

The Sunlit Path



Sri Aurobindo Chair of Integral Studies

Sardar Patel University

Vallabh Vidyanagar

India

15 January, 2026

Volume 19, Issue 225,226

Contents:

	Page No.
• Editorial	3
• Living Words:	
• Mother India:	
• Bande Mataram: Bankim Chandra Chatterjee	5
• Bande Mataram (English translation) Sri Aurobindo	6
• Alchemic touch of a Man of God K.R.Srinivasa Iyengar	8
• ભારતીય સંસ્કૃતિ અને બાહ્ય પ્રભાવ Sri Aurobindo	11
• National Education Sri Aurobindo	20
• On India The Mother	23
• Acknowledgements	26



Editorial

My dear friends,

I am happy to bring to you the 15th January 2026 issue of The Sunlit Path. It is after a period of 6 months that I am able to resume publication of The Sunlit Path.

The year 2026 marks 100th anniversary of the **Siddhi Day or the Day of Victory**, when there was descent of Krishna consciousness into Sri Aurobindo's body. It also marks 150th year of Bande Mataram.

The Sunlit Path will be brought out fortnightly during this year and will contain writings of Sri Aurobindo and The Mother in English and Gujarati wherever possible.

This issue contains texts and lyrics of 'Bande Mataram' and its English translation by Sri Aurobindo. 'Alchemic touch of a Man of God' by K.R.Srinivasa Iyengar provides the correct and insightful perspective of 'Bande Mataram' which would be unknown to many. Sri Aurobindo's talk on 'National Education' delivered at Girgaum, Bombay, on 15 January 1908, i.e exactly 118 years back is pertinent even today and is a 'must read' by everyone in academic field. **It describes in very simple words 'why we (should) teach what we (must) teach'.** ભારતીય સંસ્કૃતિ અને બાહ્ય પ્રભાવ describes the true context of national development vis a vis external influences. The Mother's mantric words about India cover the essence of what India is in its essence and must do to become.

I am sure you will find the contents enlightening.

Dr Bhalendu Vaishnav



<https://www.youtube.com/watch?v=woks53fVy2I>

Bande Mataram

Artists Of Sri Aurobindo Ashram

(1)

Bande Mataram

Bankim Chandra Chatterjee

वन्दे मातरम्।

सुजलाम् सुफलाम् मलयजशीतलाम्,
शस्यश्यामलाम् मातरम्। वन्दे मातरम्॥ 1॥

शुभ्रज्योत्स्ना पुलकितयामिनीम्,
फुल्लकुसुमित द्रुमदलशोभिनीम्,
सुहासिनीम् सुमधुरभाषिणीम्,
सुखदाम् वरदाम् मातरम्। वन्दे मातरम्॥ 2॥

कोटि-कोटि कण्ठ कल-कल निनाद कराले,
कोटि-कोटि भुजैर्धृत खरकरवाले,
के बॉले माँ तुमि अबले,
बहुबलधारिणीं नमामि तारिणीम्,
रिपुदलवारिणीं मातरम्। वन्दे मातरम्॥ 3॥

तुमि विद्या तुमि धर्म, तुमि हृदि तुमि मर्म,
त्वम् हि प्राणाः शरीरे, बाहुते तुमि माँ शक्ति,
हृदये तुमि माँ भक्ति, तोमारेई प्रतिमा गड़ि मन्दिरे-मन्दिरे।
वन्दे मातरम् ॥ 4॥

त्वम् हि दुर्गा दशप्रहरणधारिणी,
कमला कमलदलविहारिणी,
वाणी विद्यादायिनी, नमामि त्वाम्,
नमामि कमलाम् अमलाम् अतुलाम्,
सुजलां सुफलां मातरम्। वन्दे मातरम्॥ 5॥

