

The illumination above the head as usually seen in this yoga is the Light of the Divine Truth. It is above the head that there is perfectly the Divine Peace, Force, Light, Knowledge, Ananda. These begin to descend into the body when the personal consciousness is prepared sufficiently. The preparation is usually full of vicissitudes such as these but one has to persist patiently, opening oneself more and more till that is ready.

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If one can remain always in the higher consciousness, so much the better. But why does not one remain always there? Because the lower is still part of the nature and it pulls you down towards itself. If on the other hand the lower is transformed, it becomes of one kind with the higher and there is nothing lower to pull downward.

Transformation means that the higher consciousness or nature is brought down into the mind, vital and body and takes the place of the lower. There is a higher consciousness of the true self, which is spiritual, but it is above; if one rises above into it, then one is free as long as one remains there, but if one comes down into or uses mind, vital or body — and if one keeps any connection with life, one has to do so, either to come down and act from the ordinary consciousness or else to be in the self but use mind, life and body, then the imperfections of these instruments have to be faced and mended — they can only be mended by transformation.

You say you rise a little above into the higher consciousness, but where do you rise? Into the quiet mind and above the vital or above the mind itself into something always calm and pure and free?

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No. I did not intend any sarcasm by my question. You had written that by rising a little above the ordinary consciousness one was free from difficulty and that this was what one felt. I thought you meant that this was your own experience. So I put the question, as the experience of the quiet mind is one that can