

The Sunlit Path



15 October, 2013

**Sri Aurobindo Chair of Integral Studies
Sardar Patel University
Vallabh Vidyanagar
Gujarat
India**

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Editorial

My Dear Friends,

My Greetings to you on the occasion of Durga Puja !

I am very happy to bring to you 15th October, 2013 issue of The Sunlit Path.

Living Words indicate the central purpose of Integral yoga.

Integral Education carries invocation to The Mother Durga

Integral Life, while describing very eloquently the interrelationship between religion, occultism and spiritual thought, helps us to steer through to the Spiritual Experience. A poem written by Sundaram offers a beautiful description of 'Life'. I do hope that you will find the contents inspiring and useful.

I am very happy to share that **University Granthnirman Board has published Life Enrichment Textbook in Gujarati and English (Publication No. 1450, 1451)**. The textbook contains volume I and III of original Life Enrichment textbooks published by Sri Aurobindo Chair of Integral Studies, Sardar Patel University.

With Sincere Regards,
Dr. Bhalendu Vaishnav

15 October, 2013

**Our life is a paradox with God for key
Sri Aurobindo**

The Absolute, the Perfect, the Immune,
One who is in us as our secret self,
Our mask of imperfection has assumed,
He has made this tenement of flesh his own,
His image in the human measure cast
That to his divine measure we might rise;
Then in a figure of divinity
The Maker shall recast us and impose
A plan of godhead on the mortal's mould
Lifting our finite minds to his infinite,
Touching the moment with eternity.
Our life is a paradox with God for key.

(1)

Hymn to Durga

Sri Aurobindo

“Mother Durga! Rider on the lion, giver of all strength,...

we, born from thy parts of Power, we the youth of India, are seated here in thy temple.

Listen, O Mother, descend upon earth, make thyself manifest in this land of India.

“Mother Durga ! Giver of force and love and knowledge, terrible art thou in thy own self of might, Mother beautiful and fierce. In the battle of life, in India’s battle, we are warriors commissioned by thee; Mother, give to our heart and mind a titan’s energy, to our soul and intelligence a god’s character and knowledge.

“Mother Durga! India, world’s noblest race, lay whelmed in darkness. Mother, thou risest on the eastern horizon, the dawn comes with the glow of thy divine limbs scattering the darkness. Spread thy light, Mother, destroy the darkness.

“Mother Durga ! We are thy children, through thy grace, by thy influence may we become fit for the great work, for the great Ideal. Mother, destroy our smallness, our selfishness, our fear.

“Mother Durga ! Thou art Kali... sword in hand, thou slayest the Asura. Goddess, do thou slay with thy pitiless cry the enemies who dwell within us, may none remain alive there, not one. May we become pure and spotless, this is our prayer, O Mother, make thyself manifest.

“Mother Durga ! India lies low in selfishness and fearfulness and littleness. Make us great, make our efforts great, our hearts vast, make us true to our resolve. May we no longer desire the small, void of energy, given to laziness, stricken with fear .

“Mother Durga ! Extend wide the power of Yoga. We are thy Aryan children, develop in us again the lost teaching, character, strength of intelligence, faith and devotion, force of austerity, power of chastity and true knowledge, bestow all that upon the world. To help mankind, appear, O Mother of the world, dispel all ills.

“Mother Durga! Slay the enemy within, then root out all obstacles abroad. May the noble heroic mighty Indian race, supreme in love and unity, truth and strength, arts and letters, force and knowledge, ever dwell in its holy woodlands, its fertile fields, under its sky-scraping hills, along the banks of its pure streaming rivers. This is our prayer at the feet of the Mother. Make thyself manifest.

“Mother Durga ! Enter our bodies in thy Yogic strength. We shall become thy instruments, thy sword slaying all evil, thy lamp dispelling all

ignorance. Fulfil this yearning of thy young children, O Mother. Be the master and drive thy instrument, wield thy sword and slay the evil, hold up the lamp and spread the light of knowledge. Make thyself manifest.”

(2)



Religion, Occultism, Spiritual Thought and Experience

Sri Aurobindo

There are four main lines which Nature has followed in her attempt to open up the inner being, — religion, occultism, spiritual thought and an inner spiritual realisation and experience: the three first are approaches, the last is the decisive avenue of entry.