श्यामलाम् सरलाम् सुस्मिताम् भूषिताम्,
धरणीम् भरणीम् मातरम्। वन्दे मातरम्॥ 6॥

Hymn to the Mother

Bande Mataram

Translation by Sri Aurobindo

Mother, I bow to thee!
 Rich with thy hurrying streams,
 Bright with thy orchard gleams,
 Cool with thy winds of delight,
 Dark fields waving, Mother of might,
 Mother free.
 Glory of moonlight dreams
 Over thy branches and lordly streams,—
 Clad in thy blossoming trees,
 Mother, giver of ease,
 Laughing low and sweet!
 Mother, I kiss thy feet,
 Speaker sweet and low!
 Mother, to thee I bow.
 Who hath said thou art weak in thy lands,
 When the swords flash out in twice seventy million
 hands
 And seventy million voices roar
 Thy dreadful name from shore to shore?
 With many strengths who art mighty and stored,
 To thee I call, Mother and Lord!
 Thou who savest, arise and save!
 To her I cry who ever her foemen drave
 Back from plain and sea
 And shook herself free.
 Thou art wisdom, thou art law,
 Thou our heart, our soul, our breath,

466 Translations from Bengali

Thou the love divine, the awe
In our hearts that conquers death.
Thine the strength that nerves the arm,
Thine the beauty, thine the charm.
Every image made divine
In our temples is but thine.
Thou art Durga, Lady and Queen,
With her hands that strike and her swords of sheen,
Thou art Lakshmi lotus-throned,
And the Muse a hundred-toned.
Pure and perfect without peer,
Mother, lend thine ear.
Rich with thy hurrying streams,
Bright with thy orchard gleams,
Dark of hue, O candid-fair
In thy soul, with jewelled hair
And thy glorious smile divine,
Loveliest of all earthly lands,
Showering wealth from well-stored hands!
Mother, mother mine!
Mother sweet, I bow to thee,
Mother great and free!

(2)

‘Alchemic touch of a Man of God’

K.R. Srinivasa Iyengar

Composed around 1875 and included in the novel in 1882, the potency hidden in the song hadn't been suspected till twenty-three years later. Neither during the Ilbert Bill agitation nor the trial of Surendranath Banerjee in 1883 that provoked students' demonstrations was *Bande Mataram* sung as a battle-cry. It was first sung from the Congress platform by Rabindranath Tagore in 1896, but it made then no electric impact on the audience. Nine more years passed, and on 7 August 1905, thousands of students drawn from all communities gathered at noon at the College Square in Calcutta and made a processional march to the Town Hall, filling the air all the way with the cry of *Bande Mataram* and other slogans.

At the Town Hall meeting, summoned to protest against the partition and to pass resolutions on Swadeshi and Boycott, somebody sang *Bande Mataram*, and at that moment - in that charged atmosphere - it ceased to be a mere song and became the *mantra* of nationalism, or *swadeshi atma*, as Tagore described it.

It was an avalanche of the spirit, and nothing could now resist its progress. Town and countryside alike resounded with the battle-cry, it was as though some stimulating wine had gone into the people's heads and they needs must give expression to their sense of sudden exhilaration.

The traditional religious worship of Mother Durga merged with the patriotic adoration of the country as the Mother, and so Durga and Bharati fused into Bhavani, "holder of multitudinous strength, - *bahubala dhārini*".

Patriotism of an intellectual or emotional kind had been there for two or three decades, and of course people talked of national unity and the need for service and the possible necessity for sacrifice of some sort. But these did not substantially alter the political situation. Something more was required. **Although the wiring had been done and the bulbs fitted into the sockets, the**

electric contact was lacking still. The song sung at the psychological moment was the needed fuse, and at once the wires tingled with animation, and from the bulbs leapt out blinding light.

The two words - soft like silk yet taut with infinite power - carried their vibrations to the ends of India...

At Amraoti on the 29th, the meeting commenced with the singing of "Bande Mataram", and Sri Aurobindo spoke on the history and significance of the song. The mantra was no poetic concoction of Bankim Chandra's, but a revivification of an old mantra that had gone into obscurity and desuetude.

As with the individual, so with the nation: there were three sheaths or kośas, the sthūla, the sūksma and the kārana śarīra, the gross, subtle and causal bodies respectively. The reality of the soul of the nation was infinitely more important than the body or its apparent life-currents.

It needed a Yogi and a Rishi to see this soul-truth about India and embody it in the mantra "Bande Mataram". From Amraoti to Nagpur, where Sri Aurobindo delivered three lectures, on "The Policy of the Nationalist Party", "The Work Before Us" and "Commercial Swaraj and Educational Swaraj" on 30 and 31 January and 1 February.

