cultural striving and attainment, is India's privilege and special responsibility towards herself and the world?

At any rate, this essential education is India's national education to my mind. In fact, I regard this as the national education of each great country with characteristic differentiations peculiar to each nation. I wonder whether this is correct and Mother would endorse it.

Yes, this is quite correct and part of what I would have said if I had had time to answer your questions. India has or rather had the knowledge of the Spirit, but she neglected matter and suffered for it. The West has the knowledge of matter but rejected the Spirit and suffers badly for it.

An integral education which could, with some variations, be adapted to all the nations of the world, must bring back the legitimate authority of the Spirit over a matter fully developed and utilised.

This is in short what I wanted to say.

With blessings.

26 July 1965

*

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

23 September 1967

It is only India's soul who can unify the country. Externally the provinces of India are very different in character, tendencies, culture, as well as in language, and any attempt to unify them artificially could only have disastrous results.

But her soul is one, intense in her aspiration towards the spiritual truth, the essential unity of the creation and the divine origin of life, and by uniting with this aspiration the whole country can recover a unity that has never ceased to exist for the superior mentality. *

7 July 1968

**Supreme Lord, Eternal Truth
Let us obey Thee alone
and live according
to Truth.**

*

June 1971

(4)

Secret of Nature:
Conscious and Realised Union Between
Creator and Creation
Sri Aurobindo, The Mother



“In the earliest stages of evolutionary Nature we are met by the dumb secrecy of her inconstance; there is no revelation of any significance or purpose in her works, no hint of any other principles of being than that first formulation which is her immediate preoccupation and seems to be for ever her only business: for in her primal works Matter alone appears, the sole dumb and stark cosmic reality.

A Witness of creation, if there had been one conscious but uninstructed, would only have seen appearing out of a vast abyss of an apparent non existence an Energy busy with the creation of Matter, a material world and material objects, organising the infinity of the Inconstant into the scheme of a boundless universe or a system of countless universes that stretched around him into Space without any certain end or limit, a

tireless creation of nebulae and star-clusters and suns and planets, existing only for itself, without a sense in it, empty of cause or purpose. It might have seemed to him a stupendous machinery without a use, a mighty meaning less movement, an aeonic spectacle without a witness, a cosmic edifice without an inhabitant; for he would have seen no sign of an indwelling Spirit, no being for whose delight it was made. A creation of this kind could only be the outcome of an inconscient Energy or an illusion cinema, a shadow-play or puppet-play of forms reflected on a superconscient indifferent Absolute. He would have seen no evidence of a soul and no hint of Mind or Life in this immeasurable and interminable display of Matter. It would not have seemed to him possible or imaginable that there could at all be in this desert universe for ever inanimate and insensible an outbreak of teeming life, a first vibration of something occult and incalculable, alive and conscious, a secret spiritual entity feeling its way towards the surface.”

Sri Aurobindo, The Life Divine, SABCL, Vol. 19, pp. 848–49

I did not understand this sentence, Sweet Mother: “In the earliest stages of evolutionary Nature we are met by the dumb secrecy of her inconscience.” What is this secrecy, Sweet Mother?

The intention of Nature?...It is what Sri Aurobindo has said from the beginning, that, hidden in the depths, at the core of matter, there is the Divine Presence and that the whole terrestrial evolution is made to prepare the return of the creation to its origin, to this Divine Presence which is at the centre of everything —that is the intention of Nature.

The universe is an objectivisation of the Supreme, as if He had objectivised himself outside of himself in order to see himself, to live himself, to know himself, and so that there might be an existence and a consciousness capable of recognising him as their origin and uniting consciously with him to manifest him in the becoming. There is no other reason for the universe. The earth is a kind of symbolic crystallisation of universal life, a reduction, a concentration, so that the work of evolution may be easier to do and follow. And if we see the history of the earth, we can understand why the universe has been created. It is the Supreme growing aware of himself in an eternal Becoming; and the goal is the union of the created with the Creator, a union that is conscious, willing and free, in the Manifestation.

