

The Sunlit Path



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Editorial

My dear friends,

I am happy to bring to you the 15th November, 2017 issue of The Sunlit Path.

The present issue contains selected writings of Sri Aurobindo and The Mother on Meditation.

I do hope you will find the contents inspiring.

Sincere regards,

Dr Bhalendu Vaishnav



The logo consists of a light blue oval containing a white rectangular box with the text "Living Words" in a dark blue font.

Living Words

Concentration and Meditation

Sri Aurobindo

Concentration

means fixing the consciousness in one place

or on one object

and in a single condition.

Meditation can be diffusive,

e.g. thinking about the Divine,

receiving impressions and discriminating,

watching what goes on in nature

and acting upon it, etc. (1)

Self-dynamising Meditation

The Mother

“The practice of this Yoga demands a constant inward remembrance of the one central liberating knowledge....In all is the one Self, the one Divine is all; all are in the Divine, all are the Divine and there is nothing else in the universe,—this thought or this faith is the whole background until it becomes the whole substance of the consciousness of the worker. A memory, a self-dynamising meditation of this kind, must and does in its end turn into profound and uninterrupted vision and a vivid and allembicing consciousness of that which we so powerfully remember or on which we so constantly meditate.”

Sri Aurobindo, The Synthesis of Yoga, SABCL, Vol. 20, p. 104

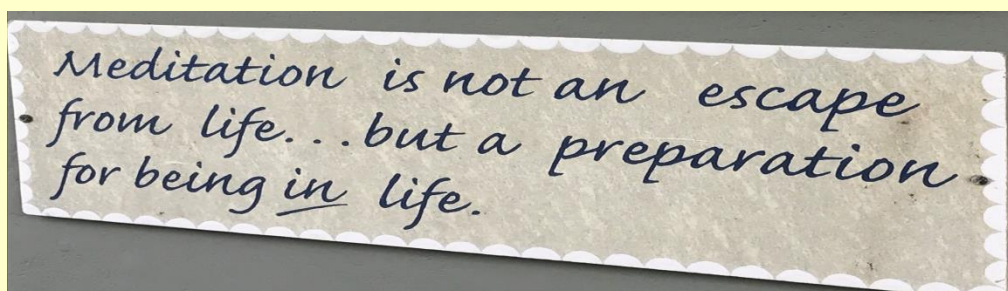
Sweet Mother, what does Sri Aurobindo mean by “a self-dynamising meditation”?

It (a *self-dynamising meditation*) is a meditation that has the power of transforming your being. It is a meditation which makes you progress, as opposed to static meditation which is immobile and relatively inert, and which changes nothing in your consciousness or in your way of being.

A dynamic meditation is a meditation of transformation. (2)

Conscious of The Divine The Mother

The number of hours spent in meditation is no proof of spiritual progress. It is a proof of your progress when you no longer have to make an effort to meditate. Then you have rather to make an effort to stop meditating: it becomes difficult to stop meditation, difficult to stop thinking of the Divine, difficult to come down to the ordinary consciousness. Then you are sure of progress, then you have made real progress when concentration in the Divine is the necessity of your life, when you cannot do without it, when it continues naturally from morning to night whatever you may be engaged in doing. Whether you sit down to meditation or go about and do things and work, what is required of you is consciousness; that is the one need,—to be constantly conscious of the Divine. (3)



Meditating Under All Circumstances

The Mother

How I wish this would become true for everybody!

You may be engaged in the most active action, for example, in playing basketball, which needs a great deal of movement, and yet not lose the attitude of inner meditation and concentration upon the Divine. And when you get that, you will see that all you do changes its quality; not only will you do it better, but you will do it with an altogether unexpected strength, and at the same time keep your consciousness so high and so pure that nothing will be able to touch you any longer. And note that this can go so far that even if an accident occurs, it will not hurt you. Naturally, this is a peak, but it is a peak to which one can aspire.