Yet once again, Sri Aurobindo tore the veil of Appearance and showed that there was a spiritual reality behind the material facade, that behind the hurly-burly of political controversy and agitation, behind the glare of opinion and action.

God was fulfilling Himself and leading the country to its destined goal. What he said had an unfamiliar ring, it was not the usual language of the political market-place, but its very novelty, its tone of deep sincerity, and its sheer Messianic fervour carried all before it, and the people who had seen and heard him even once could not be quite the same afterwards.

It was the alchemic touch of a Man of God.

(3)



Krishna's Light in the mind

A charming way to become intelligent.

The Mother



National Education

Sri Aurobindo

A talk Delivered by Sri Aurobindo at Girgaum, Bombay, on 15 January 1908. Text published in Marathi translation in 1908. Retranslated into English by the editors.

National Education is a vast subject. When I was told about the topic I did not quite realise its implications at first, but when I started thinking about it I understood its importance. The difficulties about the concept of National Education that are encountered here do not exist in Bengal. Here in the Bombay Province, the meaning of the term “National Education” is not clear to many. National Education, with its specific connotation, is suspect and men of wisdom dismiss it. In Bengal, on the other hand, the need to explain the concept does not even arise. There may be people in favour of it or against it, but National Education is something taken by them as a given fact, as something they have experienced. There is no need in Bengal to explain or discuss it in order to convince people about the sense it carries. But in the Bombay Province, it has only a verbal implication at the moment; it has not yet gone beyond mere talk, and that may be the reason why people are suspicious of it.

Someone here told me that he does not understand what National Education means exactly. Someone else wondered whether there can be anything like National Education at all, particularly in the context of teaching, say, mathematics; he was at a loss to see how this could be called “national”. The Honourable Mr. Gokhale does not say that he has failed to understand the meaning of the term “National Education”, but it is obvious that he has not really grasped its significance. At the National Congress held in Calcutta, a resolution on National Education was passed unanimously. Unfortunately, since the Congress at Surat did not take place, it could not be introduced there. Mr. Gokhale made certain modifications to the resolution on National Education passed in Calcutta. In his opinion, these modifications are not of

much importance. But my opinion is exactly the opposite. Perhaps Mr. Gokhale is not fully aware of the true situation in Bengal with regard to National Education.

The word “national” appears in this resolution three times and there is no doubt that it has been done with a certain intention. The alteration suggested by Mr. Gokhale does not speak of National Education; instead it introduces terms such as “independent system of education”. That term has a different connotation and it does not really convey what we mean by the phrase “National Education”. The Subjects Committee at Calcutta introduced the word “national” three times. It is not for nothing that this was done. **National Education must be imparted in a national spirit: this was the resolution passed at Calcutta, and not a single word of it should be altered or dropped. National Education must be on national lines and under national control.**

Why do we have to qualify the term “education” by calling it “national”?

This question is asked by many. These people maintain that we are not a nation to begin with. According to their thinking, what we call a nation is an imaginary thing, not a reality. In India, they say, there are thousands of castes and subcastes, countless sects and subsects, and any number of religious creeds with differences of opinion and practice; in that case the use of the word “national” in the Indian situation becomes meaningless. But these people do not really understand what is meant by a nation. They suggest that a nation can only come into existence when these castes and creeds are abolished.

But this line of argument—that we will have a nation only when everyone in the country has the same religion and there is only one caste—is a fallacious one, for religion and caste are not permanent aspects of a nation. Other people argue that although India is a vast country geographically, still it cannot be termed a nation. But we view it differently. To us, by its very geography the country appears to be quite distinct from other countries, and that itself gives it a certain national character. Italy stands out in the same way, separate from her surroundings, and in thirty years it became an independent nation. The

inner and outer body of India, the customs, culture and religion of its people, have an independent character different from those of the rest of the world. It has its foundations in the ancient past.

Those who oppose our view contend that India was never a nation. Let us see then what we mean by the word “nation”. When we say that National Education should be imparted, it implies that we need not throw away our traditional background and introduce completely new ideas and ideals. When we look at the history of the country, we find that at one time we had a system of National Education. Look at our philosophy: what is in the individual is also in the universal. A nation is a living entity, full of consciousness; it is not something made up or fabricated.

