

SECTION ONE

**THE TRIPLE TRANSFORMATION :
PSYCHIC — SPIRITUAL — SUPRAMENTAL**

the yoga is done under a pressure of vital demands, or partly or wholly to satisfy some spiritual or other ambition, pride, vanity or seeking after power, position or influence over others or with any push towards satisfying any vital desire with the help of the yogic force, then the psychic cannot open, or opens only partially or only at times and shuts again because it is veiled by the vital activities; the psychic fire fails in the strangling vital smoke. Also, if the mind takes the leading part in the yoga and puts the inner soul into the background, or if the bhakti or other movements of the sadhana take more of a vital than of a psychic form, there is the same inability. Purity, simple sincerity and the capacity of an unegoistic unmixed self-offering without pretension or demand are the condition of an entire opening of the psychic being.

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Of course the ego and the vital with its claims and desires is always the main obstacle to the emergence of the psychic. For they make one live, act, do sadhana even for one's own sake and psychicism means to live, act and do sadhana for the sake of the Divine.

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If desire is rejected and no longer governs the thought, feeling or action and there is a steady aspiration of an entirely sincere self-giving, the psychic usually after a time opens of itself.

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To bring the psychic forward, selfishness and demand (which is the base of the vital feelings) must be got rid of — at least never accepted.

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It [the flow of love and joy from the heart-centre] can be misused on a large scale only if there is a strong and vehement vital ego

not accustomed to correction or else a vital full of the *kāma-vāsanā*. On a small scale it can be misused by the small selfishnesses, vanities, ambitions, demands of the lower vital supporting themselves upon it. If you are on guard against these things then there is no danger of misuse. If the psychic puts forth psychic discernment along with the love, there is no danger, for the light of psychic discernment at once refuses all mixture or misuse.

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Aspiration, constant and sincere, and the will to turn to the Divine alone are the best means to bring forward the psychic.

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It [the psychic] comes forward of itself either through constant love and aspiration or when the mind and vital have been made ready by the descent from above and the working of the Force.

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If there is the will to surrender in the central being, then the psychic can come forward.

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The central being is above the Adhar — most people are not aware of their central being (Jivatma) — they are aware only of the ego.

The psychic is the soul, it is a portion of the Divine that supports the mind and body in the evolution. The psychic gets the Divine's help directly from the Divine.

The central being is that on which all the others depend. If it makes its surrender, that is, renounces its separate fulfilment in order to be an instrument of the Divine, then it is easier for the mind, vital and physical to surrender.

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It has nothing to do with suitable circumstances. If the will of the central being turns towards union with the Divine, then it renounces its separate fulfilment.

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It [the psychic being] has to be surrendered consciously and with more and more knowledge. The psychic aspires to the Divine or answers to things divine, it is surrendered in principle, but it has to develop its surrender in detail carrying with it the surrender of all the being.

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Nothing done in the past or present can prevent the psychic from coming forward if there is the true will to get rid of these things and live in the psychic and spiritual consciousness.

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Your first experience was that of the opening of the psychic; you became aware of the psychic being and its aspirations and experiences and of the external being in front, as two separate parts of your consciousness. You were not able to keep this experience because the vital was not purified and pulled you out into the ordinary external consciousness. Afterwards, you got back into the psychic and were at the same time able to see your ordinary vital nature, to become aware of its defects and to work by the power of the psychic for its purification. I wrote to you at the beginning that this was the way; for if the psychic is awake and in front, it becomes easy to remain conscious of the things that have to be changed in the external nature and it is comparatively easy too to change them. But if the psychic gets veiled and retires in the background, the outer nature left to itself finds it difficult to remain conscious of its own wrong movements and even with great effort cannot succeed in getting rid of them. You can see yourself, as in the matter of the food, that with the psychic active and awake the right attitude comes natu-

rally and whatever difficulty there was soon diminishes or even disappears.

I told you also at that time that there was a third part of the nature, the inner being (inner mind, inner vital, inner physical) of which you were not yet aware, but which must also open in turn. It is this that has happened in your last experience. What you felt as a part of you, yourself but not your physical self, rising to meet the higher consciousness above, was this inner being; it was your (inner) higher vital being which rose in that way to join the highest Self above — and it was able to do so, because the work of purifying the outer vital nature had begun in earnest. Each time there is a purification of the outer nature, it becomes more possible for the inner being to reveal itself, to become free and to open to the higher consciousness above.

When this happens, several other things happen at the same time. First, one becomes aware of the silent Self above — free, wide, without limits, pure, untroubled by the mental, vital and physical movements, empty of ego and limited personality, — this is what you have described in your letter. Secondly, the Divine Power descends through this silence and freedom of the Self and begins to work in the Adhara. This is what you felt as a pressure; its coming through the top of the head, the forehead and eyes and nose meant that it was working to open the mental centres — especially the two higher centres of thought and will and vision — in the inner mental being. These two centres are called the thousand-petalled lotus and the *ājñā cakra* between the eyebrows. Thirdly, by this working the inner parts of the being are opened and freed; you are liberated from the limitations of the ordinary personal mind, vital and physical and become aware of a wider consciousness in which you can be more capable of the needed transformation. But that is necessarily a matter of time and long working and you are only taking the first steps in this way.

When one goes into the inner being, the tendency is to go entirely inside and lose consciousness of the outside world — this is what people call Samadhi. But it is also necessary to be able to have the same experiences (of the Self, the workings in the inner consciousness, etc.) in the waking state. The best rule

for you will be to allow the entire going inside only when you are alone and not likely to be disturbed, and at other times to accustom yourself to have these experiences with the physical consciousness awake and participating in them or at least aware of them.



When the psychic being awakens, you grow conscious of your own soul; you know your self. And you no longer commit the mistake of identifying yourself with the mental or with the vital being. You do not mistake them for the soul.

Secondly, when awakened, the psychic being gives true bhakti for God or for the Guru. That bhakti is quite different from mental or vital bhakti.

In the mind one may have admiration or appreciation for the intellectual greatness of the man — or Guru, but it is merely mental; it does not carry the matter very far. Of course there is no harm in having that also. But by itself it does not open the whole of the inner being; it only establishes a mental contact.

The vital bhakti demands and demands. It imposes its own conditions. It surrenders itself to God, but conditionally. It says to God, “You are so great, I worship you, and now satisfy my this desire or that ambition, make me great, make me a great sadhak, a great yogin, etc.”

The unillumined mind also surrenders to the Truth, but makes its own conditions. It says to the Truth, “Satisfy my judgment and my opinion”; it demands the Truth to cast itself in the mind’s own forms.

The vital being also insists on the Truth to throw itself into its own movement of force. The vital being pulls at the Higher Power and pulls and pulls at the vital being of the Guru.

Both of them (the mental and the vital) have got an *arrière pensée* (mental reservation) in their surrender.

But the psychic being and its bhakti are not like that. Because it is in direct communication with the Divinity behind, it is capable of true bhakti. Psychic bhakti does not make any demand, makes no reservation. It is satisfied with its own existence. The psychic being knows how to obey the Truth in the

right way. It gives itself up truly to God or to Guru, and because it can give itself up truly, therefore it can also receive truly.

Thirdly, when the psychic being comes to the surface, it feels sad when the mental or the vital being is making a fool of itself. That sadness is purity offended.

When the mind is playing its own game or when the vital being is carried away by its own impulses, it is the psychic being which says, "I don't want these things; what am I here for after all? I am here for the Truth, I am not here for these things."

Psychic sadness is again different from mental dissatisfaction or vital sadness or physical depression.

If the psychic being is strong, it makes itself felt on the mental or the vital being, and forces them — compels them — to change. But if it is weak, the other parts take advantage of it and use the psychic sadness to their own advantage.

In some cases the psychic being comes up to the surface and upsets the mental or the vital being and throws everything into disorder. But if the mind or the vital being is stronger than the psychic, then it casts only an occasional influence and gradually retires behind. All its cry is in the wilderness; and the mental or the vital being goes on in its own round.

Lastly, the psychic being refuses to be deceived by appearances. It is not carried away by falsehood. It refuses to be depressed by falsehood — nor does it exaggerate the truth. For example, even if everything around says, "There is no God", the psychic being refuses to believe in it. It says, "I know, and I know because I feel."

And because it knows the thing behind, it is not deceived by appearances. It immediately feels the Force.

Also, when the psychic being is awakened, it throws out all the dross from the emotional being and makes it free from sentimentalism or the lower play of emotionalism.

But it does not carry in it the dryness of the mind or the exaggeration of the vital feelings. It gives the just touch to each emotion.

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[The signs of the psychic's coming forward:] A central love,

bhakti, surrender, giving everything, a sight within that sees always clearly what is spiritually right or wrong and automatically rejects the latter — a movement of entire consecration and dedication of all in one to the Mother.

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That is one part of the psychic experience — the other is a complete self-giving, absence of demand, a prominence of the psychic being by which all that is false, wrong, egoistic, contrary to the Divine Truth, Divine Will, Divine Purity and Light is shown, falls away, cannot prevail in the nature. With all that the increase of the psychic qualities, gratitude, obedience, unselfishness, fidelity to the true perception, true impulse etc. that comes from the Mother or leads to the Mother. When this side grows, then the other, the Presence, Love, Joy, Beauty can develop and be permanently there.

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The conversion which keeps the consciousness turned towards the light and makes the right attitude spontaneous and natural and abiding and rejection also spontaneous is the psychic conversion. That is to say, man usually lives in his vital and the body is its instrument and the mind its counsellor and minister (except for the few mental men who live mostly for the things of the mind, but even they are in subjection to the vital in their ordinary movements). The spiritual conversion begins when the soul begins to insist on a deeper life and is complete when the psychic being becomes the basis or the leader of the consciousness and mind and vital and body are led by it and obey it. Of course, if that once happens fully, doubt, depression and despair cannot come any longer, although there may be and are difficulties still. If it is not fully, still fundamentally accomplished, even then these things either do not come or are brief passing clouds on the surface — for there is a rock of support and certitude at the base, which even if partially covered cannot disappear altogether.

Mostly however, the constant recurrence of depression and

despair or of doubt and revolt is due to a mental or vital formation which takes hold of the vital mind and makes it run round always in the same circle at the slightest provoking cause or even without cause. It is like an illness to which the body consents from habit and from belief in the illness even though it suffers from it, and once started the illness runs its habitual course unless it is cut short by some strong counteracting force. If once the body can withdraw its consent, the illness immediately or quickly ceases, — that was the secret of the Coue system. So too, if the vital mind withdraws its consent, refuses to be dominated by the habitual suggestions and the habitual movements, these recurrences of depression and despair can be made soon to cease. But it is not easy for this mind, once it has got into the habit of consent, even a quite passive and suffering and reluctant consent, to cancel the habit and get rid of the black circle. It can be done easily only when the mind refuses any longer to believe in the suggestions or accept the ideas or feelings that start the circle.

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Once the condition has come in which the thoughts that cross are not believed, accepted or allowed to govern the conduct, it must be understood that the vital mind is no longer dominant — for the nature of the vital mind is always to cloud the true mind's perception and drive it towards action. Neither the vital mind nor the physical mind are things that have to be got rid of, but they must be quietened, purified, controlled and transformed. That will take place fully when the thinking mind becomes fully conscious and when the psychic comes forward and leads and governs both it and the vital and physical being. Your thinking mind is becoming more and more conscious; that is shown by what you write, for the perceptions there expressed are quite clear-seeing and correct and show an increasingly right understanding. Moreover what is making you conscious is the increase of pressure of the psychic behind to come forward. For what you felt as trying to come out from behind was the psychic itself. The feeling of flowers and fragrance and a coolness and peace are always sure signs that the psychic is becoming active. It

has been developing in you for some time past, only it was covered over by rushes of the vital mind which did not want to lose its hold or its place. Now that the vital mind is quiet, it is again the psychic that is pressing to come forward and establish its influence.

