

# The Sunlit Path



**Sri Aurobindo Chair of Integral Studies**

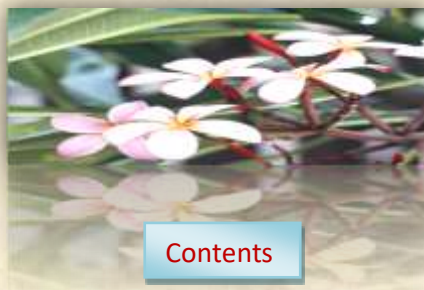
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**Editorial**

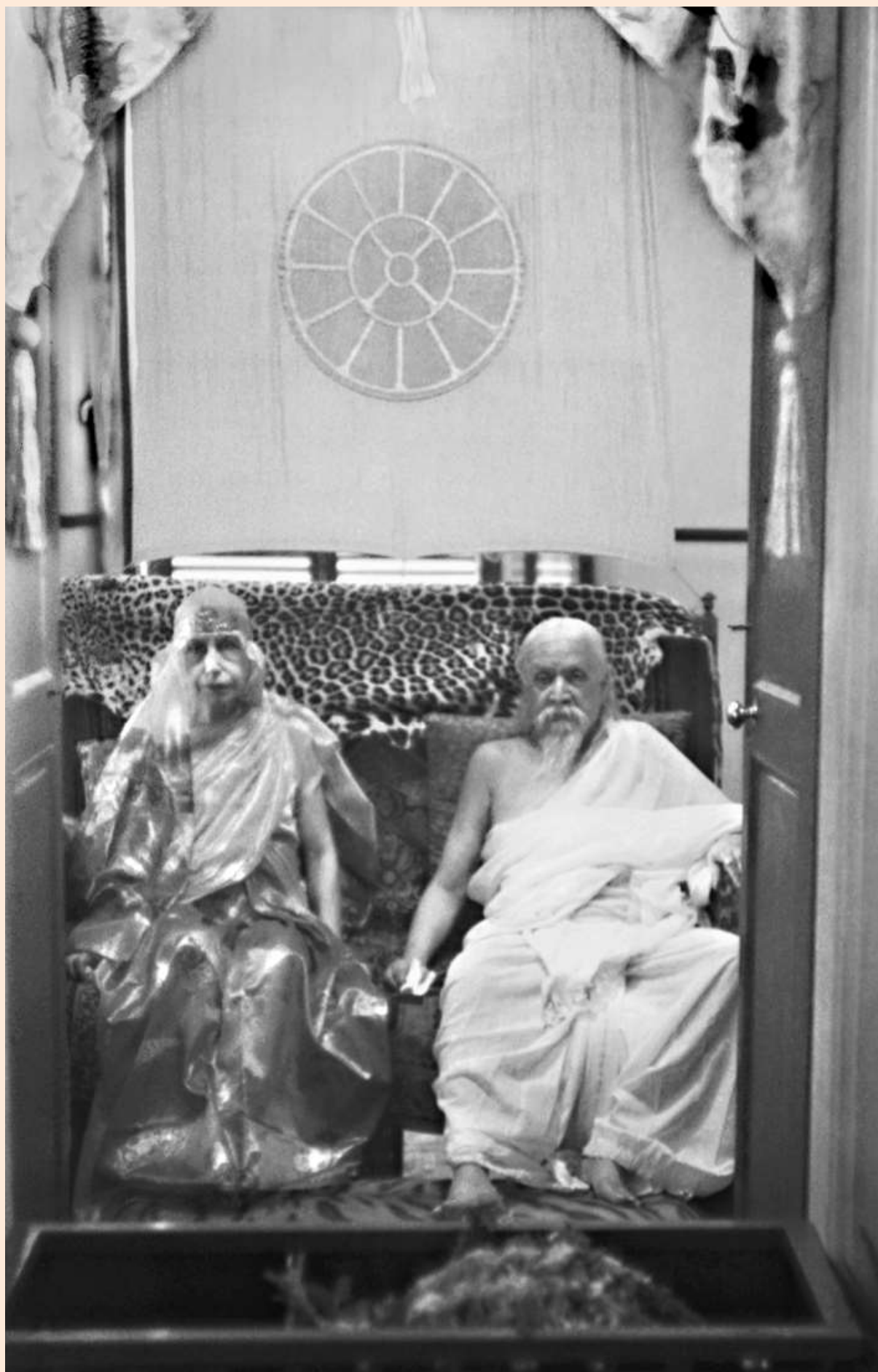
*My dear friends,*

I am happy to bring to you the 15<sup>th</sup> August, 2020 issue  
of The Sunlit Path as a loving homage to Sri Aurobindo  
on his 148<sup>th</sup> Birthday.

I do hope you will find the contents inspiring.

Sincere regards,

Dr Bhalendu Vaishnav



## Sri Aurobindo The Mother

(From a meditation written on the day after the Mother first saw Sri Aurobindo )

It matters little that there are thousands of beings plunged in the densest ignorance, He whom we saw yesterday is on earth; his presence is enough to prove that a day will come when darkness shall be transformed into light, and Thy reign shall be indeed established upon earth.

O Lord, Divine Builder of this marvel, my heart overflows with joy and gratitude when I think of it, and my hope has no bounds.

My adoration is beyond all words, my reverence is silent.

30 March 1914

What Sri Aurobindo represents in the history of the earth's spiritual progress is not a teaching, not even a revelation; it is a mighty action straight from the Supreme.