A living nation is always growing; it must grow, it must attain ever loftier heights. This may happen after a thousand years or in the next twenty years, but happen it must.

Our personality, our constitution is made up of three parts. We have three types of body, gross, subtle and causal. In the same way the nation has three bodies. According to our philosophy it is not only the outward appearance, the gross body, that makes a complete man. All three bodies have to be taken into account; only then can we get some understanding of him.

As with a man, so with a nation. To think about our nation is first to think about our physical motherland. Stretching from the Himalayas in the north to Kanyakumari in the south, its boundaries are formed by the seas on the east and west. Ganga, Jamuna, Narmada, Krishna, Godavari flow here unceasingly; here are ancient cities, tall and imposing temples, artistically designed palatial homes. Such is the part of this earth we call India. It is this picture, this figure that comes to us when we speak of our nation. This is the gross body of our nation.

Bankim Chandra’s song *Bande Mataram* describes this aspect very beautifully. Thirty-three crores of people live on this land with their joys and sorrows, their good and bad desires: they are all part of its subtle body.

Then there are aspects of the country which may undergo changes in the course of time, yet always remain in the body, in seed-state, as permanent as the atom; they are always present there and, being the origin, it is out of them that the future takes shape. This is the causal body of the nation.

But this is not enough. According to our scriptures, when we think of a man we think not only of his present condition but also of his past and future. The same is true of a country. When we speak of the rivers, mountains and cities of our country, we have in mind not only the present, not at all. What we speak of is a history of five thousand years. When we speak of Delhi and Agra, does not the image of Delhi as it was during Emperor Akbar's time stand before your mind's eye? That is why, in speaking of the nation, we should recall the great achievements of our ancestors; then Shivaji, Asoka and Akbar at once become an integral part of our nationhood. So too the ancient Rishis. This is taken for granted.

If we look at Japan, we see that the Japanese people never forget their ancestors who offered their lives as a sacrifice for the sake of their country. This sense of sacrifice is always present in the Japanese blood. When a warrior fights for his country, he recalls those sacrifices. This is something we must learn from Japan. We must learn from the Japanese how to honour our ancestors and evoke the spirit of Nationalism by remembering them. Whatever you do today, you are doing not for your own sake but to pay the debt you owe to them. This you must never forget. Not only your ancestors—the generations to come are also an organic component of your nation.

When we envision an Indian nation, it should be along these lines. We should not be carried away by Western advances or cowed by their achievements. What we need is a wide, engaging vision of our nation and of nationalism; our action must match that vision and as a result our nation will produce great philosophers, statesmen, warriors and commanders.

I don't say this will happen today, but surely it will happen in the future.

The term “nation” is meaningful and significant; it has not been coined for political convenience. In Bengal, while formulating the concept of National Education, we have kept before us this grand idea of the nation. Let us see how the details have been worked out in consonance with this lofty and noble concept.

We shall take the simple subject of geography as an illustration. Imagine how this subject is presently taught in Government and private schools! The students are told about such-and-such a country with so many districts, with their District Officers and so forth; this is the kind of information imparted in geography classes. But how is it useful? When we teach geography in Bengal according to the ideas of National Education, we teach it in a different way. First we tell the children that India is our Motherland; in this way we make them aware of the gross body of the nation. We tell them about our rivers, Ganga, Jamuna, Narmada, etc., and what these rivers mean, not merely where they flow. In our national schools, when we teach the children about Maharashtra we describe the land in which Shivaji lived. Speaking about Punjab, we tell the children about the Punjab of Ranjit Singh. Speaking about the geography of the Himalayas, we teach them how the land of the Himalayas has become holy because of its Rishis. We also teach the geography of other nations, but what we impart to them is its importance in the context of our country.

As with geography, so the history of the country is taught to the students of Bengal in a national context. We do not attach much importance to how many kings have ruled the country, which king came to power in which year and how long his reign lasted or the date when the Battle of Plassey was fought. What we teach, rather, is how in ancient times the Aryans formed the nation, how today’s Marathas became Marathas, how the Bengalis became Bengalis, how the Punjabis became Punjabis.