The thoughts that came afterwards about the defects of your action towards others, repentance and the reasons why you could not establish proper relations with others were the result of this psychic emergence. For when the psychic comes forward or when it strongly influences mind or vital, then one begins to see clearly and rightly about one's own nature and action and about things and about others and to have the right feelings. It was under this pressure of the psychic also that while the mind got these right thoughts and perceptions, the vital felt repentance for what had been done and wished to ask forgiveness. But while this readiness to ask forgiveness was in itself a right feeling, to do so physically would not have been quite the wisest or best action. So the psychic itself at once told you what was the true thing to do, to ask forgiveness instead from the Mother. What was necessary having been done in the mind and vital, the psychic then cleared the whole consciousness and brought back its own quiet and peace. I explain all that to you so that you may begin to understand how these things work within and what is meant by the psychic and its action and influence.

The vision you had of the other luminous and peaceful and beautiful world was a sort of symbolic image of the true physical consciousness and the world in which it lives, the physical consciousness as it is when it is directly under the control of the psychic, and the character of the world which it tends to create for itself.

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It is your psychic being which came in front, probably, or else it is the true vital being in you which was able to come in front because you took the psychic attitude. When the psychic being comes in front, there is an automatic perception of the true and untrue, the divine and the undivine, the spiritual right and wrong of things, and the false vital and mental movements and attacks

are immediately exposed and fall away and can do nothing; gradually the vital and physical as well as the mind get full of this psychic light and truth and sound feeling and purity, and such violent attacks as you have are impossible. When the true vital being comes forward, it is something wide and strong and calm, an unmoved and powerful warrior for the Divine and the Truth, repelling all enemies, bringing in a true strength and force, and opening the vital to the greater consciousness above. It has to be seen which of the two it is you feel within.

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It is the psychic being in you that has come forward — and when the psychic being comes forward all is happiness, the right attitude, the right vision of things. Of course in one sense it is the same I that puts forward different parts of itself. But when these different parts are all under the control of the psychic and turned by it towards the reception of the higher consciousness, then there begins the harmonisation of all the parts and their progressive recasting into moulds of the higher consciousness growing in peace, light, force, love, knowledge, Ananda which is what we call the transformation.

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It is the action of the psychic being, not the being itself, that gets mixed with the mental, vital and physical disabilities because it has to use them to express what little of the true psychic feeling gets through the veil. It is by the heart's aspiration to the Divine that the psychic being gets free from these disabilities.

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If it is the sense of the Presence that you have, then you are living in the consciousness of the psychic centre. Thinking with the mind is good because it leads towards that, but it is not in itself that living in the psychic centre.

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That is good. It means that the psychic has come up again. When the psychic is in the front, the sadhana becomes natural and easy and it is only a question of time and natural development. When the mind or the vital or the physical consciousness is on the top, then the sadhana is a tapasya and a struggle.

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What you feel is the true psychic opening and it is that for which you should always aspire and reject other things until it becomes your normal base of consciousness. Once that is there, it is possible to call down through it a strength from above which will make the vital strong and remove the weakness. Your sadhana is still too mental and therefore difficult and slow; it is the psychic opening that makes a more satisfying and rapid progress possible.

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You are describing the action of the ordinary existence, not the yoga. Yoga is a seeking (not a mental searching), it is not experimenting in contraries and contradictories. It is the mind that does that and the mind that analyses. The soul does not search, analyse, experiment — it seeks, feels, experiences.

The only grain of truth in your statement is that the yoga is very usually a series of ups and downs till you get to a certain height. But there is a quite different reason for that — not the vagaries of the soul. On the contrary, when the psychic being gets in front and becomes master, there comes in a fundamentally smooth action and although there are difficulties and undulations of movement, these are no longer of an abrupt or dramatic character.

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The soul in itself contains all possible strength, but most of it is held behind the veil and it is what comes forward in the nature that makes the difference. In some people the psychic element is strong and in others weak; in some people the mind is the

strongest part and governs, in others the vital is the strongest part and leads or drives. But by sadhana the psychic being can be more and more brought forward till it is dominant and governs the rest. If it were already governing, then the struggles and difficulties of the mind and vital would not at all be severe; for each man in the light of the psychic would see and feel the truth and more and more follow it.

The experience you had of the wideness with many roads opening was an image of the higher consciousness in which all the movements of the being are open, true and happy — the ignorance and incapacity of the lower nature disappear. It is that that the light from above is bringing.

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The psychic, when it acts as the main power, acts through a certain feeling and inherent psychic sense which repels the falsehood. But the ranges of mind above mind do not act in that way — there it is discrimination and will that act and their action is wider but less sure and less automatic so to speak.

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When the concentration is at the top of the head, it means that the mental being is joining the higher consciousness there and there is not much resistance or none. The other place indicates the joining is of the psychic being to the higher consciousness, hence the greater silence, as the psychic is more central than the mental being; but also there is the attempt to join through the psychic the rest of the lower consciousness to the higher and there there is a resistance. The mental joining does not affect the vital and physical, so they remain quiet or can do so for the present — the psychic joining puts on them a pressure to which the first reaction is the sense of fatigue and the last might be a turmoil. But the psychic joining if effectual is much more powerful for the change of the whole being.

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The soul is the witness, upholder, experiencer, but it is master only in theory, in fact it is not-master, *aniśa*, so long as it consents to the Ignorance. For that is a general consent which implies that the Prakriti gambols about with the Purusha and does pretty well what she likes with him. When he wants to get back his mastery, make the theoretical practical, he needs a lot of tapasya to do it.

The psychic has always been veiled, consenting to the play of mind, physical and vital, experiencing everything through them in the ignorant mental, vital and physical way. How then can it be that they are bound to change at once when it just takes the trouble to whisper or say, "Let there be Light"? They have a tremendous negating power and can refuse and do refuse point-blank. The mind resists with an obstinate persistency in argument and a constant confusion of ideas, the vital with a fury of bad will aided by the mind's obliging reasonings on its side, the physical resists with an obstinate inertia and crass fidelity to old habit, and when they have done, the general Nature comes in and says, "What, you are going to get free from me so easily? Not, if I know it," and it besieges and throws back the old nature on you again and again as long as it can. Yet you say it is the soul that wants all this "fun" and goes off laughing and prancing to get some more!

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There is always a part of the mind, of the vital, of the body which is or can be influenced by the psychic; they can be called the psychic-mental, the psychic-vital, the psychic-physical. According to the personality or the degree of evolution of each person, this part can be small or large, weak or strong, covered up and inactive or prominent and in action. When it acts the movements of the mind, vital or physical accept the psychic motives or aims, partake of the nature of the psychic or follow its aims but with a modification in the manner which belongs to the mind, vital or physical. The psychic-vital seeks after the Divine, but it has a demand in its self-giving, desire, vital eagerness. The psychic has not, for the psychic has instead pure self-giving,

aspiration, intensity of psychic fire. The psychic-vital is subject to pain and suffering, which there is not in the psychic.

Atma is not the same as psychic — Atma is the self which is one in all, calm, wide, ever at peace, always free. The psychic being is the soul within that experiences life and develops with evolving mind and life and body. The psychic does not suffer like the vital or body, it has not pain or anguish or despair; but it has a psychic sorrow which is different from these things. There is a kind of quiet sweet sadness of yearning which it feels when things go against the Divine, when the obscurity and obstacles are too heavy, when the mind, vital and physical follow after other things, when evil and falsehood and darkness seem to be too strong for the Light. It does not despair, — but feels that these things ought not to be and the psychic yearning for it to be otherwise becomes so intense that it is felt as if something akin to sadness.

As for the psychic not being in front, that cannot be brought about all at once, — the other parts of the being must be prepared for the change and the veil between must become thinner and thinner. It is for that experiences come and there is the working on the inner mind and vital and physical as well as on the outer nature.

The vision you had was of the way to the goal. Shiva on the way is the Power that pours the light but also scrutinises the sadhak to see whether he is ready for the farther advance. When he lets him pass, then is the rush of new and higher experiences, the march and progress of the divine forces, the Gods and their powers, the transformation of the nature into a higher consciousness. It was these powers that you saw passing in your vision.

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The division of the being of which you speak is a necessary stage in the yogic development and experience. One feels that there is a twofold being, the inner psychic which is the true one and the other, the outer human being which is instrumental for the outward life. To live in the inner psychic being in union with the Divine while doing the outward work, as you feel, is the first stage

in Karmayoga. There is nothing wrong in these experiences; they are indispensable and normal at this stage.

If you feel no bridge between the two, it is possibly because you are not yet conscious of what connects the two. There is an inner mental, an inner vital, an inner physical which connects the psychic and the external being. About this, however, you need not be anxious at present.

The important thing is to keep what you have and let it grow, to live always in the psychic being, your true being. The psychic will, in due time, awaken and turn to the Divine all the rest of the nature, so that even the outer being will feel itself in touch with the Divine and moved by the Divine in all it is and feels and does.

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It was certainly an experience of great value, a psychic experience *par excellence*. “A feeling of velvety softness within — an ineffable plasticity-within” is a psychic experience and can be nothing else. It means a modification of the substance of the consciousness especially in the vital-emotional part, and such a modification prolonged or repeated till it became permanent would mean a great step in what I call the psychic transformation of the being. It is just these modifications in the inner substance that make transformation possible. Further, it was a modification that made a beginning of knowledge possible — for by knowledge we mean in yoga not thought or ideas about spiritual things but psychic understanding from within and spiritual illumination from above. Therefore the first result was this feeling “that there was no ignominy in not understanding it, that the true understanding would come only when one realised that one was completely impotent”. This was itself a beginning of understanding — a psychic understanding, something felt within which sheds a light or brings up a spiritual truth that mere thinking would not have given, also a truth that is effective in bringing both the enlightenment and solace you needed — for what the psychic being brings with it always is light and happiness, an inner understanding and relief and solace.

Another very promising aspect of this experience is that it came as an immediate response to an appeal to the Divine. You asked for the understanding and the way out and at once Krishna showed you both — the way out was the change of the consciousness within, the plasticity which makes the knowledge possible and also the understanding of the condition of mind and vital in which the true knowledge or power of knowledge could come. For the inner knowledge comes from within and above (whether from the Divine in the heart or from the Self above) and for it to come, the pride of the mind and vital in the surface mental ideas and their insistence on them must go. One must know that one is ignorant before one can begin to know. This shows that I am not wrong in pressing for the psychic opening as the only way out. For as the psychic opens, such responses and much more also become common and the inner change also proceeds by which they are made possible.

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What was meant [by “plasticity within”] I suppose was the psychic plasticity which makes surrender possible along with a free openness to the Divine working from above. Plasticity within is opposed to the rigidity which insists on maintaining one’s own ideas, feelings, habitual ways of consciousness as opposed to the higher things from above or from the psychic within.

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If it was something in the heart it must be the psychic behind which is often felt as if deep down somewhere or rising out of a depth. If one goes to it, it is felt often as if one were going into a deep well.

The shock must have been the psychic force trying to open the mental and vital lid which covers the soul.

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It is evidently the psychic — it is often seen as a deep well or

abyss into which one plunges; but here it is evidently the psychic penetrating down into all the lower planes and also rising up to the higher planes above.

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The psychic being is in the heart centre in the middle of the chest (not in the physical heart, for all the centres are in the middle of the body), but it is deep behind. When one is going away from the vital into the psychic, it is felt as if one is going deep deep down till one reaches that central place of the psychic. The surface of the heart centre is the place of the emotional being; from there one goes deep to find the psychic. The more one goes, the more intense becomes the psychic happiness which you describe.

I hope the pain will have gone. When these things come always call the Mother and let her force act on you.

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The place of the psychic is deep within the heart, — but *deep within*, not on the surface where the ordinary emotions are. But it can come forward and occupy the surface as well as be within, — then the emotions themselves become no longer vital things, but psychic emotions and feelings. The psychic so standing in front can also extend its influence everywhere, to the mind for instance so as to transform its ideas or to the body so as to transform its habits and its reactions.

The person you saw above was probably some form of myself. The sadhak can see us in vision not only in our physical form but in others that we have on different planes of being.

The experience...is one of those dream experiences that one gets in the vital plane, — for there things good and bad, pleasant and unpleasant are very close to each other.

To recognise, as you have done, a fault in the nature does not indeed remove it altogether at once, but it is a great step towards it. It does not remove it at once because of the force of habit in the nature, but still to be conscious and have the will

to remove it helps to weaken its force and assists the Mother's working very greatly.

