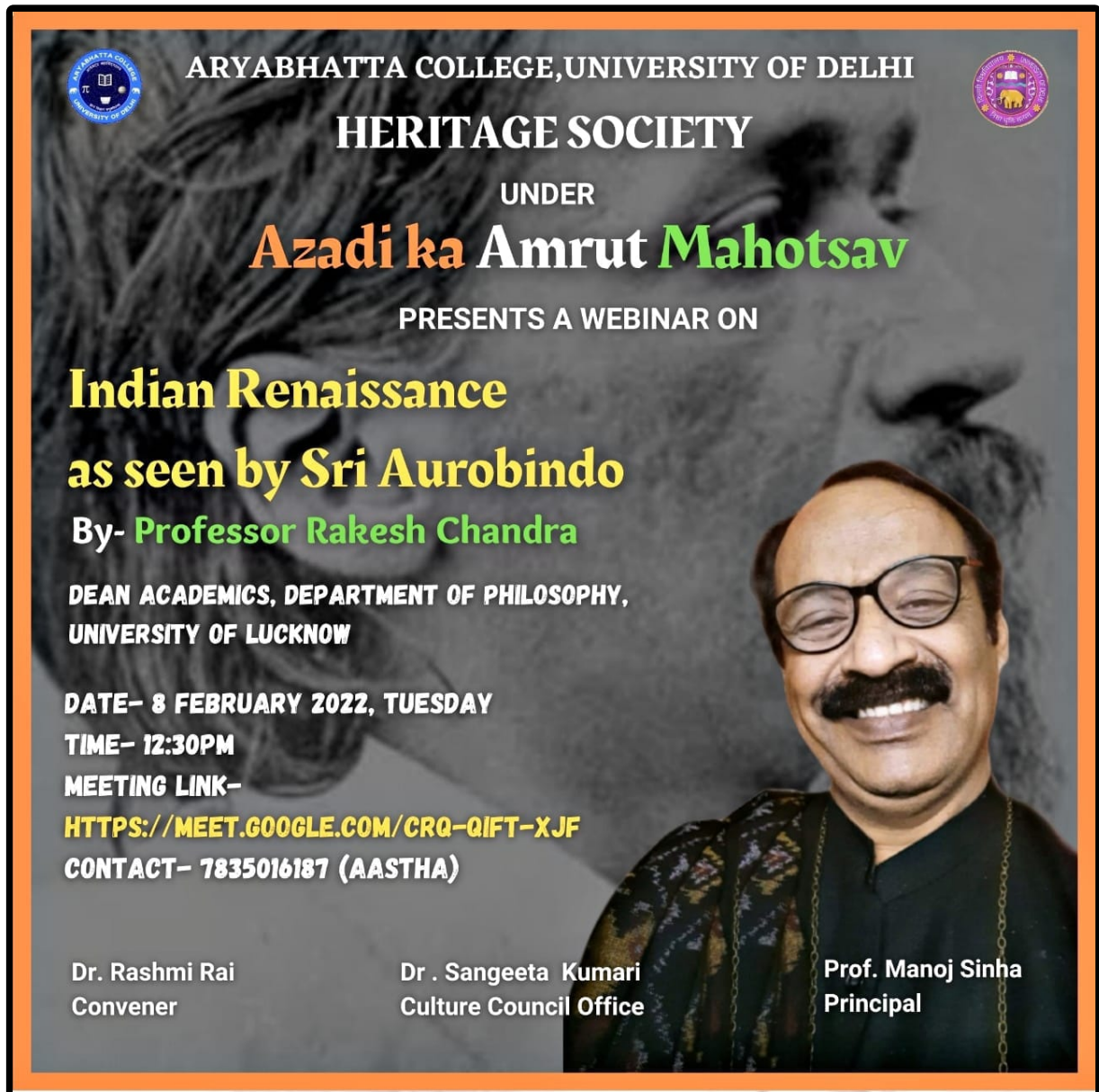




“Indian Renaissance as seen by Sri Aurobindo”