Once the students have understood these things clearly, it does not matter if they fail to know the year of the Battle of Plassey. In short, we believe that

true history is not really taught through the present-day Government's method of teaching.

In our national schools in Bengal, as with geography and history, so we teach philosophy based on the national system of education. We explain to the students in our national colleges in what regard our philosophy is greater and more comprehensive than other philosophies in the world. In Government schools the degree-holders know what Schopenhauer has to say, but they have hardly any knowledge of the spiritual foundations of our

own thought. It should also be seen that whatever philosophy the students learn in colleges, they should try to put into practice.

Not that the system of National Education we have started is altogether new; it was started long ago by our forefathers. Through this system Shivaji's greatness will remain eternal, Asoka's fame and Akbar's glory will spread across the earth and the grandeur and majesty of our ancient Rishis will be made known throughout the world. From our National Education programmes, nothing useful or worthwhile is discarded.

This kind of national teaching is not provided in Government schools. In those schools the tender minds of our students are overburdened with the European way of thinking. But European thought and the European way of life are quite different from our thought and our way of life. It is true, of course, that when we speak of the development of our own country, we cannot ignore the progress of modern Europe. In our reforms we must certainly include it; whatever is acceptable must be adapted suitably by us.

But we have to guard against damaging our foundation in the process. We must make use of Western science as Japan did, but in implementing its ideas we must not be blind to the achievements of our forefathers. For example, in Government medical colleges the students remain unaware of our Ayurvedic

science, though there are many occult and valuable truths behind it, to which the Western system has no access. This is not to assert that whatever is ours, is always the best.

In the field of politics we have a lot to learn from the West. The democratic system of government is one thing we must learn from the Europeans. In providing National Education, we do not isolate the students from the political field; in fact we give them first-hand experience of the democratic system of government by making them work alongside us. **Simply concerning ourselves with industry or commerce is not enough, and that is exactly what we tell them.** No country can rise to its height merely on the basis of trade and commerce. We learn from history that those nations which grew on the strength of trade alone, have perished. Europe pays special attention to formulating policies for the development and growth of its industry and commerce.

Yet in our programme of National Education we do impart practical knowledge to our students. In our schools the students learn about science in depth and not just superficially. And they are taught many vocational subjects, such as carpentry and smithy, along with science. The result is that when a student comes out of our schools, he does not find it difficult to earn a monthly wage of twenty-five or thirty rupees.

While imparting such a National Education in a national way, we place special emphasis on creating a future Indian nation. In planning our system of National Education we have to take into account various other systems of education. Principal Paranjape may speak of mathematics alone, but surely that is not enough.

The one thought that impels us to provide National Education is this: When will this Indian nation occupy a place in the company of other nations? When will it be great among other nations in the world? Our learned and

accomplished people must be great as people in other countries are great. This is always in our mind.

In our schools we give education up to the fifth standard in the mother-tongue of the students; teaching the children through English is harmful. Some people object to the use of Indian languages, saying that our languages do not have an adequate vocabulary for teaching certain subjects. **But our answer is simple: first experience it. The seventh standard in our national schools is equivalent to the intermediate courses conducted by the universities.**

In our colleges we conduct a four-year course. A college student usually studies a single subject and for that purpose special emphasis is given to the use of the English language.

In spite of that, English is not given primary importance in the syllabus of our system of National Education; it has the status of a second language.

A student must be able to stand on his own. It is not the objective of National Education to make somebody else carry him on his shoulders. The student must support himself and not look helplessly to others. Self-reliance is the basic principle we diligently try to impart to a student.

This is how we have been working in Bengal. We have absolutely no expectation of help from the Government in our endeavour. On the contrary, with Government support our nationalist enthusiasm will disappear.

Perhaps Mr. Gokhale will now understand and appreciate just what we mean by National Education. This may also make it clear why we intended to put a specific resolution about National Education before the National Congress Committee at Surat.