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The vision you had was of the mental plane and symbolic. It symbolised not so much your own position as the general difficulties which lie in the way of one's going deep inside into the psychic centre and living there. The *maidān* full of light was the inmost psychic centre; the dark place in between represents the veil of ignorance created by the gulf between this inmost psychic and the outer nature. The chakra turning round and round which prevents the approach from one side (the mental side) is the activity of the ordinary mind; when the mind becomes quiet, then it is easier. The serpent is the vital energy which covers up the psychic and prevents approach from another (the vital) side. There again if the vital becomes quiet, then the approach is easier.

The blows in the forehead were perhaps the working of a force to open the centre there — for there between the eyes is the centre of the inner mind, will and vision. All these centres are closed in the ordinary consciousness or else only very slightly open on the surface. If the inner mind centre opens, then the peace etc. from above can enter easily into the mind and afterwards into the vital and both mind and vital will become quiet.

The difficulty about the two parts of the mind is one that everybody has when the tendency to go within begins. It is solved in this sadhana by a sort of harmony being established by which even in doing one's work and keeping the necessary outer activities one can still live within in the fullness of the inner life and experience.

Rely on the Mother always. These things are the first beginnings of yogic experience and the difficulties of the mind and vital (which are not the old ones you had but simply the ordinary difficulties of the adjustment and harmonisation of the different parts of the being) will get solved of themselves.

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It is very good, — all you write is a strong sign of the psychic emergence of which I spoke in yesterday's letter. There is at once the deep plunge into the psychic and the emergence of the psychic influence in mind and heart. The depth of the plunge is the reason why action has become so slow, because the consciousness is too much inside to act swiftly on outside things. This is a stage which one passes through in the process of the inner change. At the same time the ideas in the mind and the perceptions and the mental and vital attitude towards things and happenings and people are becoming more and more of a psychic character. Love and devotion to the Divine is the central feeling of the psychic nature and that is growing in you towards the Mother, pervading your being. A psychic love towards all is also emerging; this love is a thing inward and does not seek to express itself outwardly like the vital love which men usually have. The psychic and spiritual attitude is also not dependent on the good and bad in beings, but is self-existent regarding them as souls who carry the Divine in them however thickly concealed and are children of the Mother.

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Let the sweetness and the happy feeling increase, for they are the strongest sign of the soul, the psychic being awake and in touch with us. Let not mistakes of thought or speech or action disturb you — put them away from you as something superficial which the Power and Light will deal with and remove. Keep to the one central thing — your soul and these higher realities it brings with it.

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It is the soul, the psychic being in you, behind the heart, that is awake and wants to concentrate the mind on the Divine. It is the nature of the mind to go out to other things, but now when it does that, there is the unease in the heart, the psychic sorrow because the heart feels at once that this is wrong and the head also aches because of the resistance to the Divine Force at work.

This is a thing that often happens at an early stage, after the opening of the consciousness to the sadhana.

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There is a psychic sorrow which usually comes when the soul feels how strong is the resistance in the world and how much the Forces in it rage against the Mother.

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The vital took it [the psychic sorrow] up perhaps and gave it a more vehement and turbid expression — otherwise there is nothing disturbing in a psychic sorrow.

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The psychic sadness is of a purifying and not a depressing kind.

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The uneasiness created by the psychic is not depression — it is in the nature of a rejection of the wrong movement.

If the uneasiness causes depression or vital dissatisfaction, it is not the psychic.

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The uneasiness is simply a reminder to you to be more vigilant in future.

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**

The mind and the vital have always been dominant and developed themselves and are accustomed to act for themselves. How do you expect an influence [of the psychic] coming forward and for the first time to be stronger? The psychic is not uneasy, it makes you uneasy when you do the wrong thing.

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**

You have been keeping the psychic in the background during a thousand lives and indulging the vital. That is why the psychic is not strong.

*
**

The weeping that comes to you comes from the psychic being — it is the tears of psychic yearning and aspiration. At a particular stage it so comes to many and is a very good sign. The other feelings and tendencies are also from the same source. They show that the psychic is exercising a strong influence and preparing, as we say, to come in front. Accept the movement and let it fulfil itself.

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**

It is quite correct that weeping brings in the forces that should be kept outside — for weeping is a giving way of the inner control and an expression of vital reaction and ego. It is only the psychic weeping that does not open the door to these forces — but that weeping is without affliction, tears of bhakti, spiritual emotion, or Ananda.

Your experience was a very beautiful one — the inner being realises by such experiences that which must be established in the waking state as the foundation of the spiritual consciousness and spiritual life.

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Obviously when there is that inability to control and over-eagerness, it must be a movement of a vital nature. The vital can take part in a movement but it must not be in control — it must be subordinated to the psychic.

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These are movements of the vital under the psychic touch. If there is the fixed psychic foundation underneath, it will be felt

as an underlying quietude and confidence or a fixed spirit of surrender.

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**

The yearning of the heart may be there but it should not disturb the peace.

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**

I think it is better to stop it [the yearning of the heart] for the present. It is very possible that the vital is taking advantage of it to create dissatisfaction with the progress of the sadhana. The psychic yearning brings no reaction of impatience, dissatisfaction or disturbance.

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**

The demands were there already — when the psychic touches there is an intensification of love but the lower vital mixes up the love with all sorts of demands.

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**

The psychic fire is the fire of aspiration, purification and Tapasya which comes from the psychic being. It is not the psychic being, but a power of the psychic being. The psychic being is a Purusha, not a flame — the psychic fire is not the being, it is something proper to it.

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**

It is the Agni fire that you feel. Agni is at once a fire of aspiration, a fire of purification, a fire of Tapasya, a fire of transformation.

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Agni in the form of an aspiration full of concentrated calm and surrender is certainly the first thing to be lighted in the heart.

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**

It is the Mother's Force that works in the Agni.

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**

That the constant fire of aspiration has to be lit is true; but this fire is the psychic fire and it is lit or burns up and increases as the psychic grows within and for the psychic to grow quietude is needful. That is why we have been working for the psychic to grow in you and for the quietude also to grow and that is why we want you to wait on the Mother's working in full patience and confidence. To be always remembering the Mother and always with the equal unwavering fire within means itself a considerable progress in sadhana and it must be prepared by various means such as the experiences you have been having. Keep steadfast in confidence therefore and all that has to be done will be done.

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**

The central fire is in the psychic being, but it can be lit in all the parts of the being.

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**

It is just in the physical consciousness that it is difficult to keep the fire burning — the physical can easily follow a constant routine, but not easily maintain a constant living endeavour. Nevertheless it can after a time be made ready to do so. All help will be given you.

*
**

It is egoistic if the ego thinks that it is the psychic fire. If the consciousness feels identified with the psychic fire and becomes conscious that the fire can burn out all impurities, then it is a true experience.

*
**

It is true that if the consciousness remains quiet, the psychic will manifest more and more from deep inside and a clear feeling will come of what is true and spiritually right and what is wrong

or untrue and with it also will come the power to throw away what is hostile, wrong or untrue.

The experience of the Fire is quite correct, — it is the great fire of purification and concentration (i.e. gathering up of the consciousness and turning it fixedly towards the Divine), the psychic fire which all must pass through so as to reach the Mother permanently and completely.

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**

It [the feeling of warmth in the heart] comes sometimes from the approach of Agni fire, sometimes from that of love or Ananda, sometimes simply from a touch of the Force.

*
**

The fear of the fire you saw is misplaced, for it is the fire of purifying Agni that you see burning and that does no harm; it only clears away what should not be there. That is why it is followed by a lightness or an emptiness. You have only to be quiet and let the fire do its work. The heat one feels at that time is not the heat of fever or any other morbid heat. Afterwards, as you felt, all becomes cool and light.

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All that is simply the burning of the Agni in various parts of the being. It prepares it for transformation. But the coming forward of the psychic is another matter and its signs are psychological.

*
**

It is some association in the mind probably coupling Agni with the psychic. Of course the individual Agni fire has its starting-point in the psychic, but the mere burning of the fire does not show that the psychic is coming forward.

When it burns in the heart it is the fire *in* the psychic. The psychic fire is individual and takes usually the form of a fire of

aspiration or personal tapasya. This Fire is universal and it came from above.

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The psychic fire may burn in the vital. It all depends on whether it is the fire of the general Force that comes from above or the fire of your soul's aspiration and tapasya.

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**

All these things are signs, now often repeated, of the process that is going on. The heat is the result of the psychic fire burning away obstacles — the coolness and complete quietude come as a result. The tendency to sleep is really a tendency to go inside into the depths of the inner consciousness due to the pressure for the change.

The wideness of light you saw was the wideness of the true consciousness liberated from the narrow limits of the human mind, human vital, human body consciousness. It is true that the mind is narrow, not only yours, but all human minds even the most developed, compared with the wideness of the true consciousness which has no limits. It is precisely this wideness which will come by the sadhana and which these processes are preparing. The rain of flowers means a plenty of the psychic qualities and movements and the white flower of mental victory indicates the step towards it which is now being led up to — the victory of the mind of the inner light over the outer ignorance.

*
**

The heat in the body is due simply to the working that is going on within; it is what is called the heat of tapas — there is nothing unhealthy in it as in the heat of fever. The beautiful scent that you get is a subtle or psychic fragrance, just as the vision of the lotus is a subtle or psychic sight.

The psychic being is often seen or felt within in the form of a child, — it is perhaps that that you are feeling within you; it is calling for a complete sincerity, but sincerity is used here in

the sense of opening to nothing but the divine influences and impulses. It does not mean that you have committed any fault, but only that the psychic in you wants you to be completely under its sole government, so that all in you may be for the Divine only. The feeling of sorrow is probably a response of the vital in you to this demand — thinking that it must have erred; but such a feeling of sorrow is not necessary. The vital can quietly wait for the psychic working to do all that is needed in due time.

*
**

The fire you saw was again the psychic fire of purification and tapasya and the garland was the offering it was preparing for the Mother, the psychic and divine consciousness (pearl and diamond) in the sadhak. The beautiful place was also probably a symbol of the psychic and the lotus indicated the opening of the psychic consciousness.

The twelve-petalled lotus and the twelve-rayed sun indicate the same thing, the complete Truth-Consciousness of the Divine Mother. It was rising but only half risen. The red colour was the sign of Power.

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The fire you saw was the fire of the psychic being, the fire of aspiration and tapasya, burning under the earth, that is to say, in the subconscious. It opens the earth, the physical consciousness to the Divine Light. Moonlight may symbolise the spiritual consciousness and the room your own personal being or individual physical consciousness. With these clues it will be easy for you to understand the significance of your experience.

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Agni is the psychic fire — it is not the Divine Presence. If the psychic is active and open, the Presence may be felt — it is not necessary for that that it should be in the front. Also it may be in the front, but the Divine Presence in the heart may not be felt as yet, there may be only the aspiration, bhakti, self-giving. There

is no fixed law about these things — it develops differently in different natures.

*
**

If it is in the heart it may be psychic fire — it is possibly not the joy that created the fire, but the decision you had come to to believe in the Mother's action whether the mind understood or not. Such an attitude encourages the opening of the psychic and would therefore bring at once the psychic joy and the kindling of Agni in the psychic centre.

*
**

The difficulty in giving up habits is common to the physical mind in all people; nothing is more difficult to it. The fire you feel must be what we call Agni, the fire of purification acting on the physical mind to change it.

The bridge you saw was the symbol of transition from the ordinary to the spiritual consciousness; the wide plain was a symbol of the large peace and silence which comes with the spiritual consciousness when one rests in the Divine.

The perfumes you felt were true perfumes but not of the physical world. This body of flesh and blood is not the whole of ourselves; there is unseen by the eyes a subtle body also and one becomes aware of it when the inner consciousness opens. It was from deep within there that the perfumes came, perfumes of purity, of love and surrender (rose) etc. It is there deep within that the psychic being dwells and it is there that you are trying to go when the inward-going impulse or pressure comes; it was why you felt more and more peaceful, because you were going deeper and deeper into the psychic from which these perfumes came.

*
**

Sudhā is nectar or *amṛta*, the food or drink of the gods. It is applied in yoga to something that flows down from the Brahma-randhra into the palate when there is strong concentration. But this is psychological, so it must be the psychic sweetness flowing into the system.