All these four powers have worked by a simultaneous action, more or less connected, sometimes in a variable collaboration, sometimes in dispute with each other, sometimes in a separate independence.

- **Religion**

Religion has admitted an occult element in its ritual, ceremony, sacraments; it has leaned upon spiritual thinking, deriving from it sometimes a creed or theology, sometimes its supporting spiritual philosophy,— the former, ordinarily, is the occidental method, the latter the oriental: but spiritual experience is the final aim and achievement of religion, its sky and summit.

But also religion has sometimes banned occultism or reduced its own occult element to a minimum; it has pushed away the philosophic mind as a dry intellectual alien, leaned with all its weight on creed and dogma, pietistic emotion and fervour and moral conduct; it has reduced to a minimum or dispensed with spiritual realisation and experience.

- **Occultism**

Occultism has sometimes put forward a spiritual aim as its goal, and followed occult knowledge and experience as an approach to it, formulated some kind of mystic philosophy: but more often it has confined itself to occult knowledge and practice without any spiritual vistas; it has turned to thaumaturgy or mere magic or even deviated into

diabolism.

- **Spiritual philosophy**

Spiritual philosophy has very usually leaned on religion as its support or its way to experience; it has been the outcome of realisation and experience or built its structures as an approach to it: but it has also rejected all aid—or all impediment—of religion and proceeded in its own strength, either satisfied with mental knowledge or confident to discover its own path of experience and effective discipline.

- **Spiritual experience**

Spiritual experience has used all the three means as a starting-point, but it has also dispensed with them all, relying on its own pure strength: discouraging occult knowledge and powers as dangerous lures and entangling obstacles, it has sought only the pure truth of the spirit; dispensing with philosophy, it has arrived instead through the heart's fervour or a mystic inward spiritualisation; putting behind it all religious creed, worship and practice and regarding them as an inferior stage or first approach, it has passed on, leaving behind it all these supports, nude of all these trappings, to the sheer contact of the spiritual Reality.

All these variations were necessary; the evolutionary endeavour of Nature has experimented on all lines in order to find her true way and her whole way towards the supreme consciousness and the integral knowledge.(3)



જીવન

જીવન જાય વહ્યું આ કલકલ
જીવન જાય વહ્યું.

ઝરમર ઝરમર નીર ઝરે, આ ઝરણું રુમરુમ જાય વહ્યું,
જ્યાં ધરતીનું ઉર ઢળે ત્યાં ખળખળ એ તો જાય વહ્યું.
જીવન જાય વહ્યું.

તટે તટે તરુવર ઊભાં ને ઊભી ગિરિ-ડુંગરની હાર,
દૂરદૂરના વહે સમીરણ, ગુનગુન ભમરાના ગુંજાર.
જીવન જાય વહ્યું.

કોણ અમારો સંગી સાથી, કોણ ભેરુ ભોમી નહિ જાણ,
કોક અદીર્ઘ અમને ચીધે, કોક અમારા પ્રેરે પ્રાણ.
જીવન જાય વહ્યું.

વન આવ્યાં, દવ આવ્યા મારગ, આવ્યાં રણ ને સમરાંગણ,
કોકે આપી ફુલમાળા ને કોકે ગાયાં જયમંગલ.
જીવન જાય વહ્યું.

ત્યાં આવ્યો મહેરામણ નવલો, શી છલકાતી એની છોળ!
ઓ મહેરામણ, ઓ ભવતારણ, તવ જલમાં અમ હો કલ્લોલ.
જીવન જાય વહ્યું.

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સુન્દરમ્



Acknowledgements



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1. Sri Aurobindo, Complete Works of Sri Aurobindo, **CWSA Vol 33, p 67**
2. *Hymn to Durga*, translated by Sri Nolini Kanta Gupta from Sri Aurobindo's Bengali CWM Vol 12, pp 43-4
3. Sri Aurobindo, Complete works of Sri Aurobindo, CWSA Vol. 23 pp 890
4. सुन्दरम्, बाल दक्षिणा, February 64, Vol 21, p 3

The Sunlit Path is 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/

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