What has been done in Bengal I have put before you. If you wish to see for yourselves, you are welcome. Those who have doubts in their minds, those who think that National Education is an impossibility, we challenge you to witness its achievements in Bengal. Come and confirm it for yourselves. National Education in a national way and under national control is what we

have started in Bengal. In this work three zamindars have helped us greatly. Raja Subodh Chandra Mallik donated a lakh of rupees, the Maharaja of Mymensingh three lakhs and a zamindar from Gauripur five lakhs. When they offered these donations, they put the condition that they would take back the entire sum if we should accept even a single paisa from the Government. The reason is that when the Government spends money on education, it does so with the specific intention of creating a certain attitude in the minds of the students. That attitude is nothing but loyalty to the Government. Besides, the Government has the intention of introducing public reforms primarily to prove its own good governance.

(4)



Krishna's light in the physical mind

The physical mind loses all rigidity and becomes supple and charming.

The Mother

ભારતીય સંસ્કૃતિ અને બાહ્ય પ્રભાવ

ભારતીય સભ્યતા અને તેના પુનરુત્થાનનો વિચાર કરતી વેળાએ મેં સૂચવ્યું હતું કે બધાં ક્ષેત્રોમાં એક પ્રબળ નવીન સર્જનની પરમ આવશ્યકતા છે, એ જ પુનરુત્થાનની સાર્થકતા છે, સભ્યતાની જાળવણીનો એક માર્ગ છે. અધુનાતન જીવન અને વિચારના પ્રચંડ ધસારાનો સામનો કરવા જતાં, પોતાથી પ્રાયઃ વિરોધી અથવા પોતાની ભાવધારાથી કંઈ નહિ તો સાવ વિભિન્ન રીતે પ્રેરિત, એવી અન્ય પ્રભાવશાળી સભ્યતાથી આકાંક્ષિત ભારત, આ અપરિપક્વ, નૂતન, આક્રમક, સશક્ત જગતનો સામનો, પોતાના આત્માનાં તાજગીભરેલાં પોતાનાં આધ્યાત્મિક ધ્યેયોના ઢાળમાં ઢાળેલાં વધુ દિવ્ય સર્જનોથી, કરીને જ ટકી શકે. તેની મોટી સમસ્યાઓનો ઉકેલ પોતાની રીતે કરીને તેણે તેને મળવું જોઈએ,—આ સમસ્યાઓને ધારો કે ટાળવાનું ઈચ્છનીય જણાય તોય ટાળી ન શકાય એવી છે—, તેના ઉકેલ પોતાની સત્તામાંથી ઉદ્ભવતા હોવા જોઈએ, પોતાના ગભીરતમ અને સુવિશાળ જ્ઞાનમાંથી થતા હોવા જોઈએ. આના અનુસંધાનમાં પશ્ચિમના જ્ઞાનમાંથી જે કંઈ વિચારો, બળો પોતાના કરી શકાય એવા હોય, પોતાની ભાવનાને સુસંગત હોય, પોતાનાં ધ્યેયોની સાથે બંધબેસતાં હોય, એક નૂતન જીવનના નિર્માણ માટે મૂલ્યવાન હોય, એવાં સૌના સ્વીકાર અને આત્મસાત્કરણને વિષે મેં કહ્યું હતું. બહારની અસર અને અંદરથી નવસર્જનનો આ પ્રશ્ન ઘણો મહત્વનો છે; તેનો માત્ર ઉલ્લેખ કરીને પતાવી શકાય એવો એ પ્રશ્ન નથી. સ્વીકાર કરવો એટલે શું અને આત્મસાત્કરણની ખરેખરી અસર શી છે, એનો એક સુનિશ્ચિત ખ્યાલ હોવો એ ખાસ કરીને જરૂરી છે; કારણ કે, આ એક એવો અત્યાવશ્યક અસરકારકતા વિષેનો પ્રશ્ન છે કે જેમાં આપણે આપણા વિચારોને સ્પષ્ટ કરવા જરૂરી છે, તેમને દૃઢમૂળ કરવા જોઈએ છે, અને આપણી રીતે તેમનો ઉકેલ કરનારું દૃષ્ટિબિંદુ કેળવવું જરૂરી છે.

વાનું આ પદ છે.