II

All this is perfectly correct. The practice of this yoga is double — one side is of an ascent of the consciousness to the higher planes, the other is that of a descent of the power of the higher planes into the earth-consciousness so as to drive out the Power of darkness and ignorance and transform the nature.

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All the consciousness in the human being who is the mental embodied in living Matter has to rise so as to meet the higher consciousness; the higher consciousness has also to descend into mind, into life, into Matter. In that way the barriers will be removed and the higher consciousness will be able to take up the whole lower nature and transform it by the power of the supermind.

The earth is a material field of evolution. Mind and life, supermind, Sachchidananda are in principle involved there in the earth-consciousness; but only Matter is at first organized; then life descends from the life plane and gives shape and organization and activity to the life principle in Matter, creates the plant and animal; then mind descends from the mind plane, creating man. Now supermind is to descend so as to create a supramental race.

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The sadhana is based on the fact that a descent of Forces from the higher planes and an ascent of the lower consciousness to the higher planes is the means of transformation of the lower nature — although naturally it takes time and the complete transformation can only come by the supramental descent.

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There is no fixed rule in such things. With many the descent comes first and the ascension afterwards, with others it is the other way; with some the two processes go on together. If one

can fix oneself above so much the better. I have explained to you why it did not happen.

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**

I am not speaking of mere rising above. The rising above has to be followed by the descent of the higher consciousness into the different parts of the being. That aided by the psychic development and aiding it changes the external nature.

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Yes. To ascend is easier than to bring down; the higher consciousness gets entangled and impeded in the physical and the mind and vital.

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In the physical consciousness the descent is the most important. Something of the subtle physical can always go up — but the external physical consciousness can only do it when the force from above comes down and fills it. There is then a sort of unification made when the higher consciousness and the physical are one undivided consciousness and there is an ascent of forces from below and descent from above, simultaneous and mutually interpenetrating.

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The upward movement and the silence are indispensable for the Truth to manifest.

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The ascent or the upward movement takes place when there is a sufficient aspiration from the being, i.e., from the various mental, vital and physical planes. Each in turn ascends above the mind to the place where it meets the supramental and can then receive the origination of all its movements from above. The higher descends when you have a receptive quietude in the

various planes of your being prepared to receive it. In either case, whether in aspiring upward to rise to the higher or in remaining passive and open to receive the higher, an entire calmness in the different parts of the being is the true condition.

If you do not have the necessary force in a quiet aspiration or will and if you find that a certain amount of effort will help you to rise upward, you may go on using it as a temporary means, until there is the natural openness in which a silent call or a simple effortless will is sufficient to induce the action of the Higher Shakti.

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Everything in the Adhara in the sadhana has at one time the tendency to rise and join its source above.

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The Adhara is that in which the consciousness is now contained — mind-life-body.

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To live in a higher plane and see the action in the physical from it as something separate is a definite stage in the movement towards transformation.

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It is the aim of the sadhana that the consciousness should rise out of the body and take its station above, — spreading in the wide-ness everywhere, not limited to the body. Thus liberated one opens to all that is above this station, above the ordinary mind, receives there all that descends from the heights, observes from there all that is below. Thus it is possible to witness in all freedom and to control all that is below and to be a recipient or a channel for all that comes down and presses into the body, which it will prepare to be an instrument of a higher manifestation, remoulded into a higher consciousness and nature.

What is happening in you is that the consciousness is trying to fix itself in this liberation. When one is there in that higher station, one finds the freedom of the Self and the vast silence and immutable calm — but this calm has to be brought down also into the body, into all the lower planes and fix itself there as something standing behind and containing all the movements.

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There is something in you that has become aware of the higher consciousness and gone up there — above the head where the ordinary consciousness and the higher planes meet. That has to be developed till the whole source of the consciousness is there and all the rest directed from there — with, at the same time, a liberation of the psychic so that it may support the action from above in the mind, the vital and the physical parts.

It is the Atman, the spiritual being above the mind — the first experience of it is a silence and calm (which one perceives afterwards to be infinite and eternal), untouched by the movements of mind and life and body. The higher consciousness lives always in touch with the Self — the lower is separated from it by the activities of the Ignorance.

*
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If your consciousness rises above the head, that means that it goes beyond the ordinary mind to the centre above which receives the higher consciousness or else towards the ascending levels of the higher consciousness itself. The first result is the silence and peace of the Self which is the basis of the higher consciousness; this may afterwards descend into the lower levels, into the very body. Light also can descend and Force. The navel and the centres below it are those of the vital and the physical; something of the higher Force may have descended there.

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**

And how is the outer nature to rise into the higher Prakriti before

you realise the Self? The higher nature is that of the higher consciousness of which the first basis is the peace and wideness and realisation of the Self, the One that is all.

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**

There are two movements — one an ascension of the lower consciousness to meet the higher, the other the descent of the higher consciousness into the lower. What you first experienced was an uprush of the lower consciousness from all parts so strong as to break the lid of the inner mind — that was the splitting of the skull — and to enable the going of the two consciousnesses above to be complete. The result was a descent. Usually the first thing that descends from the higher consciousness is its deep and entire peace — the second is the Light, here the white light of the Mother. When the higher consciousness descends or is intensely felt, there is usually an opening of the limited personal being into the cosmic consciousness — one feels a wide and infinite being which alone exists, the identification with the body and even the sense of the body disappears, the limited personal consciousness is lost in the Cosmic Existence. You had all this first in the impersonal way; but after the burning up of the psychic fire, you felt the Personal wideness, the cosmic consciousness of the Divine Mother and received her blessing.

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It is very good. The ideas and feelings that come up from within you were those of the new-born psychic nature.

The feeling you had in the afternoon of the cessation of thought and the sensation of something within you going up above the head is part of the movement of the sadhana. There is a higher consciousness above you, not in the body, so above the head which we call the higher spiritual or divine consciousness, or the Mother's consciousness. When the being opens then all in you, the mind (head), emotional being (heart), vital, even something in the physical consciousness begin to ascend in order to join themselves to this greater higher consciousness. One has

when one sits with eyes closed in meditation the sensation of going up which you describe. It is called the ascension of the lower consciousness. Afterwards things begin to descend from above, peace, joy, light, strength, knowledge etc. and a great change begins in the nature. This is what we call the descent of the higher (the Mother's) consciousness.

The unease you felt was because of the unaccustomed nature of the movement. It is of no importance and quickly goes away.

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The experiences you describe are coherent with each other and very clearly explicable. The first shows that some part of your mind was open and this aided by an opening in the psychic enabled you to ascend into the regions above, the ranges of the liberated spiritual mind with the infinite path of the spirit leading to the highest realisation. But the rest of the nature was not ready. The straining to recover the experience was not the right thing to do then; what should have been done was the aspiration for the purification and preparation of the nature, the permanent psychic opening and the increase of the higher spiritual opening above till there could be a total release of the being. The vehemence of the action of the forces was due to the resistance and the breaking of the knots in the head and different parts of the nature was their working for the release. The "electricity" passing through the spinal column was the passage of the Force making its way down through the centres. Obviously, it is the dark resisting force of the vital, the desire nature, that rises up and clouds all up to the heart. On the other hand the flow from above and the release it creates is a sign of the opening above being still there; for the silence, the quietude of the nature is a touch from above and very necessary for purification and release. What is lacking is the full opening of the psychic being behind the heart — for that could liberate the heart from the dark force and make possible a cleaning of the rest by a quiet and steady rather than a vehement working attended by a chaotic action and struggle. When there is an opening in the spiritual mind but not a sufficient psychic change, there is or can be this

kind of vehement force-action and resistance; when the psychic opens, then it acts on the whole nature, mind, vital, physical, governing them from within, to transform themselves and become ready for the complete spiritual opening and spiritual consciousness. Devotion and a more and more complete inner consecration are the best way to open the psychic.

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That is good — the awakening of the psychic consciousness and its control over the rest is one of the most indispensable elements of the sadhana.

It is what we call the higher or spiritual consciousness — it contains or supports all the higher planes, the higher worlds. When one begins to feel this always above, it is a great step forward in the sadhana; then the consciousness can go up there and from there see, discern and control all that is in the mind, vital and body. It is the meeting-place of the ascending and descending forces, as you see.

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What you see above is of course the true or higher consciousness — the Mother's — in which one sees all the world as one, a vast free consciousness full of freedom, peace and light — it is that that we speak of as the higher or divine consciousness. Even if it comes and goes, yet its effect on the heart shows that a connection has been established through the psychic — for the psychic is behind the heart. It is there above the head that the consciousness has to ascend and remain; while it also descends into the head and heart and lower vital and physical and brings there its wideness, light, peace and freedom.

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What you felt was not imagination at all, but the usual experience one has when the consciousness is lifted out of the body and takes its stand above the head. One is no longer bound then by the

physical consciousness or the sense of the body — the body becomes only an instrument, a small part of the consciousness which has to be perfected. One enters into a larger free spiritual consciousness in place of the present bound and limited physical consciousness. If this lifting up above the body can be repeated always until it can be maintained, it will be a great landmark in your progress. It is the confinement in the physical consciousness that makes you (and everybody) narrow and selfish and miserable. Hitherto the higher consciousness with its peace etc. has been descending into you with great difficulty and fighting out the vital and physical resistance. If this release upward into the higher consciousness can be maintained, then there will be no longer the same difficulty. Much will still remain to be done, but the foundation will have been made.

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The consciousness is usually imprisoned in the body, centralised in the brain and heart and navel centres (mental, emotional, sensational); when you feel it or something of it go up and take its station above the head, that is the liberation of the imprisoned consciousness from the body-formula. It is the mental in you that goes up there, gets into touch with something higher than the ordinary mind and from there puts the higher mental will on the rest for transformation. The trembling and the heat come from a resistance, an absence of habituation in the body and the vital to this demand and to this liberation. When the mental consciousness can take its stand permanently or at will above like this, then this first liberation becomes accomplished (*siddha*). From there the mental being can open freely to the higher planes or to the cosmic existence and its forces and can also act with greater liberty and power on the lower nature.

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Sometimes one feels an ascension above the head. I think he has had that, but that is the mind going up (when it is not simply a going out of the body) into the higher mental planes. To be

above the mind one must first realise the self above the mind and live there.

*
**

Freedom from cares, lightness of mind and body are very good results. They do not usually become permanent at once — it is sufficient if they are frequently or ordinarily there.

Chest and head rising higher are sensations of the subtle body — it means that the mind and heart consciousness (thinking mental and emotional) are rising to meet the spiritual consciousness plane above the head.

The sound is a sign of the opening of the consciousness and of the working of the inner Force. Such subtle sounds are very frequently heard by those who practise yoga.

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When the consciousness is centred above, it can be said to be located above. That does not mean that there is no consciousness left in the lower parts.

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**

One may get influences from above, but so long as the mind is not full of the higher calm, peace, silence, one cannot be in direct contact. These influences get diminished, mentalised, vitalised and are not the powers of the higher planes in their native character. Nor is this sufficient to get control of the hidden forces of all the planes of consciousness, which is perhaps what he means by occultism.

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That is quite natural. The higher planes are not planes on which one is naturally conscious and he is even not open to their direct influence — only to some indirect influence from those nearest to the human mind. He can reach them only in a deep inner condition or trance and the higher he goes the less easy is it for him to be conscious of them even in trance. If you are not conscious

of your inner being, then it is more difficult to be conscious in trance.

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Indirect connection (with the Divine) is when one lives in the ordinary consciousness without being able to go up above it and receives influences from above without knowing where they come from or feeling their source.

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Do you realise the higher being in your ascent as wide and infinite? When you are there, do you feel it spread through infinity? Do you feel all the universe within you, yourself one with the self of all beings? Do you feel the one cosmic Force acting everywhere? Do you feel your mind one with the cosmic mind? your life one with the cosmic life? your matter one with the cosmic Matter? separative ego unreal? the body no longer a limitation? What is the use of merely saying that the higher being is wide and infinite? Do these realisations come when you are in the higher being and if not, why not? The inner being easily opens to all these realisations, the outer does not? So unless your inner being becomes conscious of itself, the mere ascent gives only height or some vague sense of other planes, not these concrete realisations.

