

## Chapter Ten

# Opening

### The Meaning of Opening

Opening is a change of the consciousness by which it becomes receptive to the Divine.

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Opening means that the consciousness becomes opened to the Truth or the Divine to which it is now shut — it indicates a state of receptivity.

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Opening is a thing that happens of itself by sincerity of will and aspiration. It means to be able to receive the higher forces that come from the Mother.

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Opening means only to be able to receive the Mother's force. Whether one is open or not is shown by two things. If one is conscious of the force working in one, then one is open. But even if one is not conscious, yet if results of the working happen, then that also means that in the inner being some opening has been made. Aspiration, sincerity and the quietude of the mind are the three best conditions for opening.

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These [*calling the Mother, praying to her*] are acts of the mind, openness is a *state* of consciousness which keeps it turned to the Mother, free from other movements, expecting and able to receive what may come from the Divine.

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There is a state in which the sadhak is conscious of the Divine Force working in him or of its results at least and does not

obstruct its descent or its action by his own mental activities, vital restlessness or physical obscurity and inertia. That is openness to the Divine. Surrender is the best way of opening; but aspiration and quietness can do it up to a certain point so long as there is not the surrender.

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The object of the self-opening is to allow the force of the Divine to flow in bringing light, peace, Ananda etc. and to do the work of transformation. When the being so receives the Divine Shakti and it works in him, produces its results (whether he is entirely conscious of the process or not), then he is said to be open.

### Opening to the Divine

In this Yoga the whole principle is to open oneself to the Divine Influence. It is there above you and, if you can once become conscious of it, you have then to call it down into you. It descends into the mind and into the body as Peace, as a Light, as a Force that works, as the Presence of the Divine with or without form, as Ananda. Before one has this consciousness, one has to have faith and aspire for the opening. Aspiration, call, prayer are forms of one and the same thing and are all effective; you can take the form that comes to you or is easiest to you. The other way is concentration; you concentrate your consciousness in the heart (some do it in the head or above the head) and meditate on the Mother in the heart and call her in there. One can do either and both at different times — whatever comes naturally to you or you are moved to do at the moment. Especially in the beginning the one great necessity is to get the mind quiet, reject at the time of meditation all thoughts and movements that are foreign to the sadhana. In the quiet mind there will be a progressive preparation for the experience. But you must not become impatient if all is not done at once; it takes time to bring entire quiet into the mind; you have to go on till the consciousness is ready.

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In this Yoga all depends on whether one can open to the Influence or not. If there is a sincerity in the aspiration and a patient will to arrive at the higher consciousness in spite of all obstacles, then the opening in one form or another is sure to arrive. But it may take a long or a short time according to the prepared or unprepared condition of the mind, heart and body; so if one has not the necessary patience, the effort may be abandoned owing to the difficulty of the beginning. There is no method in this Yoga except to concentrate, preferably in the heart, and call the presence and power of the Mother to take up the being and by the workings of her force transform the consciousness; one can concentrate also in the head or between the eyebrows, but for many this is a too difficult opening. When the mind falls quiet and the concentration becomes strong and the aspiration intense, then there is a beginning of experience. The more the faith, the more rapid the result is likely to be. For the rest one must not depend on one's own efforts only, but succeed in establishing a contact with the Divine and a receptivity to the Mother's Power and Presence.

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A Fire in the heart is usually the psychic fire and that should rather grow and be fed by the tendency or aspiration to the personal sadhana. The main principle of the personal sadhana is the surrender, the aspiration to the Divine touch, presence, control in the heart—the opening of the psychic being from within and its coming in front to govern and change mind, vital, physical consciousness. There are two openings that are necessary, one from above, the other from within. The one from above which can come by the impersonal Path or by the personal and impersonal together, seems to have come to you. Your feeling about the Personal probably comes from the push from within for the psychic to emerge fully. It is this aspiration therefore that should be the beginning of the personal path and a reliance on the Inner Power to guide and do what is needed.

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Well, that is the idea in Yoga — that by a right passivity one opens oneself to something greater than one's limited self, and effort is only useful for getting that condition. There is also a notion that even in the ordinary life the individual is only an instrument in the hands of a Universal Energy though his ego takes the credit of all he does.

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It is the law of the sadhana to open to the influences of the higher worlds.

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It is true that through whatever is strongest in him a sadhak can most easily open to the Divine.

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In the practice of Yoga, what you aim at can only come by the opening of the being to the Mother's force and the persistent rejection of all egoism and demand and desire, all motives except the aspiration for the Divine Truth. If this is rightly done, the Divine Power and Light will begin to work and bring in the peace and equanimity, the inner strength, the purified devotion and the increasing consciousness and self-knowledge which are the necessary foundation for the siddhi of the Yoga.

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Open with sincerity. That means to open integrally and without reservation: not to give one part of you to the divine working and keep back the rest; not to make a partial offering and keep for yourself the other movements of your nature. All must be opened wide; it is insincerity to hold back any part of you or keep it shut to the Divine.

Open with faithfulness. That means to be open constantly and always; not to open one day and withdraw the next.

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The opening is the same for all. It begins with an opening of the

mind and heart, then of the vital proper — when it reaches the lower vital and physical the opening is complete. But with the opening there must be the full self-giving to what comes down, which is the condition of the complete change. It is this last stage that is the real difficulty and it is there that everyone stumbles about till it is overcome.

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It takes time to open all the parts fully. Let the mind and heart remain open and the rest will follow. Clouds that pass and coverings that come cannot prevent it.

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It is certainly not by merely repeating “to will” and “to open” (with the mental idea), that the will or the opening will come. It is by using the will that the will becomes effective, it is by using the aspiration and the will also that the opening comes. The first thing is to call down the calm into the mind and the vital; with the calm established or in course of preparation to invite more and more the Mother’s workings and grow conscious of them within you and give your assent to them and refuse all else. All the rest then comes in its time and by the proper process.

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It is by confidence in the Mother that the opening needed will come when your consciousness is ready. There is no harm in arranging your present work so that there will be time and energy for some meditation, but it is not by meditation alone that what is needed will come. It is by faith and openness to the Mother.

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Keep yourself open to the Mother, remember her always and let her Force work in you, rejecting all other influences — that is the rule for Yoga.