આથી કરીને પોતાના આત્મામાં જીવવું, પોતાના સ્વધર્મને (one's own law of being) સુસંગત રહીને પોતાની સત્તાના કેન્દ્રમાંથી આત્માભિવ્યક્તિને નિર્ણિત કરવી, એ પ્રથમની જરૂરિયાત છે. આમ કરવાને માટે સશક્ત ન હોવું એટલે જીવનનો હાસ; એમ પૂરતા પ્રમાણમાં ન કરવું એટલે સુસ્તી, દુર્બળતા, અક્ષમતા, ચારે બાજુના સંજોગોના માર્યા ઉપાધિ વહોરી બેવી તેમજ તેમનાથી અભિભૂત થવાનો ભય; એ પ્રમાણે પોતાની આંતરિક સાધનસામગ્રી તેમજ આંતરિક શક્તિઓના પ્રબળ ઉપયોગ સાથે ડહાપણભરી રીતે અને અંતઃપ્રજ્ઞાની સૂઝ પ્રમાણે કરવાને અશક્ત હોવું એટલે મૂંઝવણ, અવ્યવસ્થા અને છેલ્લે પતન, પ્રાણશક્તિની ખોટ. પરંતુ સાથે સાથે આસપાસનું જીવન જે સામગ્રી આપણને અર્પે છે તેનો ઉપયોગ કરવાને અશક્ત હોવું, અંતરની સૂઝની પસંદગી પ્રમાણે અને પ્રબળ પ્રભુત્વ પૂર્ણ આત્મસાત્કરણ દ્વારા તેના પર પકડ ન જમાવવી તે એક ગંભીર ઊણપ ગણાય, હયાતીને માટે ભયરૂપ લેખાય.

પણ ઠેરવીને જણાવે છે : માનવજાતિ એક છે, પરંતુ આ સર્વસામાન્ય માનવતાનાં ભિન્ન ભિન્ન પ્રજાઓ વિવિધ આત્મ-સ્વરૂપો છે. આપણને જ્યારે એકતા (oneness) મળે છે, ત્યારે વૈવિધ્યનો સિદ્ધાંત નષ્ટ થતો નથી, પણ ખરું જોતાં તે પોતાનું ઔચિત્ય પામે છે; જીવંત એકતા પામવા માટે આપણી પોતાની ખાસ પ્રગતિ અને સત્તાનું, આપણી જાતનું, વિલોપન કરવાની જરૂર નથી, પણ તેને બરાબર અનુસરીને તેનાં સ્વાતંત્ર્ય અને કર્મને સૌથી ઉચ્ચતમ શક્યતાઓ લગી પહોંચાડવાનાં હોય છે. માનવજાતિના કોઈ પ્રકારના રાજકીય એકીકરણના આધુનિક વિચાર અને પ્રયાસ પરત્વે ઉપર જણાવેલા સત્ય પર મેં પોતે વારંવાર ભાર મૂક્યો છે; સામાજિક વિકાસના મનોવૈજ્ઞાનિક ભાવાર્થમાં તેનું ઘણું મહત્ત્વ છે, અને ખાસ કરીને અમુક વિશિષ્ટ પ્રજાનાં જીવન અને સંસ્કૃતિનાં સર્વ અંગોમાં અને પ્રગટીકરણમાં આ પ્રશ્નની ખાસ ઉપયોગિતા છે. મેં આગ્રહપૂર્વક જણાવ્યું છે કે એકરૂપતા (uniformity) એ ખરી નહિ પણ જડ એકતા (unity) છે : એકરૂપતા જીવનને હણે છે, જ્યારે સુપ્રતિષ્ઠિત એકતા વૈવિધ્યની સમૃદ્ધ શક્તિ વડે બળવાન અને ફળદાયી નીવડે છે. પરંતુ લેખક

ભાવનાન ન્યાય ઠરવ.