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I meant that it [the inner consciousness] is there established, even when it is covered over. Once it is there the descent of force etc. becomes more continuous or at least more frequent. The difficulties of the outer nature have still to be dealt with, but that can be done more securely and effectively with this inner consciousness as the basis.

There are two different things. One is the consciousness actually going out of the body — but that brings a deep sleep or trance. The other is the consciousness lifting itself out of the body and taking its stand outside it — above and spread round in

wideness. That can be a condition of the yogin in the waking state — he does not feel himself to be in the body but he feels the body to be in his wide free self, he is delivered from limitation in the body-consciousness.

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There are two different experiences which from your account would seem to have happened together.

1. An exteriorisation of the consciousness out of the body. Part of the consciousness, mental, vital or subtle physical or all together rises out of the body, leaving it in a strongly internalised condition, sleep or trance and can move about alone in other planes or in the room and outside on the earth plane. In such cases the body can be seen as lying below or in the room, seen clearly as one sees a separate object with the physical eyes. A fear such as you had can come in these exteriorisations and bring the consciousness back with a rush to the body.

2. An ascension of the consciousness to a position which is no longer in the body but above it. The consciousness can thus ascend and rise higher and higher with the awareness of entering regions above the ordinary mind; usually it does not go very far at first but acquires the capacity to go always higher in repetitions of this experience. At the close of the experience it returns to the body. But also there comes a definitive rise by which the consciousness permanently takes its station above. It is no longer in the body or limited by it; it feels itself not only above it but extended in space; the body is below its high station and enveloped in its extended consciousness. Sometimes indeed the extension is felt only above on the higher level and the enveloping extension below comes only afterwards as a later experience. But the nature of it is to be definitive, it is not merely an experience but a realisation, a permanent change. This brings a liberation from identification with the body which becomes only a circumstance in the largeness of the being, an instrumental part of it; or it is felt as something very small or even non-existent, nothing seems to be felt but a wide practically infinite consciousness which is oneself — or if not at once infinite, yet what is now called a boundless finite.

This new consciousness is open to all knowledge from above, but it does not think with the brain as does the ordinary mind — it has other and larger means of awareness than thought. No methodical opening of the centres is necessary — the centres are in fact open, otherwise there could not be this ascent. In this yoga their opening comes automatically — what we call opening is not that, but an ability of the consciousness itself on the various levels to receive the descent of the Higher Consciousness above. By the ascent one can indeed bring down knowledge from above. But the larger movement is to receive it from above and let it flow through into the lower mental and other levels. I may add that on all these levels, in mind, heart and below there comes a liberation from the physical limitation, a wideness which no longer allows an identification with the body.

In this experience there is not usually the fear you had, unless it is in the body consciousness, as it were, which is alarmed by the unfamiliarity of the movement and fears to be abandoned or cast off. But this occurs rarely and does not usually repeat itself. It is therefore likely that there was an exteriorisation at the same time. You speak of being able to leave and enter the body at will; but this capacity is marked only for the phenomena of exteriorisation — in the ascension of consciousness the ascent and coming down become easy and ordinary actions and in the definitive realisation of a higher station above there is really no more coming down except with a part of the consciousness which may descend to work in the body or on the lower levels while the permanently high stationed being above presides over all that is experienced and done.

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There are various states of experience in which the expression 'taken up out of the body' would be applicable. There is one in which one goes up from the centres in the body to a centre of consciousness extending above the physical head and takes up a position there in which one is liberated from subjection to the body sense and its heavy hold and this is certainly accompanied by a general sense of lightening. One can then be in direct connection with the higher consciousness and its power and action.

It is not altogether clear from the description whether this is what happened. Again, there are phenomena of the breathing which accompany states of release or of ascension. But the breath here perhaps stands, generally, for the life-principle.

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It is a very usual experience. It means that for a moment you were no longer in your body, but somehow either above or somehow outside the body-consciousness. This sometimes happens by the vital being rising up above the head or, more rarely, by its projecting itself into its own sheath (part of the subtle body) out of the physical attachment. But it also comes by a sudden even if momentary liberation from the identification with the body-consciousness, and this liberation may become frequent and prolonged or permanent. The body is felt as something separate or some small circumstance in the consciousness or as something one carries about with one etc. etc., the exact experience varies. Many sadhaks here have had it. When one is accustomed, the strangeness of it (dreamland etc.) disappears.

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It is the subtle parts of the physical that go up. The external consciousness can also go up, but then there is a complete trance. There is not much utility for the complete trance in this sadhana.

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If all went up, there would be no existence in the body. There is always some consciousness and therefore some self supporting the body.

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No, the body itself cannot go up — how could it? The body is meant for keeping the consciousness linked to the physical world.

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Once the being or its different parts begin to ascend to the planes above, any part of the being may do it, frontal or other. The Sanskar that one cannot come back must be got rid of. One can have the experience of Nirvana at the summit of the mind or anywhere in those planes that are now superconscient to the mind; the mind spiritualised by the ascent into Self has the sense of *laya*, dissolution of itself, its thoughts, movements, Sanskaras into a superconscient Silence and Infinity which it is unable to grasp, — the Unknowable. But this would bring or lead to some form of Nirvana, only if one makes Nirvana the goal, if one is tied to the mind and accepts its dissolution into the Infinite as one's own dissolution or if one has not the capacity to reorganise experience on a higher than the mental plane. But otherwise what was superconscient becomes conscient, one begins to possess or else be the instrument of the dynamis of the higher planes and there is a movement, not of liberation into Nirvana, but of liberation and transformation. However high one goes, one can always return, unless one has the will not to do so.

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These are the ordinary normal experiences of the sadhana when there is an opening from above — the contact with the peace of the Brahman, Self or Divine and the contact with the higher Power, the Power of the Mother. He does not know what they are, quite naturally, but feels very correctly and his description is quite accurate. “How beautiful, calm and still all seems — as if in water there were not even a wave. But it is not Nothingness. I feel a Presence steeped in life but absolutely silent and quiet in meditation,” — there could hardly be a better description of this experience — the experience of the peace and silence of the Divine or of the Divine itself in its own essential peace and silence. Also what he feels about the Force is quite correct, “something from above the manifested creation (mind — matter), a Force behind that is distinct from that which gives rise to emotions, anger, lust which are all purified and transformed gradually”, in other words, the Divine or Spiritual Force, other than the cosmic vital which supports the ordinary embodied

consciousness; that is also very clear. I suppose it is only a contact yet, but a very true and vivid contact if it gives rise to so vivid and true a feeling. It looks as if he were going to make a very good beginning.



The experience described in your letter is a glimpse of the realisation of the true Self which is independent of the body. When this settles itself there is the liberation (*mukti*). Not only the body, but the vital and mind are felt to be only instruments and one's self is felt to be calm, self-existent and free and wide or infinite. It is then possible for the psychic being to effect in that freedom the full transformation of the nature. All your former experiences were preparing for this, but the physical consciousness came across. Now that you have had the glimpse of the self separate from the body, this physical difficulty may soon be overcome.



In the first realisation of silence in the higher consciousness there is no Time — there is only the sense of pure existence, consciousness, peace or a strong featureless Ananda. If anything else comes in it is a minor movement on the surface of this timeless self-existence. This and the sense of liberation that comes with it is the result of the mind's quiescence. At a higher level this peace and liberation remain, but can be united with a greater and free dynamic movement.



In the self or pure existence there is no time or space — except spiritual space or wideness.



Yes — in the silence of the self there is no time — it is *akāla*.



The experience you had of something going out from the head like an arrow probably indicates something going out of the mental consciousness towards some aim or object. Sometimes it is a part of the mind-consciousness itself that goes like that either upward to a higher plane or somewhere in the world around — and afterwards returns. Sometimes it is a thought-force or a will-force. Forces are always going out from us without our knowing it even, and often they have some effect there. If we think of a person or a place and things happening there, something can go out like that to that person or place. If we have a will or strong mental desire that something should happen, a will-force may go out and try to make that happen. But also forces can go out from the inner mind without any conscious cause on the surface.

The vision of the yogi may have been that of some being of the higher planes or it may have been a form of Shiva. The lotuses indicate fully developed consciousness in the places indicated.

What you desire about the self-giving free from *demand* is sure to fulfil itself when there is the full opening of the psychic.

The position you took finally about what happened today is right — to make the effort for one's own perfection and not to be disturbed by any mistake in others but reply by a silent will for their perfection also is always the right attitude.



The experience of the great expanse of golden light on a mountain-top came because I had asked her to aspire for the higher experiences of the consciousness from above. The symbolic image of the mountain with the light on its top comes to most sadhaks who have the power of vision at all. The mountain is the consciousness rising from earth (the physical) through the successive heights (vital, mental, above-mental) towards the spiritual heaven. The golden light is always the light of the higher Truth (supermind, overmind or a little lower down the pure Intuition) and it is represented as a great luminous expanse on the summits of the being. X by concentrating on the light entered

into contact with the higher reaches and that always gives these results, peace, joy, strength, a consciousness secure in the power of the Divine. It is of course through the psychic that she got into this contact but in itself it is more an experience of the higher spiritual consciousness above mind than a psychic experience.

The nature of the meditation depends on the part of the being in which one is centred at the time. In the body (rather the subtle body than the physical, but connected with the corresponding parts in the gross physical body also) there are centres proper to each level of the being. There is a centre at the top of the head and above it which is that of the above-mind or higher consciousness; a centre in the forehead between the eyebrows which is that of the thinking mind, mental will, mental vision; a centre in the throat which is that of the expressive or externalising mind: these are the mental centres. Below comes the vital — the heart (emotional), the navel (the dynamic life-centre), another below the navel in the abdomen which is the lower or sensational vital centre. Finally, at the bottom of the spine is the Muladhara or physical centre. Behind the heart is the psychic centre. If one concentrates in the head, as many do, it is a mental-spiritual meditation one seeks for; if in the heart it is a psychic meditation; these are the usual places where one concentrates. But what rises up first or opens first may not be the mental or the psychic, but the emotional or the vital; that depends on the nature — for whatever is easiest to open in it, is likely to open first. If it is in the vital, then the meditation tends to project the consciousness into the vital plane and its experiences. But from that we can get to the psychic by drawing more and more inwards, not getting absorbed into the vital experiences but separating oneself and looking at them with detachment as if one were deep inside and observing things outside oneself. Similarly one can get the mental experiences by concentrating in the thought and by it bringing a corresponding experience, e.g. the thought of all being the Brahman, or one can draw back from the thought also and observe one's own thoughts as outside things until one enters into silence and the pure spiritual experience.

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

easily be broken by the uneasiness of the vital or the inertia of the physical being. The experience of the deeper freedom and calm which belongs to the self remains but it can be covered up by the lower consciousness.

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One can remain in the higher consciousness and yet associate oneself with the change of the lower nature. No doubt, it is the Mother's Force that will do what is necessary, but the consent of the sadhak, the association of his will with her action or at least of his witness-vision is necessary also.

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Your tendency was to go up and to leave the higher consciousness to deal with the lower nature without any personal effort for that. That could have worked all right on two conditions: (1) that the peace and force would come down and occupy all down to the physical, (2) that you succeeded in keeping the inner being unmoved by the outer nature. The physical failed to absorb the peace, inertia arose instead; force could not come down; the suggestions from the outer nature proved too strong for you and between their suggestions and the inertia they interrupted the sadhana.

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I have not said that you made a mistake. I have simply said what happened and the causes. If you had been able to remain above and let the Force come down and act while you were detached from the outer nature, it would have been all right. You were able to go up because the Peace descended. You were not able to remain above because the Peace could not occupy sufficiently the physical and the Force did not descend sufficiently. Meanwhile the inertia arose, you got troubled more and more because of the vital suggestions in the outer nature and rush of inertia, so you were unable to keep detached and let the Force

descend more and more or call it down more and more. Hence the coming down into the physical consciousness.

