

The Sunlit Path



Sri Aurobindo Chair of Integral Studies

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Contents:	Page No.
• Editorial	3
• Living Words:	
✚ India	The Mother 4
✚ Basic Issues of Indian Education	The Mother 5
✚ Recognise Yoga as Education	The Mother 6
✚ Dayananda	Sri Aurobindo 7
✚ The Highest Synthesis	Sri Aurobindo 9
✚ God and His Universe	Sri Aurobindo 11
• Acknowledgements	12



Editorial

My dear friends,

I am happy to bring to you the 1st January, 2023 issue of The Sunlit Path. The 'Living Words' contain two short passages from the writings of The Mother on India. 'Integral Education' contains the Mother's answers to questions put to Her about the Indian Education. 'Integral Life' provides Sri Aurobindo's description about Swami Dayananda. In a sense, all provide answer to India's many a problem, particularly in the field of education. Finally, we have two short passages from Karmayogin, which puts the sequence of our journey of realization in proper perspective.

I am sure that you will find the contents deeply meaningful and inspiring.

Dr Bhalendu Vaishnav



Living Words**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

There must be a group forming a strong body of cohesive will with the spiritual knowledge to save India and the world. It is India that can bring Truth in the world. By manifestation of the Divine Will and Power alone, India can preach her message to the world and not by imitating the materialism of the West.

By following the Divine Will India shall shine at the top of the spiritual mountain and show the way of Truth and organize world unity.

February 1954

Integral Education

(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.)

BASIC ISSUES OF INDIAN EDUCATION

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.

5 August 1965

***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.
The Mother***



Integral Life

Dayananda

Sri Aurobindo

He was not only plastic to the great hand of Nature, but asserted his own right and power to use Life and Nature as plastic material.

We can imagine his soul crying still to us with our insufficient spring of manhood and action, “Be not content, O Indian, only to be infinitely and grow vaguely, but see what God intends thee to be, determine in the light of His inspiration to what thou shalt grow. Seeing, hew that out of thyself, hew that out of Life. Be a thinker, but be also a doer; be a soul, but be also a man; be a servant of God, but be also a master of Nature!” For this was what he himself was; a man with God in his soul, vision in his eyes and power in his hands to hew out of life an image according to his vision. Hew is the right word. Granite himself, he smote out a shape of things with great blows as in granite.

In Dayananda’s life we see always the puissant jet of this spiritual practicality. A spontaneous power and decisiveness is stamped everywhere on his work. And to begin with, what a master-gance of practical intuition was this to go back trenchantly to the very root of Indian life and culture, to derive from the flower of its first birth the seed for a radical new birth! And what an act of grandiose intellectual courage to lay hold upon this scripture defaced by ignorant comment and oblivion of its spirit, degraded by misunderstanding to the level of an ancient document of barbarism, and to perceive in it its real worth as a scripture which conceals in itself the deep and energetic spirit of the forefathers who made this country and nation,—a scripture of divine knowledge, divine worship, divine action. I know not whether Dayananda’s powerful and original commentary will be widely accepted as the definite word on the Veda. I think myself some delicate work is still called for to bring out

other aspects of this profound and astonishing Revelation. But this matters little. The essential is that he seized justly on the Veda as India's Rock of Ages and had the daring conception to build on what his penetrating glance perceived in it a whole education of youth, a whole manhood and a whole nation-hood. Rammohan Roy, that other great soul and puissant worker who laid his hand on Bengal and shook her—to what mighty issues—out of her long, indolent sleep by her rivers and rice-fields—Rammohan Roy stopped short at the Upanishads. Dayananda looked beyond and perceived that our true original seed was the Veda. **He had the national instinct and he was able to make it luminous,—an intuition in place of an instinct.** Therefore the works that derive from him, however they depart from received traditions, must needs be profoundly national.

To be national is not to stand still. Rather, to seize on a vital thing out of the past and throw it into the stream of modern life, is really the most powerful means of renovation and new creation.

Dayananda's work brings back such a principle and spirit of the past to vivify a modern mould. And observe that in the work as in the life it is the past caught in the first jet of its virgin vigour, pure from its sources, near to its root principle and therefore to something eternal and always renewable. (2)



The Highest Synthesis Sri Aurobindo

In the *Bengalee's* issue of the 29th June there is a very interesting article on Nationalism and Expediency, which seems to us to call for some comment. The object of the article is to modify or water the strong wine of Nationalism by a dash of expediency. Nationalism is a faith, the writer admits; he even goes much further than we are prepared to go and claims for Nationalism that it is the highest of all syntheses.

This is a conclusion we are not prepared to accept; it is, we know, the highest which European thought has arrived at so far as that thought has expressed itself in the actual life and ideals of the average European. In Positivism Europe has attempted to arrive at a higher synthesis, the synthesis of humanity; and Socialism and philosophical Anarchism, the Anarchism of Tolstoy and Spencer, have even envisaged the application of the higher intellectual synthesis to life.

In India we do not recognise the nation as the highest synthesis to which we can rise. There is a higher synthesis, humanity; beyond that there is a still higher synthesis, this living, suffering, aspiring world of creatures, the synthesis of Buddhism; there is a highest of all, the synthesis of God, and that is the Hindu synthesis, the synthesis of Vedanta.

With us today Nationalism is our immediate practical faith and gospel not because it is the highest possible synthesis, but because it must be realised in life if we are to have the chance of realising the others.

We must live as a nation before we can live in humanity.

It is for this reason that Nationalist thinkers have always urged the necessity of realising our separateness from other nations and living to ourselves for the present, not in order to shut out humanity, but that we may get that individual strength, unity and wholeness which will help us to live as a nation for humanity.

A man must be strong and free in himself before he can live usefully for others, so must a nation. But that does not justify us in forgetting the ultimate aim of evolution.

God in the nation becomes the realisation of the first moment to us because the nation is the chosen means or condition through which we rise to the higher synthesis, God in humanity, God in all creatures, God in Himself and ourself. (3)



God and His Universe Sri Aurobindo

The Bengalee takes as its fundamental position that God is Absolute, Eternal and Universal in all movements and not limited to any particular. Very true, but a vague statement of abstract truth like this leads nowhere beyond itself.

What are the concrete implications in this generalisation?

God is not only the Absolute, Eternal and Universal in His own essence, but He manifests in the relative, transient and particular.

The Absolute is an aspect of Him necessary for philosophical completeness; but if He were only Absolute, then this phenomenal world would be only Maya, God akarta and all action purely illusory. If He were only Eternal we might regard this world as something not full of Him, but a separate creation which may or may not be subject to His immediate action. It is because He is the Universal that the clarified vision sees Him in every being and every activity.

As the Absolute He stands behind every relative, as the Eternal He supports every transient and assures the permanence of the sum of phenomena; as the Universal He manifests Himself in every particular.

(4)

Acknowledgements



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1. The Mother, *CWM* 12; 5-7
2. Sri Aurobindo, *CWSA* 1, 663-665
3. Sri Aurobindo, *CWSA*, 8, 84-85
4. Sri Aurobindo, *CWSA*, 8, 109

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