

# The Sunlit Path



**Sri Aurobindo Chair of Integral Studies**

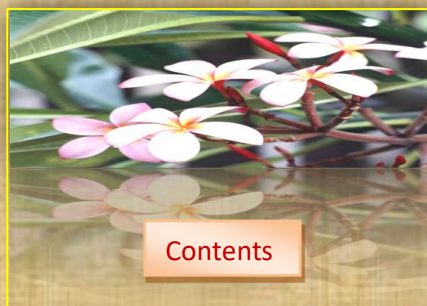
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**Editorial**

My dear friends,

I am happy to bring to you the 15<sup>th</sup> December, 2018 issue of The Sunlit Path.

This issue contains messages distributed from Sri Aurobindo Ashram on the occasions of 17 November, 24 November and 5 December, 2018. 17<sup>th</sup> November is the Mahasamadhi day of Mother, 24 November is the Siddhi Day' and 5<sup>th</sup> December is the Mahasamadhi day of Sri Aurobindo.

There are a couple of beautiful passages from the writings of Sri Aurobindo on 'Living Within'.

I do hope you will find the contents inspiring.

Sincere regards,

Dr Bhalendu Vaishnav

**November 24, 2018**



17 November 2018

*“Sweet Mother,*

*Are You with us during the collective meditation at the Playground?*

Certainly, I am always there.

*To benefit from it, what should we meditate on? And how?*

The method is always the same. Gather together the energies in you that are usually dispersed outside; concentrate your consciousness within, beneath the surface agitation, and establish, as far as possible, a perfect quietness in your heart and head; then formulate your aspiration, if you have one, and open yourself to receive the divine force from above”.

- The Mother.

**November 24, 2018**



24 November 2018

“Where you are? In the Mother’s presence here and close to me. Where you are going? Towards union with the Divine through dedication and service. What you are doing here? Service and self-giving to the Divine. The rest depends ... on the simplicity and fullness with which you give yourself and serve”.

**Sri Aurobindo**



5 December 2018

In absolute silence sleeps an absolute Power.

*Savitri*

Sri Aurobindo



## Living Within Sri Aurobindo

There is an inner being in man of which he is not usually conscious; he lives in a superficial consciousness which he calls himself and which is normally concerned with outer things; one is aware of the inner being either not at all or only as something behind from which feelings, ideas, impulses, imperatives etc. come occasionally into the outer. When one ceases to be mainly concerned with outer and surface things one can go more inside nearer to this inner being and become aware of things other than the ego and the outer nature. One can become aware of the inner being and live in it and get detached from the hold of outer things, dealing with them from an inner consciousness (felt as separate from the outer consciousness) according to an inner truth of the soul and spirit and no longer according to the demands of the outer Nature. (1)

\*

So long as you live only in thoughts and other movements of the surface consciousness, you cannot be conscious in the Yogic sense. It is when the mind becomes quiet that the real (inner) consciousness comes out or the higher consciousness above the mind comes down. It is only then also that the inner physical being becomes active and brings an alert consciousness and an intuitive sense into the body. Also the higher thought and the inner will comes then only.

\*

The exterior being has to become aware of the inner—the veil between the inner and outer consciousness has to be removed, it is only then that a real Yogic consciousness begins. The outer has to be merely an instrument or channel for the inner to express itself and communicate with the outer physical world. The inner again has to have free communication with the universal on all the planes—it has to enter into the cosmic consciousness. The outer consciousness has to be remoulded and reshaped through the inner consciousness and the processes that must do it are the psychic by its influence and the higher consciousness by its descent. Naturally, in the process the outer being also will lose its separateness and become aware of and, in a way, unified with the universal. (2)

\*

It takes time of course to make the transition from one state of consciousness to another. The depth of feeling will come more and more as your consciousness draws back from the claim of external things and goes deeper in into the heart region seeing and feeling from there with the psychic to prompt and enlighten it. Faith also will increase with that movement—for it is the outer intellect that is infirm or deficient in faith, the inner being in the heart has it always. (3)





## Acknowledgements

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1. Sri Aurobindo, Complete Works of Sri Aurobindo, CWSA 30, 225-26
2. Sri Aurobindo, Complete Works of Sri Aurobindo, CWSA, 30,212
3. Sri Aurobindo, Complete Works of Sri Aurobindo,CWSA, 30, 220

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