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That you should be able to keep your consciousness uplifted is already something. As for the opening, its coming and apparent closing is a normal experience — it needs several openings before the thing is settled by a permanent poise of the consciousness above and an increasing descent into the head and below. It is the pull from below that should get no indulgence — for that though most do indulge in it is a wrong crabby way of doing it. One must be stationed above before one can descend without a tumble. Not that the tumble if it comes precludes a going up again — it doesn't; but that is no reason for letting it happen.

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I see no reason for either ripping or wandering or throat-slitting. Even if the permanent opening does not come at once, you have only to wait and it is bound to come. It is certainly a pity that the restlessness of the vital should kick so much against vacancy of the consciousness; for if you could stand it this emptiness, now neutral and therefore not interesting to the vital, would become positive and be the powerful recipient of the pouring from above. The difficulty is that the vital has always been accustomed either to doing something or to something doing and when it is doing nothing or nothing is doing (or it seems like that on the surface), it gets bored and begins to feel and talk or to do nonsense. However, even with this obstacle, the Descent can come down — it need not wait for the supramental.

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I may say that the opening upwards, the ascent into the Light and the subsequent descent into the ordinary consciousness and normal human life is very common as the first decisive experience in the practice of yoga and may very well happen even without

the practice of yoga in those who are destined for the spiritual change, especially if there is a dissatisfaction somewhere with the ordinary life and a seeking for something more, greater or better. It comes often exactly in the way that she describes and the cessation of the experience and the descent also come in the same way. This first experience may be followed by a very long time during which there is no repetition of it or any subsequent experience. If there is a constant practice of yoga, the interval need not be so long; but even so, it is often long enough. The descent is inevitable because it is not the whole being that has risen up but only something within, and all the rest of the nature is unprepared, absorbed in or attached to ordinary life and governed by movements that are not in consonance with the Light. Still, the something within is something central in the being and therefore the experience is in a way definitive and decisive. For it comes as a decisive intimation of the spiritual destiny and an indication of what must be reached some time in the life. Once it has been there, something is bound to happen which will open the way, determine the right knowledge and the right attitude enabling one to proceed on the way and bring a helping influence. After that, the work of clearing away the obstacles that prevent the return to the Light and the ascension of the whole being and, what is equally important, the descent of the Light into the whole being, can be begun and progress towards completion. It may take long or be rapid, that depends on the inner push and also on outer circumstances but the inner aspiration and endeavour count more than the circumstances which can accommodate themselves to the inner need if that is very strong. The moment has come for her and the necessary aspiration and knowledge and the influence that can help her.

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The force which you felt must evidently have been a rising of the Kundalini ascending to join the Force above and bring down the energy needed to ease the depression and then again rising to enforce the connection between the Above and the lower centres. The seeming expansion of the head is due to the joining of the mind with the consciousness of the Self or Divine above. That

consciousness is wide and illimitable and, when one rises into it, the individual consciousness also breaks its limits and feels wide and illimitable. At such times one often feels as if there were no head and no body but all were a wide self and its consciousness, or else the head or the body is only a circumstance in that. The body or the physical mind is sometimes startled or alarmed at these experiences because they are abnormal to it; but there is no ground for alarm, — these are usual experiences in the yoga.

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The spine is the main channel of the descent and ascent of the Force, by which it connects the lower and the higher consciousness together.

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The sensation in the spine and on both sides of it is a sign of the awakening of the Kundalini Power. It is felt as a descending and an ascending current. There are two main nerve-channels for the currents, one on each side of the central channel in the spine. The descending current is the energy from the above coming down to touch the sleeping Power in the lowest nerve-centre at the bottom of the spine; the ascending current is the release of the energy going up from the awakened Kundalini. This movement as it proceeds opens up the six centres of the subtle nervous system and by the opening one escapes from the limitations of the surface consciousness bound to the gross body and great ranges of experiences proper to the subliminal self, mental, vital, subtle physical are shown to the sadhak. When the Kundalini meets the higher Consciousness as it ascends through the summit of the head, there is an opening of the higher superconscient reaches above the normal mind. It is by ascending through these in our consciousness and receiving a descent of their energies that it is possible ultimately to reach the supermind. This is the method of the Tantra. In our yoga it is not necessary to go through the systematised method. It takes place spontaneously according to the need by the force of the aspiration. As soon as there is an opening the Divine Power

descends and conducts the necessary working, does what is needed, each thing in its time, and the yogic Consciousness begins to be born in the sadhak.

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Sri Aurobindo cannot undertake to guide you as your Guru, for the reason that he takes as disciples only those who follow his special path of yoga; your experiences follow a different line. In his yoga there may be an occasional current in the spine as in other nerve channels or different parts of the body, but no awakening of the Kundalini in this particular and powerful fashion. There is only a quiet uprising of the consciousness from the lower centres to join the spiritual consciousness above and a descent of the Divine Force from above which does its own work in the mind and body — the manner and stages varying in each sadhak. A perfect confidence in the Divine Mother and a vigilance to repel all wrong suggestions and influences is the main law of this yoga. Your opening having once been so powerful on the more usual Tantric lines (even without your own will intervening), it is hardly probable that it could now change easily to other lines — any such effort might create a serious disturbance. In speaking of a competent Guru Sri Aurobindo meant one who had himself practised this opening of the centres and become siddha in that line of yoga. It should not be impossible to find one — when one has the call for the Guru, the Guru sooner or later comes. Meanwhile to put away fear and have confidence in the Divine working is indispensable — but no effort should be made to force the pace by concentrated meditation unless you have a guide whom you can trust — a clear guidance from within or a guide from without. The inspiration about the Ida nadi and the subsequent working of the Shakti show that there was an intervention at a critical moment and that the call to it whenever needed is likely to be effective.

In the experiences proper related in your first letter there is absolutely nothing that should have disturbed you — all was quite normal, the usual experiences of the yogin at such a juncture, and very good and powerful, such as do not come except by

the grace of the Divine. Probably the opening came after slow invisible preparation as a result of the meditation on the lotus at the top of the head; for that is always an invitation to the Kundalini to awake or for the lower consciousness to rise and meet the higher. The disturbing factors came with the feeling of discomfort in the heart due to some resistance in the physical being which is very often felt and can be overcome by the working of the Force itself and the fear that came afterwards in the seats of the vital Nature, heart, navel etc. But that was no part of the experience; it was an interference by a wrong reaction from the lower or exterior consciousness. If you had not allowed yourself to be disturbed, probably nothing untoward would have distorted the process. One must not get frightened by unusual states or movements or experiences, the yogi must be fearless, *abhi*; it is absurd to have a fear because one can control one's states; that is a power very much to be desired and welcomed in yoga.

The crises related in the second letter would hardly have come, if there had not been this reaction; but in any case there was the intervention and setting right of the trouble. However these reactions and the fact that the disturbance came show that something in the exterior consciousness is not altogether prepared; it is better to wait and seek for a guide so that ignorant steps or reactions may not bring again a serious trouble or danger. It is all that Sri Aurobindo can say by way of enlightenment and advice. He does not usually intervene with anyone not his disciple, but as your case was an unusual one and your call was great he has given you what light he can on your experience.

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Yoga means union with the Divine — a union either transcendental (above the universe) or cosmic (universal) or individual or, as in our yoga, all three together. Or it means getting into a consciousness in which one is no longer limited by the small ego, personal mind, personal vital and body but is in union with the supreme Self or with the universal (cosmic) consciousness or with some deeper consciousness within in which one is aware of

one's own soul, one's own inner being and of the real truth of existence. In the yogic consciousness one is not only aware of things, but of forces, not only of forces, but of the conscious being behind the forces. One is aware of all this not only in oneself but in the universe.

There is a force which accompanies the growth of the new consciousness and at once grows with it and helps it to come about and to perfect itself. This force is the Yoga-Shakti. It is here coiled up and asleep in all the centres of our inner being (Chakras) and is at the base what is called in the Tantras the Kundalini Shakti. But it is also above us, above our head as the Divine Force — not there coiled up, involved, asleep, but awake, scient, potent, extended and wide; it is there waiting for manifestation and to this Force we have to open ourselves — to the power of the Mother. In the mind it manifests itself as a divine mind-force or a universal mind-force and it can do everything that the personal mind cannot do; it is then the yogic mind-force. When it manifests and acts in the vital or the physical in the same way, it is there apparent as a yogic life-force or a yogic body-force. It can awake in all these forms, bursting outwards and upwards, extending itself into wideness from below; or it can descend and become there a definite power for things; it can pour downwards into the body, working, establishing its reign, extending into wideness from above, link the lowest in us with the highest above us, release the individual into a cosmic universality or into absoluteness and transcendence.

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There is a Yoga-Shakti lying coiled or asleep in the inner body, not active. When one does yoga, this force uncoils itself and rises upward to meet the Divine Consciousness and Force that are waiting above us. When this happens, when the awakened Yoga-Shakti arises, it is often felt like a snake uncoiling and standing up straight and lifting itself more and more upwards. When it meets the Divine Consciousness above, then the force of the Divine Consciousness can more easily descend into the body and be felt working there to change the nature.

The feeling of your body and eyes being drawn upwards is part of the same movement. It is the inner consciousness in the body and the inner subtle sight in the body that are looking and moving upward and trying to meet the divine consciousness and divine seeing above.

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The Energy in the Kundalini is the Mother's.

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I do not see what is your difficulty. That there is a divine force asleep or veiled by Inconscience in Matter and that the Higher Force has to descend and awaken it with the Light and Truth is a thing that is well known; it is at the very base of this yoga.

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I am afraid the attempt to apply scientific analogies to spiritual or yogic things leads more often to confusion than to anything else, — just as it creates confusion if thrust upon philosophy also. Kundalini coiled in the Muladhara is asleep, plunged in the inconscience, supporting the play of the Ignorance. Naturally, if she heaves up from there, there may be a disturbance or disruption of the states of the Ignorance, but that would be rather a salutary upheaval and helpful to the purpose of yoga. Kundalini becoming conscious rises up to meet the Brahman in the thousand-petalled lotus. A mere ejection from her uniting with the higher consciousness would hardly lead to a radical change. Of course she need not abandon connection with the physical centre altogether; but she is no longer coiled there: if she were, the great occult force residing there would not be liberated. The usual image of her risen and awake is, I believe, that of a serpent standing erect, the tail touching the lowest centre, the head the highest at the Brahmarandhra. Thus with all the centres open and active she unites the two poles, superior and inferior, of the being, the spirit with Matter.

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That [rising above the head] is very good. Such risings help to break down the lid between the higher and lower planes in the consciousness and prepare the wideness.



What is to be done depends on where the block is. There are two movements that are necessary — one is the ascent through the increasing of peace and silence to its source above the mind, — that is indicated by the tendency of the consciousness to rise out of the body to the top of the head and above where it is easy to realise the Self in all its stillness and liberation and wideness and to open to the other powers of the Higher Consciousness. The other is the descent of the peace, silence, the spiritual freedom and wideness and the powers of the higher consciousness as they develop into the lower down to the most physical and even the subconscious. To both of these movements there can be a block — a block above due to the mind and lower nature being unhabituated (it is that really and not incapacity) and a block below due to the physical consciousness and its natural slowness to change. Everybody has these blocks but by persistent will, aspiration or *abhyāsa* they can be overcome.



Wideness is a sign of the extension of consciousness out of the ordinary limits — whiteness of the wideness means that it is the pure consciousness one is feeling, unless it is white light or luminous light which indicates the Mother's consciousness there or some influence of it. The subtle barrier you felt must have been the same thing that prevents your ascent from the heart and from it your going beyond into the regions above. There is always a sort of a lid there and it is only when that is opened or disappears that one can go freely above. One can be aware of "unseen wideness" but one is not a self there until that is done.



Wideness is necessary for the working of the higher consciousness — if the being is shut up in itself, there can be intense experiences and some opening to touches from the heights, but not the full stable basis for the transformation.

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The emptiness and wideness in the brain is a very good sign. It is a condition for the opening horizontally into the cosmic consciousness and upward into the Self and higher spiritual Mind above the head.