Dated- 8th February 2022

Time- 12:30 PM



 **ARYABHATTA COLLEGE, UNIVERSITY OF DELHI** 

HERITAGE SOCIETY

UNDER

Azadi ka Amrut Mahotsav

PRESENTS A WEBINAR ON

Indian Renaissance
as seen by Sri Aurobindo

By- **Professor Rakesh Chandra**

DEAN ACADEMICS, DEPARTMENT OF PHILOSOPHY,
UNIVERSITY OF LUCKNOW

DATE- 8 FEBRUARY 2022, TUESDAY
TIME- 12:30PM
MEETING LINK-
[HTTPS://MEET.GOOGLE.COM/CRQ-QIFT-XJF](https://meet.google.com/CRQ-QIFT-XJF)
CONTACT- 7835016187 (AASTHA)

Dr. Rashmi Rai
Convener

Dr . Sangeeta Kumari
Culture Council Office

Prof. Manoj Sinha
Principal

A webinar on the topic “Indian Renaissance as seen by Sri Aurobindo” was organized by the Heritage Society of



Edit with WPS Office

Aryabhata College, University of Delhi under Azadi ka Amrut Mahotsav on 8th February 2022. The speaker of the session Professor Rakesh Chandra, Dean Academics, Head of the Department of Philosophy, University of Lucknow graced the webinar with his presence and enlightened the participants with his warm personality and mastery upon the topic. The webinar was convened successfully by Convener Dr. Rashmi Rai, Principal Dr. Manoj Sinha and Aastha Madhav, student 3rd year.

The webinar was held on Google Meet platform and was attended by many, including professors and students from different departments.

Professor Rakesh Chandra began the session by tracing back the history of Renaissance that started off with the modern period i.e., since the British domination in India. He further highlighted Sri Aurobindo as well as his contributions as being one of the key sources for such a strong felt Renaissance across the nation. Consequently, in light of this Prof. Chandra highlighted Sri Aurobindo's philosophy that laid the core foundation in our history which was rooted in Vedanta, but has a distinct tilt, a unique emphasis, and a significant extension. Vedanta is a spiritual philosophy, the three pillars of which are the Upanishads, the Gita, and the Brahm Sutras. A key feature of Vedanta is that the creation of the material universe was the result of a non-material Supreme Consciousness itself becoming the universe. In other words, the Creator did not create the creation; It became the creation. Thus, through the process of creation, the Creator became visible in a material form, or manifested itself. Hence all creation is the Creator (called God or the Divine) itself in a material form. As a corollary, it follows that the Divine is present in every bit of the creation. For example, if a child takes a square piece of paper, folds it, and makes a boat out of it, we do not need any evidence to prove that the paper is present in every bit of the



boat. Since the boat is nothing but the paper in another form, the paper has an all-pervasive presence throughout the boat. Similarly, the universe is nothing but the Divine in another form. Therefore, the Divine has an all-pervasive presence throughout the universe. The universal presence of the Divine is what is called the Spirit, and the presence of the Divine in an individual is what is called the Soul.

Prof. Chandra also distinguished **three phases of renaissance** which was prescribed in the second essay by **Sri Aurobindo**. Further distinguishing between Indian and European Renaissance, external influence on Indian culture, spirituality, artificial consciousness, technology, human consciousness and psychology accompanied with the emergence of neuroscience and problem solving sustaining the Indian identity. He also further connected the view of Aurobindo by the following phrases: -

“Spirituality is the master key of the Indian mind. The sense of infinity is native of it.”

“A spiritual aspiration was the governing force of Indian culture”

In essence, Aurobindo’s philosophy says that the rise of India is necessary for future of humanity itself. The third and most difficult task for the Indian renaissance has been the new creation that will come from a unique fusion of ancient Indian spirituality and modernity. This fusion will be instrumental in spiritualizing the world and in bringing about what many have called a global transformation. In our present times of the clash of civilizations, such an idea may seem utopian, but the very survival of the planet depends on a hope and belief that

something of this sort is only possible but inevitable.

And on this note, with the vote of thanks given by Aastha the event was concluded and was indeed a great success.