15 August 1964  
(1)



15 August 2020



The feeling of illness is  
at first only a suggestion. . . .  
If necessary, make  
a counter-suggestion,  
“No, I shall be well;  
I am and shall be all right.”  
And in any case  
call in the Mother’s Force  
to throw out the suggestion  
and the illness it is bringing.

SRI AUROBINDO



[Fear of illness] is  
a very common thing;  
in an epidemic, it is so  
in the majority of cases.  
It is through fear  
that the door is opened  
and you catch the illness.  
Those who have no fear  
can go about freely and  
generally they catch nothing.

THE MOTHER

Finally it is Faith that cures.

THE MOTHER

La sensation de la maladie n’est d’abord  
qu’une suggestion... Si nécessaire, faites une  
contre-suggestion : « Non, j’irai bien ; je vais  
bien et tout ira bien. » Et dans tous les cas  
faites appel à la Force de la Mère pour qu’elle  
rejette la suggestion et la maladie qu’elle  
apporte.

Sri Aurobindo

[La peur de la maladie] est une chose très  
commune ; dans une épidémie, la majorité  
des cas, c’est cela. C’est par la peur que la  
porte s’ouvre, et alors on attrape la maladie.  
Ceux qui n’ont pas peur peuvent aller  
librement : généralement ils n’attrapent rien  
du tout.

La Mère

En fin de compte, c’est la Foi qui guérit.

La Mère

## The Hour of God

### Sri Aurobindo

There are moments when the Spirit moves among men and the breath of the Lord is abroad upon the waters of our being; there are others when it retires and men are left to act in the strength or the weakness of their own egoism. The first are periods when even a little effort produces great results and changes destiny; the second are spaces of time when much labour goes to the making of a little result. It is true that the latter may prepare the former, may be the little smoke of sacrifice going up to heaven which calls down the rain of God's bounty. Unhappy is the man or the nation which, when the divine moment arrives, is found sleeping or unprepared to use it, because the lamp has not been kept trimmed for the welcome and the ears are sealed to the call. But thrice woe to them who are strong and ready, yet waste the force or misuse the moment; for them is irreparable loss or a great destruction.

In the hour of God cleanse thy soul of all self-deceit and hypocrisy and vain self-flattering that thou mayst look straight into thy spirit and hear that which summons it. All insincerity of nature, once thy defence against the eye of the Master and the light of the ideal, becomes now a gap in thy armour and invites the blow. Even if thou conquer for the moment, it is the worse for thee, for the blow shall come afterwards and cast thee down in the midst of thy triumph. But being pure cast aside all fear; for the hour is often terrible, a fire and a whirlwind and a tempest, a treading of the winepress of the wrath of God; but he who can stand up in it on the truth of his purpose is he who shall stand; even though he fall, he shall rise again, even though he seem to pass on the wings of the wind, he shall return. Nor let worldly prudence whisper too closely in thy ear; for it is the hour of the unexpected, the incalculable, the immeasurable. Mete



not the power of the Breath by thy petty instruments, but trust and go forward.

But most keep thy soul clear, even if for a while, of the clamour of the ego. Then shall a fire march before thee in the night and the storm be thy helper and thy flag shall wave on the highest height of the greatness that was to be conquered. (2)



## Sri Aurobindo's Message on 15th of 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 not only of peace and concord but of common action, by the 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.

*[Sri Aurobindo wrote this message at the request of All India Radio, Tiruchirapalli, India, for broadcast on the eve of India's independence. This is the message which was broadcast on August 14, 1947. It is of special relevance and importance even now.]* (3)

His Independence Day message 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**



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. (4)

**The Mother**

## Reintegration of Indian Culture: Need of the Hour

### Sri Aurobindo's reply to K.M.Munshi

K. M. MUNSHI: I would like to have your guidance as regards the future of Sanatan Dharma. Starting from your Uttarpara Speech, which has been a sort of beacon to me for years, I have been working for the reintegration of Hindu culture . . . But I am neither learned nor a profound thinker. I can contribute only my faith and the little energy which has been vouchsafed to me. I only pray that strength may be given to me to carry forward the message of the Seers of whom, in my opinion, you are the only surviving Apostle. What shall I do now?

My dear Kanubhai In reply to your letter to him of July 30th. 1950 Sri Aurobindo has asked me to write to you the following\*:

“Your feeling that there should be reintegration of Indian Culture under modern conditions is quite right. It is *the* work that has to be done. And as far as Sri Aurobindo can see at present Indian Spiritual Culture has a great and bright future before it. It is the future power that might dominate the world. So, your efforts in carrying out that work are quite in the right direction and in carrying out that work you would have his full support and blessings.” 3 August 1950

\*The paragraphs that follow were dictated by Sri Aurobindo to A. B. Purani and sent to Munshi over Purani's signature. (5)





## Acknowledgements

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1. The Mother, Collected Works of The Mother, CWM, 13; 15
2. Sri Aurobindo, Complete Works of Sri Aurobindo, CWSA, 12; 146-47
3. Complete Works of Sri Aurobindo, CWSA, 36; 478-80
4. The Mother, Collected Works of The Mother, CWM, 13; 357
5. Sri Aurobindo, Complete Works of Sri Aurobindo, CWSA, 36; 512-13

The Sunlit Path is a monthly e magazine of Sri Aurobindo Chair of Integral Studies, Sardar Patel University. It can be viewed at:

[http://www.spuvvn.edu/academics/academic\\_chairs/aurobindo/](http://www.spuvvn.edu/academics/academic_chairs/aurobindo/)

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