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The lightness, the feeling of the disappearance of the head and that all is open is a sign of the wideness of the mental consciousness which is no longer limited by the brain and its body sense — no longer imprisoned but wide and free. This is felt in the meditation only at first or with closed eyes, but at a later stage it becomes established and one feels always oneself a wide consciousness not limited by any feeling of the body. You felt something of this wideness of your being in the second experience when the Mother's foot pressed down your physical mind (head) till it went below and left room for this sense of an infinite Self. This wide consciousness not dependent on the body or limited by it is what is called in yoga the Atman or Self. You are only having the first glimpses of it, but later on it becomes normal and one feels that one was always this Atman infinite and immortal.

I don't think the lack of sleep when it comes is due to want of work; for even those who do no work at all get good sleep. It is something else; but it must be got over.

The constant remembrance of the Mother is a difficult thing and few have it, but it will come in time. Meanwhile her Force is working in you and preparing your consciousness for that.

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The Self is met first on the level of the Higher Mind, but it is not limited to one station — it is usually felt as something outspread

in wideness, but one may also feel a centralising consciousness in the Sahasrara or above it.

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The Self governs the diversity of its creation by its unity on all the planes from the Higher Mind upwards on which the realisation of the One is the natural basis of consciousness. But as one goes upward, the view changes, the power of consciousness changes, the Light becomes ever more intense and potent. Although the static realisation of Infinity and Eternity and the Timeless One remains the same, the vision of the workings of the One becomes ever wider and is attended with a greater instrumentality of Force and a more comprehensive grasp of what has to be known and done. All possible forms and constructions of things become more and more visible, put in their proper place, utilisable. Moreover, what is thought-knowledge in the Higher Mind becomes illumination in the Illumined Mind and direct intimate vision in the Intuition. But the Intuition sees in flashes and combines through a constant play of light — through revelations, inspirations, intuitions, swift discriminations. The overmind sees calmly, steadily, in great masses and large extensions of space and time and relation, globally; it creates and acts in the same way — it is the world of the great Gods, the divine Creators. Only, each creates in his own way; he sees all but sees all from his own viewpoint. There is not the absolute supramental harmony and certitude. These, inadequately expressed, are some of the differences. I speak, of course, of these planes in themselves — when acting in the human consciousness they are necessarily much diminished in their working by having to depend on the human instrumentation of mind, vital and physical. Only when these are quieted, they get a fuller force and reveal more their character.

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The substance of knowledge is the same on all the overhead planes, but the higher mind gives only the substance and form of

knowledge in thought and word — in the illumined mind there begins to be a peculiar light and energy and Ananda of knowledge which grows as one rises higher in the scale — or else as the knowledge comes from a higher and higher source. This light etc. are still rather diluted and diffused in the illumined mind; it becomes more and more intense, clearly defined and dynamic and effective on the higher planes so much so as to change always the character and power of the knowledge.

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The Ignorance can act from above the head — but not as part of the higher planes — it comes from outside. The higher planes just above the head are not however the absolute Truth; that you only get in the supermind.

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The planes and the body are not the same. Above the head are seen all the planes from the overmind down to the higher mind, but this is only a correlation in the consciousness — not an actual location in space.

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¹As thought rises in the scale, it ceases to be intellectual, becomes illumined, then intuitive, then overmental and finally disappears seeking the last Beyond. The poem does not express any philosophical thought, however; it is simply a perception of a certain movement, that is all.

“Pale blue” is the colour of the higher ranges of mind up to the intuition. Above it, it begins to become golden with the supramental Light.

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¹ This and the following letter were written in reference to “Thought the Paraclete”, a poem of Sri Aurobindo. See Sri Aurobindo, *Collected Poems and Plays*, Vol. II, p. 300.

Thought is not the giver of Knowledge but the “mediator” between the Inconscient and the Superconscient. It compels the world born from the Inconscient to reach for a Knowledge other than the instinctive vital or merely empirical, for the Knowledge that itself exceeds thought; it calls for that superconscient Knowledge and prepares the consciousness here to receive it. It rises itself into the higher realms and even in disappearing into the supramental and Ananda levels is transformed into something that will bring down their powers into the silent self which its cessation leaves behind it.

Gold-red is the colour of the supramental in the physical — the poem describes Thought in the stage when it is undergoing transformation and is about to ascend into the Infinite above and disappear into it. The “flame-word rune” is the Word of the higher Inspiration, Intuition, Revelation which is the highest attainment of Thought.

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By the intuitive self I meant the intuitive being, that part which belongs to the intuitive plane or is in connection with it. The intuition is one of the higher planes of consciousness between the human thinking mind and the supramental plane.

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The intuitive mind does not get the touch *direct* from the supramental. Above it is the overmind in which there is a higher and greater intuition and above that are the supramental ranges.

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I do not think it can be said that there are separate strata in the intuitive mind for purity, strength and beauty. These are separate powers of the Divine, not separate strata. But, of course, they can be arranged by the mind in that way for some organised purpose.

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Revelation is a part of the intuitive consciousness.

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There is a discrimination that is not intellectual — a direct perception.

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One can get intuitions — communications from there [the Intuition plane] even while the ego exists — but to live in the wideness of the Intuition is not possible with the limitation of the ego.

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To live in the Intuitive it is necessary first to have the opening into the cosmic consciousness and to live first in the higher and the illumined Mind, seeing everything from there. To receive constantly the intuition from above, that is not necessary — it is sufficient to have the sense of the One everywhere and to get into contact with things and people through the inner mind and sense more than with the outer mind and senses — for the latter meet only the surface of things and are not intuitive.

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The cosmic consciousness has many levels — the cosmic physical, the cosmic vital, the cosmic Mind, and above the higher planes of cosmic Mind there is the Intuition and above that the overmind and still above that the supermind where the Transcendental begins. In order to live in the Intuition plane (not merely to receive intuitions), one has to live in the cosmic consciousness because there the cosmic and individual run into each other as it were, and the mental separation between them is already broken down, so nobody can reach there who is still in the separative ego.

A reflected static realisation of Sachchidananda is possible on any of the cosmic planes, but the full entering into it, the

entire union with the Supreme Divine dynamic as well as static, comes with the transcendence.

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It [the individual self] is not specially related [to Intuition] — intuition is the highest power the embodied individual can reach without universalising itself — when it universalises itself it is then possible for it to come in contact with overmind. If by the individual self is meant the Jivatman, it can be on any plane of consciousness.

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It is not the psychic but the mind that gets raised and transformed and its action intensified by the intuitivising of the consciousness. The psychic is always the same in essence and adapts its action without need of transformation to any change of consciousness.

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Yes, there are beings [on the Intuition plane]. Intuition is in direct contact with the higher Truth but not in an integral contact. It gets the Truth in flashes and turns these flashes of Truth-perception into intuitions — intuitive ideas. The ideas of the true Intuition are always correct so far as they go — but when intuition is diluted in the ordinary mind stuff, its truth gets mixed with error.

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I do not remember in what context I wrote it. But intuitivising is not sufficient to prevent a drop; if it is complete (and it is not complete until not only the mind, but the vital and physical are intuitivised) it can make you understand and be conscious of all the processes in you and around but it does not necessarily make you entire master of the reactions. For that Knowledge is not enough — a certain Knowledge-Will (knowledge and will fused together) or Consciousness-Power is needed.

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The overmind receives the Divine Truth and disperses it in various formations and diverse play of forces, building thus different worlds out of this dispersion.

In the Intuition the nature of Knowledge is Truth not global or whole, but coming out in so many points, edges, flashes of a Truth that is behind it and supplies it with its direct perceptions.

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He seems to say that beyond the overmind there is a plane of “higher luminous Intelligence”. This is impossible. Beyond the overmind there is the supermind — the overmind is the highest of the planes below the supramental, and he is not yet in touch with the supramental. What he calls here the overmind cannot be the true overmind. His experiences are those of the mind opening to the higher mental planes and trying to bring down something from them and their powers into the mind, life and body.

His classification of four worlds is an attempt of the mind to interpret something he had seen, but it has not got it all right. If Mahasaraswati stopped him at this moment, it must have been because his mind was making a wrong formation and it was no use carrying it any farther.

At this stage in his yoga he must observe what is going on, but not attach a definitive or final importance to any such classifications or mental arrangements. The mind at this stage sometimes gets these things correctly, sometimes makes formations of them which are not correct and have to be discarded or set right when a higher knowledge comes.

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The consciousness which you call supramental is no doubt above the human mind, but it should be called, not the supramental, but simply the higher consciousness. In this higher consciousness there are many degrees, of which the supramental is the summit or the source. It is not possible to reach the summit or source all at once; first of all the lower consciousness has to be

purified and made ready. That is the meaning of the Light you saw, whose inner body or substance is too dense and powerful to be penetrated at present.

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Certainly, the overmind descent is necessary for those who want the supramental change. Unless the overmind opens, there can be no direct supramental opening of the consciousness. If one remains in the mind, even illumined mind or the intuition, one can have indirect messages or an influence from the supramental, but not a direct supramental control of the consciousness or the supramental change.

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People talk very lightly of the overmind and the supermind as if it were quite easy to enter into them and mistake inferior movements for the overmental or supramental, thereby confusing the Truth and delaying the progress of the sadhana.

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It is not very clear what is meant by this Knowledge-Will. It is usually a description of the supramental where there is no division between Knowledge and Will, each acting on each other or rather fixed together in oneness and therefore infallible. You say it has taken form in mind, vital and body; if that is so, it would mean the fixed and decisive transformation; so it cannot be the supramental. It must be some overmind Truth plane.

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Knowledge and will have naturally to be one before either can act perfectly.

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It is the experience of the transcendent planes as reflected on the higher planes of consciousness (overmind, etc.) in relation

to them; just as one can have an experience of Sachchidananda and these planes as reflected in the mind or vital or physical consciousness, so one can have it there — but on each plane it appears in a different way.

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Overmind experience comes when one rises to the overmind plane and sees things as they are on that plane or as they look to the consciousness which sees the other planes from the overmind view. When one is in the mind, life or physical plane, then it is the overmind Influence that comes down and modifies the mind, life or physical workings in greater or less degree according to the possibilities or the thing to be done at the moment. It is not the sole power as it is in its own plane but works under mental, vital or physical conditions. Its power is more subjective than objective — it is easy for it to change our view and experience of the object and our knowledge about it, but not so easy for it to change the object or its nature or circumstances or the outward state of things in that plane.

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There are no overmind dangers — it is only the lower consciousness misusing overmind or higher consciousness intimations that can make a danger. There are also no overmind Falsehoods. The overmind is part of the Ignorance in this sense that it is the highest knowledge to which the Ignorance can attain, but the knowledge is still divided and so can be a knowledge of parts and aspects of the Truth, not the integral knowledge. As such it can be misused and turned into falsehood by the Mind.

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The overmind experience does not necessarily deliver from the lower vital and physical movements — it changes them only to a certain extent and prepares them for a greater Truth.

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It is perfectly natural. In these experiences you become aware of the consciousness proper to other planes. Thus you get the experience of being a form of the Divine Consciousness, the Mother, and while the experience lasts you feel her power — when the experience ceases, you come back to your normal state, the power withdraws. These experiences are proper to the consciousness with the overmind Knowledge and they prepare it for transformation.

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It is perfectly simple, it is the attraction towards the Divine Consciousness represented in a concrete experience. It is the concreteness of the experiences that puzzles you. All experience there tends to be concrete, there are no “abstract” truths as in the mind, — even thought in the overmind is a concrete force and a palpable substance.

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Yes — it is one aspect of the Truth, — for in the overmind there are many aspects of Truth, separate or combined together or arranged one above the other.

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Why not? Both are true on the different levels of the overmind or in different cosmic formations that come from the overmind. All aspects are there in the overmind, even those which the intellect considers contradictory to each other; in the overmind they are not contradictions but complementary to each other.

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It is only the supermind that has an absolute freedom from error. The overmind presents truth in all sorts of arrangements all of which taken together presents something like the whole truth — but these again are reflected in you in the terrestrial conscious-

ness or conveyed to your terrestrial consciousness by the descent from the higher planes, but in receiving it the terrestrial consciousness can make mistakes in interpretation, in understanding, in application, in arrangement.

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Absolute certitude about all things can only come from the supermind. Meanwhile one has to go on with what knowledge the other planes give.