Do not fall into the very common error of believing that you must sit in an absolutely quiet corner where nobody passes by, where you are in a classical position and altogether immobile, in order to be able to meditate—it is not true. What is needed is to succeed in meditating under all circumstances, and I call “meditating” not emptying your head but concentrating yourself in a contemplation of the Divine; and if you keep this contemplation within you, all that you do will change its quality—not its appearance, for apparently it will be the same thing, but its quality. And life will change its quality, and you, you will feel a little different from what you were, with a peace, a certitude, an inner calm, an unchanging force, something which never gives way.

In that state it will be difficult to do you harm—the forces always try, this world is so full of adverse forces which seek to upset everything... but

they succeed in a very small measure, only in the measure necessary to force you to make a new progress.

Each time you receive a blow from life, tell yourself immediately, “Ah, I have to make a progress”; then the blow becomes a blessing. Instead of tucking your head between your shoulders, you lift it up with joy and you say, “What is it I have to learn? I want to know. What is it I have to change? I want to know.”

This is what you should do.

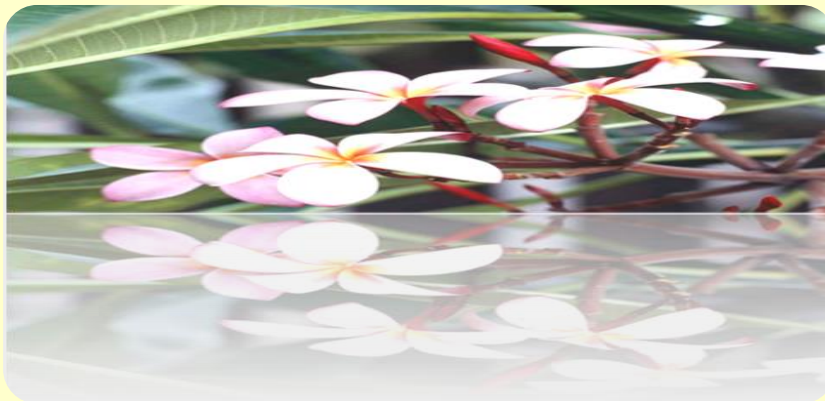
(4)



Road To Silence

Sri Aurobindo

If the difficulty in meditation is that thoughts of all kinds come in, that is not due to hostile forces but to the ordinary nature of the human mind. All sadhaks have this difficulty and with many it lasts for a very long time. There are several ways of getting rid of it. One of them is to look at the thoughts and observe what is the nature of the human mind as they show it but not to give any sanction and to let them run down till they come to a standstill—this is a way recommended by Vivekananda in his *Rajayoga*. Another is to look at the thoughts as not one's own, to stand back as the witness Purusha and refuse the sanction— the thoughts are regarded as things coming from outside, from Prakriti, and they must be felt as if they were passers-by crossing the mind-space with whom one has no connection and in whom one takes no interest. In this way it usually happens that after a time the mind divides into two, a part which is the mental witness watching and perfectly undisturbed and quiet and a part which is the object of observation, the Prakriti part in which the thoughts cross or wander. Afterwards one can proceed to silence or quiet the Prakriti part also. There is a third, an active method by which one looks to see where the thoughts come from and finds they come not from oneself, but from outside the head as it were; if one can detect them coming, then, *before they enter*, they have to be thrown away altogether. This is perhaps the most difficult way and not all can do it, but if it can be done it is the shortest and most powerful road to silence. (5)



Acknowledgements

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1. The Mother, Collected Works of The Mother, CWM, 3; 183
2. The Mother, Collected Works of The Mother, CWM, 8, 88
3. The Mother, Collected Works of The Mother, CWM 3, 20
4. The Mother, Collected Works of The Mother, CWM 4, 120-21
5. Sri Aurobindo, Complete Works of Sri Aurobindo, CWSA 29, 301-2

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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