

# The Sunlit Path



**Sri Aurobindo Chair of Integral Studies**

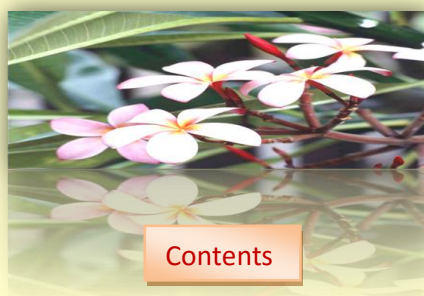
**Sardar Patel University**

**Vallabh Vidyanagar**

**India**

**1 November, 2017**

**Volume 9 Issue 95**



	<b>Page No.</b>
<b>Editorial</b>	<b>3</b>
<b>Living Words</b>	<b>4</b>
<b>Integral Life</b>	
• Quietness	The Mother 5
• When you have a problem to solve...	The Mother 6
• How to stop discussions in the mind?	The Mother 7
• What should be done to get rid of mental intervention?	The Mother 8
• The First Necessity	Sri Aurobindo 9
<b>Acknowledgements</b>	<b>12</b>

## Editorial

My dear friends,

I wish you Happy Diwali and the New Year!

I am happy to bring to you the 1<sup>st</sup> November, 2017 issue of Sunlit Path.

This issue contains short passages from the writings of Sri Aurobindo and The Mother on 'Quiet Mind'.

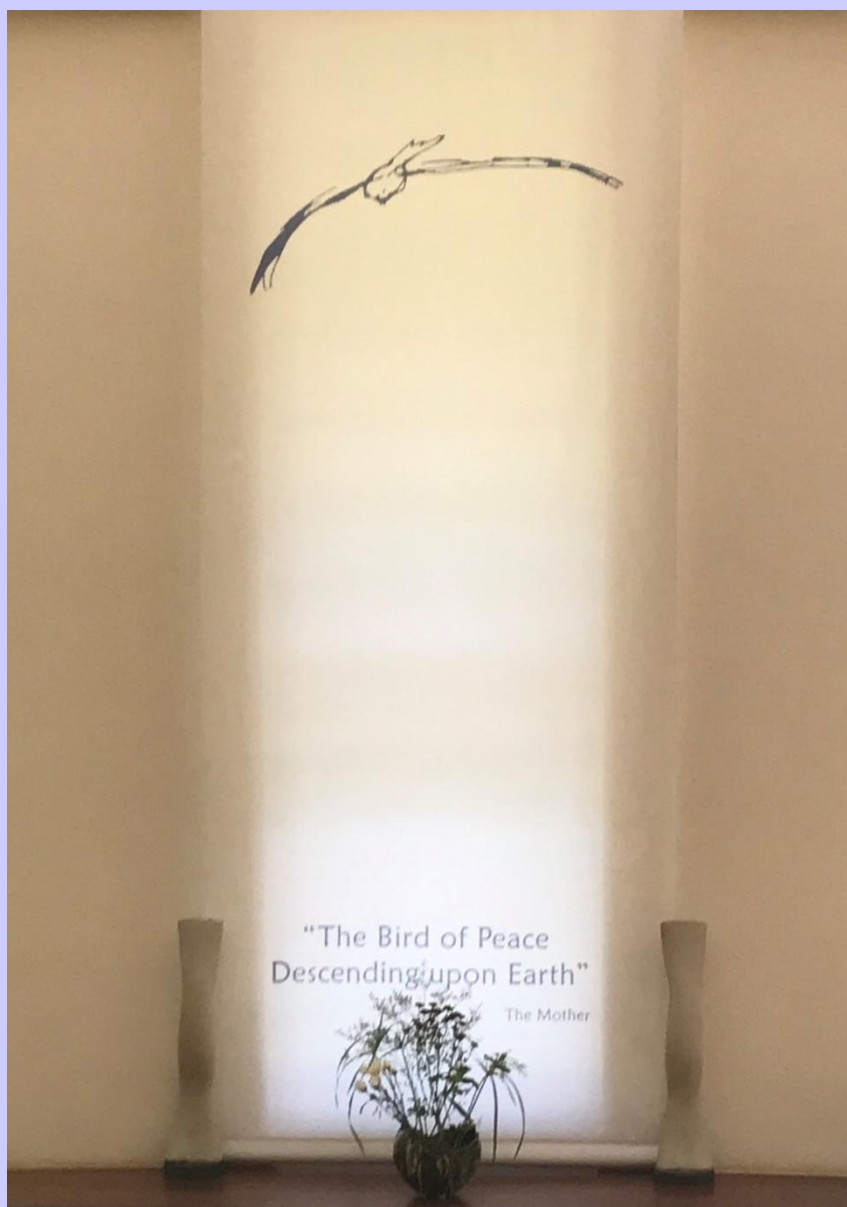
I do hope you will find the contents inspiring.

Sincere regards,

Dr Bhalendu Vaishnav



Living Words



**Integral Life**

Quietness is always good  
and  
even indispensable  
for a true and lasting progress.

*Blessings.*

The Mother

**Quietness is Inside You**

It is not in the outward circumstances  
that you must look for  
quietness, it is from inside yourself.  
Deep inside the being there is a peace that brings quietness  
in the whole being down to the body,  
if we allow it to do so.

It is that peace you must seek  
and  
then you will get  
the  
quietness you wish for.