જે સિદ્ધાન્ત મેં સમર્થિત કર્યો છે તે આપણી પ્રકૃતિની આવશ્યકતા અને વસ્તુઓની, જીવનની, આવશ્યકતા, એ બંનેમાંથી ક્લિત થાય છે: આપણી ભાવના, આપણી પ્રકૃતિ, આપણા આદર્શોની વફાદારી, નવા યુગમાં અને નવી પરિસ્થિતિમાં આપણાં પોતાનાં વિશિષ્ટ સ્વરૂપોનું સર્જન, પણ સાથે સાથે બાહ્ય પ્રભાવોની સાથે વ્યવહાર કરવામાં એક બળવાન અને પ્રભુત્વપૂર્ણ નિષ્ઠા, જે સંપૂર્ણપણે અસ્વીકારની વૃત્તિ હોવી ન જોઈએ અને પરિસ્થિતિની રૂએ હોઈ ન શકે. આનો અર્થ એ થયો કે એક સફળ આત્મસાત્કરણનું તત્ત્વ હોવું જરૂરી છે. હવે આ સિદ્ધાન્તના વિનિયોગનો મોટો મુશ્કેલ પ્રશ્ન રહે છે,—તેની માત્રાનો, પ્રકારનો અને માર્ગદર્શક ગ્રંથીઓનો. આનો સમગ્રભાવે વિચાર કરવા માટે સંસ્કૃતિના પ્રત્યેક ક્ષેત્રને અવલોકવું રહ્યું, અને ભારતીય ભાવના તેમજ ભારતીય આદર્શ શાં છે તેના દર્શન પર દૃઢપણે પ્રતિષ્ઠિત થઈને જોવું રહ્યું કે હાલની પરિસ્થિતિમાં અને શક્યતાઓમાં એ ક્ષેત્રોના પ્રત્યેકમાં તેને કેવી રીતે કાર્યાન્વિત કરી શકાય તેમ છે, એક નૂતન વિજયી સર્જનમાં કેવી રીતે વાળી શકાય તેમ છે. આ પ્રકારની વિચારણામાં વધુ પડતા સૈદ્ધાન્તિક ઘવું પાલવે નહિ. પ્રત્યેક ભારતીય વ્યક્તિએ આને વિચારી લેવું જોઈએ, અથવા, વધુ સારી રીતે કહીએ તો, પોતાના પ્રકાશ મુજબ, શક્તિ મુજબ તેને અમલી બનાવવું જોઈએ,— જેમ બંગાળના કલાકારો પોતાના ક્ષેત્રમાં તેને અમલી બનાવી રહ્યા છે,— અને કોઈ પ્રકાશ પાથરવો જોઈએ કે કોઈ ચરિતાર્થતા સિદ્ધ કરી બતાવવી જોઈએ. ભારતીય પુનરુત્થાનનો અંતરાત્મા બીજું બધું સમાવી લેશે, આપણી વચ્ચે એક નૂતન અને બૃહદ ભારતના સર્જનને માટે વિશ્વવ્યાપી કાળપુરુષની જે શક્તિ સંચરણ કરવા લાગી છે, તેના પર તે છોડી દઈએ.

(5)

On India

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.

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.

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

Let us all work for the greatness of India.

14 September 1969

India must find back and manifest her soul.

(6)



Krishna's light in the Overmind

The Overmind ready to be divinised.

The Mother



Krishna's Light in the Senses

A first step towards transformation.

The Mother 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, paragraphs and highlights made by the editor. The sources of selections in the present issue are :

1. Sri Aurobindo CWSA, 5, 465
2. Bande Mataram · Artists Of Sri Aurobindo Ashram India And Her Future Lyrics: © 2001 Hindusthan Musical Products Ltd.
3. K.R. Srinivasa Iyengar Sri Aurobindo a biography and history , 219,280
4. Sri Aurobindo, CWSA 7, 810-817
5. Sri Aurobindo CWSA, 22, 875-76
6. The Mother CWM 13, 357-67

The Sunlit Path is an e magazine of **Sri Aurobindo Chair of Integral Studies, Sardar Patel University**. It can be viewed at the University webpage: http://www.spuvvn.edu/academics/academic_chairs/aurobindo/

Editor: Dr. Bhalendu S. Vaishnav, Chairperson, **Sri Aurobindo Chair of Integral Studies, Sardar Patel University, Vallabh Vidyanagar, 388120, Gujarat, India.**
 Contact: Department of Medicine, Pramukhswami Medical College, Bhaikaka University, Karamsad 388325, Gujarat, India.
 e mail: Sriaurobindochair@gmail.com