That is the secret of Nature. Nature is the executive Force, it is she who does the work.

And she takes up this creation, which appears to be totally inconscient but which contains the Supreme Consciousness and sole Reality and she works so that all this can develop, become self-aware and realise itself fully. But she does not show it from the very beginning. It develops gradually, and that is why at the start it is a secret which will be unveiled as it nears the end. And man has reached a point in the evolution high enough for this secret to be unveiled and for what was done in an apparent inconscience to be done consciously, willingly, and therefore much more rapidly and in the joy of realisation.

In man one can already see that the spiritual reality is being developed and that it is going to express itself totally and freely. Formerly, in the animal and the plant, it was... it was necessary to be very clear-sighted to see it, but man is himself conscious of this spiritual reality, at least in the higher part of his human existence. Man is beginning to know what the Supreme Origin wants of him and is collaborating in carrying it out.

Nature wants the creation to become conscious of being the Creator himself in an objectivisation, that is to say, there is no difference between the Creator and the Creation, and the goal is a conscious and realised union. That is the secret of Nature.

(5)

**Life must blossom
like a flower offering itself
to the Divine.**



“Thy peace, O Lord, a boon within to keep...”

Sri Aurobindo

**“Thy peace, O Lord, a boon within to keep
Amid the roar and ruin of wild Time
For the magnificent soul of man on earth.
Thy calm, O Lord, that bears thy hands of joy.”
Limitless like ocean round a lonely isle
A second time the eternal cry arose:
“Wide open are the ineffable gates in front.
My spirit leans down to break the knot of earth,
Amorous of oneness without thought or sign
To cast down wall and fence, to strip heaven bare,
See with the large eye of infinity,
Unweave the stars and into silence pass.”
In an immense and world-destroying pause
She heard a million creatures cry to her.
Through the tremendous stillness of her thoughts
Immeasurably the woman’s nature spoke:
“Thy oneness, Lord, in many approaching hearts,
My sweet infinity of thy numberless souls.”
Mightily retreating like a sea in ebb
A third time swelled the great admonishing call:
“I spread abroad the refuge of my wings.
Out of its incommunicable deeps**

**My power looks forth of mightiest splendour,
stilled Into its majesty of sleep,
withdrawn Above the dreadful whirlings of the world.”**

**A sob of things was answer to the voice,
And passionately the woman’s heart replied:
“Thy energy, Lord, to seize on woman and man,
To take all things and creatures in their grief
And gather them into a mother’s arms.”**

**Solemn and distant like a seraph’s lyre
A last great time the warning sound was heard:**

**“I open the wide eye of solitude
To uncover the voiceless rapture of my bliss,
Where in a pure and exquisite hush it lies
Motionless in its slumber of ecstasy,
Resting from the sweet madness of the dance
Out of whose beat the throb of hearts was born.”**

**Breaking the Silence with appeal and cry
A hymn of adoration tireless climbed,
A music beat of winged uniting souls,
Then all the woman yearningly replied:
“Thy embrace which rends the living knot of pain,
Thy joy, O Lord, in which all creatures breathe,
Thy magic flowing waters of deep love,
Thy sweetness give to me for earth and men.”**

(6)



Response of Physical mind the Supramental Light

**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



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1. Sri Aurobindo, CWSA, 20, 6-7
2. Sri Aurobindo, CWSA, 20,15
3. Sri Aurobindo, CWSA, 20, 15-16
4. The Mother, CWM 13, 351-371
5. The Mother, CWM 9, 320-322
6. Sri Aurobindo, CWSA, 34, 696-697

The Sunlit Path is an e magazine of **Sri Aurobindo Chair of Integral Studies, Sardar Patel University**. It is being brought out fortnightly during 150th year of Sri Aurobindo's Birthday. It can be viewed at the University webpage: http://www.spuvvn.edu/academics/academic_chairs/aurobindo/

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