\*

(1,2)

## When you have a problem to solve....

### The Mother

When you have a problem to solve, instead of turning over in your head all the possibilities, all the consequences, all the possible things one should or should not do, if you remain quiet with an aspiration for goodwill, if possible a need for goodwill, the solution comes very quickly.

And as you are silent you are able to hear it.

When you are caught in a difficulty, try this method: instead of becoming agitated, turning over all the ideas and actively seeking solutions, of worrying, fretting, running here and there inside your head—I don't mean externally, for externally you probably have enough common sense not to do that! but inside, in your head—*remain quiet*. And according to your nature, with ardour or peace, with intensity or widening or with all these together, implore the Light and wait for it to come.

In this way the path would be considerably shortened.

## **How to stop discussions in the mind?**

The first condition is to talk as little as possible.

The second is to think just of what you are doing at the moment and not of what you have to do or of what you have done before.

Never regret what is past or imagine what will be.  
Check pessimism in your thoughts as much as you can and become a voluntary optimist.

(4)



## ***What should be done to get rid of mental intervention?***

The mind must learn to be silent—remain calm, attentive, without making a noise.

If you try to silence your mind directly, it is a hard job, almost impossible; for the most material part of the mind never stops its activity—it goes on and on like a non-stop recording machine.

It repeats all that it records and unless there is a switch to stop it, it continues and continues indefinitely.

If, on the other hand, you manage to shift your consciousness into a higher domain, above the ordinary mind, this opening to the Light calms the mind, it does not stir any longer, and the mental silence so obtained can become constant. Once you enter into this domain, you may very well never come out of it—the external mind always remains calm.

*The only true solution is aspiration for the higher light.*

(5)



## **The First Necessity**

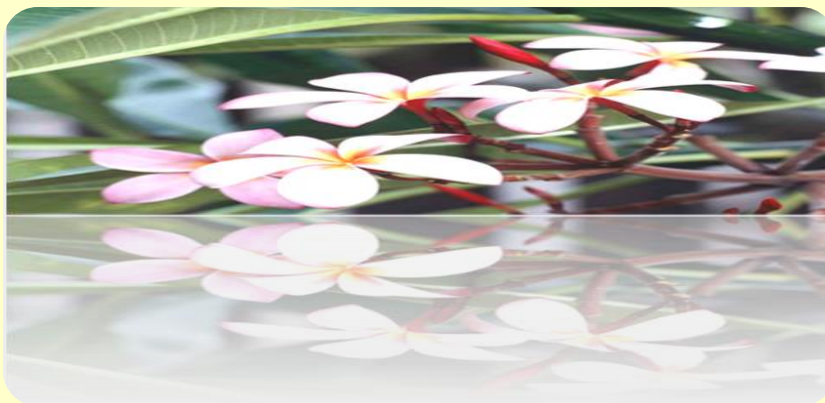
### **Sri Aurobindo**

The individual being has to find himself, his true existence; he can only do this by going inward, by living within and from within: for the external or outer consciousness or life separated from the inner spirit is the field of the Ignorance; it can only exceed itself and exceed the Ignorance by opening into the largeness of an inner self and life. If there is a being of the transcendence in us, it must be there in our secret self; on the surface there is only an ephemeral being of nature, made by limit and circumstance. If there is a self in us capable of largeness and universality, able to enter into a cosmic consciousness, that too must be within our inner being; the outer consciousness is a physical consciousness bound to its individual limits by the triple cord of mind, life and body: any external attempt at universality can only result either in an aggrandisement of the ego or an effacement of the personality by its extinction in the mass or subjugation to the mass. It is only by an inner growth, movement, action that the individual can freely and effectively universalise and transcendentalise his being. There must be for the divine living a transference of the centre and immediate source of dynamic effectuation of the being from out inward; for there the soul is seated, but it is veiled or half veiled and our immediate being and source of action is for the present on the surface. In men, says the Upanishad, the Self-Existent has

cut the doors of consciousness outward, but a few turn the eye inward and it is these who see and know the Spirit and develop the spiritual being. Thus to look into ourselves and see and enter into ourselves and live within is the first necessity for transformation of nature and for the divine life.

(6)





## Acknowledgements

All passages from the writings of Sri Aurobindo and The Mother are copyright of Sri Aurobindo Ashram, Pondicherry, India and taken with kind permission of Sri Aurobindo Ashram Trust. Their titles and captions are chosen by the editor. The sources of the short passages in the present issue are:

1. The Mother, Collected Works of The Mother, CWM, 14; 138
2. The Mother, Collected Works of The Mother, CWM, 14; 138
3. The Mother, Collected Works of The Mother, CWM, 9; 423
4. The Mother, Collected Works of The Mother, CWM, 12; 141
5. The Mother, Collected Works of The Mother, CWM, 4; 182
6. Sri Aurobindo, Complete Works of Sri Aurobindo, CWSA 22, 1063-64

**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/](http://www.spuvvn.edu/academics/academic_chairs/aurobindo/)

**Editor:** Dr. Bhalendu S. Vaishnav, Chairperson, **Sri Aurobindo Chair of Integral Studies, Sardar Patel University, Vallabh Vidyanagar, 388120, Gujarat, India.** **Contact:** Department of Medicine, Pramukhswami Medical College, Karamsad 388325, Gujarat, India.  
**e mail:** [Sriaurobindochair@gmail.com](mailto:Sriaurobindochair@gmail.com)