III

The descent is that of the powers of the higher consciousness which is above the head. It usually descends from centre to centre till it has occupied the whole being. But at the beginning the action is very variable. It is only when the Peace from above has not only descended but established itself in the whole system that there is a continuous action. The descent comes in order to transform the consciousness but the transformation takes time. It is not done all in a moment.

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I have said that the most decisive way for the Peace or the Silence to come is by a descent from above. In fact, in reality though not always in appearance, that is how they always come; — not in appearance always, because the sadhak is not always conscious of the process; he feels the peace settling in him or at least manifesting, but he has not been conscious how and whence it came. Yet it is the truth that all that belongs to the higher consciousness comes from above, not only the spiritual peace and silence, but the Light, the Power, the Knowledge, the higher seeing and thought, the Ananda come from above. It is also possible that up to a certain point they may come from within, but this is because the psychic being is open to them directly and they come first there and then reveal themselves in the

rest of the being from the psychic or by its coming into the front. A disclosure from within or a descent from above, these are the two sovereign ways of the Yoga-siddhi. An effort of the external surface mind or emotions, a Tapasya of some kind may seem to build up some of these things, but the results are usually uncertain and fragmentary, compared to the result of the two radical ways. That is why in this yoga we insist always on an "opening" — an opening inwards of the inner mind, vital, physical to the inmost part of us, the psychic, and an opening upwards to what is above the mind — as indispensable for the fruits of the sadhana.

The underlying reason for this is that this little mind, vital and body which we call ourselves is only a surface movement and not our "self" at all. It is an external bit of personality put forward for one brief life, for the play of the Ignorance. It is equipped with an ignorant mind stumbling about in search of fragments of truth, an ignorant vital rushing about in search of fragments of pleasure, an obscure and mostly subconscious physical receiving the impacts of things and suffering rather than possessing a resultant pain or pleasure. All that is accepted until the mind gets disgusted and starts looking about for the real Truth of itself and things, the vital gets disgusted and begins wondering whether there is not such a thing as real bliss and the physical gets tired and wants liberation from itself and its pains and pleasures. Then it is possible for the little ignorant bit of personality to get back to its real Self and with it to these greater things — or else to extinction of itself, Nirvana.

The real Self is not anywhere on the surface but deep within and above. Within is the soul supporting an inner mind, inner vital, inner physical in which there is a capacity for universal wideness and with it for the things now asked for — direct contact with the truth of self and things, taste of a universal bliss, liberation from the imprisoned smallness and sufferings of the gross physical body. Even in Europe the existence of something behind the surface is now very frequently admitted, but its nature is mistaken and it is called subconscious or subliminal, while really it is very conscious in its own way and not subliminal but only behind the veil. It is, according to our psychology, connec-

ted with the small outer personality by certain centres of consciousness of which we become aware by yoga. Only a little of the inner being escapes through these centres into the outer life, but that little is the best part of ourselves and responsible for our art, poetry, philosophy, ideals, religious aspirations, efforts at knowledge and perfection. But the inner centres are for the most part closed or asleep — to open them and make them awake and active is one aim of yoga. As they open, the powers and possibilities of the inner being also are aroused in us; we awake first to a larger consciousness and then to a cosmic consciousness; we are no longer little separate personalities with limited lives but centres of a universal action and in direct contact with cosmic forces. Moreover, instead of being unwillingly playthings of the latter, as is the surface person, we can become to a certain extent conscious and masters of the play of nature — how far this goes depending on the development of the inner being and its opening upward to the higher spiritual levels. At the same time the opening of the heart centre releases the psychic being which proceeds to make us aware of the Divine within us and of the higher Truth above us.

For the highest spiritual Self is not even behind our personality and bodily existence but is above it and altogether exceeds it. The highest of the inner centres is in the head, just as the deepest is the heart; but the centre which opens directly to the Self is above the head, altogether outside the physical body, in what is called the subtle body, *sūkṣma śarīra*. This Self has two aspects and the results of realising it correspond to these two aspects. One is static, a condition of wide peace, freedom, silence: the silent Self is unaffected by any action or experience; it impartially supports them but does not seem to originate them at all, rather to stand back detached or unconcerned, *udāsīna*. The other aspect is dynamic and that is experienced as a cosmic Self or Spirit which not only supports but originates and contains the whole cosmic action — not only that part of it which concerns our physical selves but also all that is beyond it — this world and all other worlds, the supraphysical as well as the physical ranges of the universe. Moreover, we feel the Self as one in all; but also we feel it as above all, transcendent, surpassing all

individual birth or cosmic existence. To get into the universal Self — one in all — is to be liberated from ego; ego either becomes a small instrumental circumstance in the consciousness or even disappears from our consciousness altogether. That is the extinction or Nirvana of the ego. To get into the transcendent self above all makes us capable of transcending altogether even cosmic consciousness and action — it can be the way to that complete liberation from the world-existence which is called also extinction, *laya*, *mokṣa*, *nirvāṇa*.

It must be noted however that the opening upward does not necessarily lead to peace, silence and Nirvana only. The sadhak becomes aware not only of a great, eventually an infinite peace, silence, wideness above us, above the head as it were and extending into all physical and supraphysical space, but also he can become aware of other things — a vast Force in which is all power, a vast Light in which is all knowledge, a vast Ananda in which is all bliss and rapture. At first they appear as something essential, indeterminate, absolute, simple, *kevala*: a Nirvana into any of these things seems possible. But we can come to see too that this Force contains all forces, this Light all lights, this Ananda all joy and bliss possible. And all this can descend into us. Any of them and all of them can come down, not peace alone; only the safest is to bring down first an absolute calm and peace, for that makes the descent of the rest more secure; otherwise it may be difficult for the external nature to contain or bear so much Force, Light, Knowledge or Ananda. All these things together make what we call the higher spiritual or Divine Consciousness. The psychic opening through the heart puts us primarily into connection with the individual Divine, the Divine in his inner relation with us; it is especially the source of love and bhakti. This upward opening puts us into direct relation with the whole Divine and can create in us the divine consciousness and a new birth or births of the spirit.

When the Peace is established, this higher or Divine Force from above can descend and work in us. It descends usually first into the head and liberates the inner mind centres, then into the heart centre and liberates fully the psychic and emotional being, then into the navel and other vital centres and liberates

the inner vital, then into the Muladhara and below and liberates the inner physical being. It works at the same time for perfection as well as liberation; it takes up the whole nature part by part and deals with it, rejecting what has to be rejected, sublimating what has to be sublimated, creating what has to be created. It integrates, harmonises, establishes a new rhythm in the nature. It can bring down too a higher and yet higher force and range of the higher nature until, if that be the aim of the sadhana, it becomes possible to bring down the supramental force and existence. All this is prepared, assisted, farthered by the work of the psychic being in the heart centre; the more it is open, in front, active, the quicker, safer, easier the working of the Force can be. The more love and bhakti and surrender grow in the heart, the more rapid and perfect becomes the evolution of the sadhana. For the descent and transformation imply at the same time an increasing contact and union with the Divine.

That is the fundamental rationale of the sadhana. It will be evident that the two most important things here are the opening of the heart centre and the opening of the mind centres to all that is behind and above them. For the heart opens to the psychic being and the mind centres open to the higher consciousness and the nexus between the psychic being and the higher consciousness is the principal means of the siddhi. The first opening is effected by a concentration in the heart, a call to the Divine to manifest within us and through the psychic to take up and lead the whole nature. Aspiration, prayer, bhakti, love, surrender are the main supports of this part of the sadhana — accompanied by a rejection of all that stands in the way of what we aspire for. The second opening is effected by a concentration of the consciousness in the head (afterwards, above it) and an aspiration and call and a sustained will for the descent of the divine Peace, Power, Light, Knowledge, Ananda into the being — the Peace first or the Peace and Force together. Some indeed receive Light first or Ananda first or some sudden pouring down of knowledge. With some there is first an opening which reveals to them a vast infinite Silence, Force, Light or Bliss above them and afterwards either they ascend to that or these things begin to descend into the lower nature. With others there is either the

descent, first into the head, then down to the heart level, then to the navel and below and through the whole body, or else an inexplicable opening — without any sense of descent — of peace, light, wideness or power, or else a horizontal opening into the cosmic consciousness or in a suddenly widened mind an outburst of knowledge. Whatever comes has to be welcomed — for there is no absolute rule for all — but if the peace has not come first, care must be taken not to swell oneself in exultation or lose the balance. The capital movement however is when the Divine Force or Shakti, the power of the Mother comes down and takes hold, for then the organization of the consciousness begins and the larger foundation of the yoga.

The result of the concentration is not usually immediate — though to some there comes a swift and sudden outflowering; but with most there is a time longer or shorter of adaptation or preparation, especially if the nature has not been prepared already to some extent by aspiration and Tapasya. The coming of the result can sometimes be aided by associating with the concentration one of the processes of the old yoga. There is the Advaita process of the way of knowledge — one rejects from oneself the identification with the mind, vital, body, saying continually “I am not the mind”, “I am not the vital”, “I am not the body”, seeing these things as separate from one’s real self — and after a time one feels all the mental, vital, physical processes and the very sense of mind, vital, body becoming externalised, an outer action, while within and detached from them there grows the sense of a separate self-existent being which opens into the realisation of the cosmic and transcendent spirit. There is also the method — a very powerful method — of the Sankhyas, the separation of the Purusha and the Prakriti. One enforces on the mind the position of the Witness — all action of mind, vital, physical becomes an outer play which is not myself or mine, but belongs to Nature and has been enforced on an outer me. I am the witness Purusha; I am silent, detached, not bound by any of these things. There grows up in consequence a division in the being; the sadhak feels within him the growth of a calm silent separate consciousness which feels itself quite apart from the surface play of the mind and the vital and physical Nature. Usually when

this takes place, it is possible very rapidly to bring down the peace of the higher consciousness and the action of the higher Force and the full march of the yoga. But often the Force itself comes down first in response to the concentration and call and then, if these things are necessary, it does them and uses any other means or process that is helpful or indispensable.

One thing more. In this process of the descent from above and the working it is most important not to rely entirely on oneself, but to rely on the guidance of the Guru and to refer all that happens to his judgment and arbitration and decision. For it often happens that the forces of the lower nature are stimulated and excited by the descent and want to mix with it and turn it to their profit. It often happens too that some Power or Powers undivine in their nature present themselves as the Supreme Lord or as the Divine Mother and claim the being's service and surrender. If these things are accepted, there will be an extremely disastrous consequence. If indeed there is the assent of the sadhak to the Divine working alone and the submission or surrender to that guidance, then all can go smoothly. This assent and a rejection of all egoistic forces or forces that appeal to the ego are the safeguard throughout the sadhana. But the ways of nature are full of snares, the disguises of the ego are innumerable, the illusions of the Powers of Darkness, Rakshasi Maya, are extraordinarily skilful; the reason is an insufficient guide and often turns traitor; vital desire is always with us tempting to follow any alluring call. This is the reason why in this yoga we insist so much on what we call Samarpana — rather inadequately rendered by the English word surrender. If the heart centre is fully opened and the psychic is always in control, then there is no question; all is safe. But the psychic can at any moment be veiled by a lower upsurge. It is only a few who are exempt from these dangers and it is precisely those to whom surrender is easily possible. The guidance of one who himself is by identity or represents the Divine is in this difficult endeavour imperative and indispensable.

What I have written may help you to get some clear idea of what I mean by the central process of the yoga. I have written at some length but, naturally, could cover only the fundamental

things. Whatever belongs to circumstance and detail must arise as one works out the method, or rather as it works itself out — for the last is what usually happens when there is an effective beginning of the action of the sadhana.

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The descent of Peace, the descent of Force or Power, the descent of Light, the descent of Ananda, these are the four things that transform the nature.

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Presence, Peace, Force, Light, Ananda — these are five things that most commonly come down.

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Like everything else, Peace, Light, Power, so wideness descends also.

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Light, Peace, Force, Ananda constitute the spiritual consciousness; if they are not among the major experiences, what are?

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It is not really the plane that descends, it is the Power and Truth of it that descends into the material and then the veil between the material and it no longer exists.

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I did not say it [descent of Ananda] was vital and mental, but that it was Ananda manifesting itself in the mental and vital — a quite different thing; for the one Ananda (the true thing) can manifest in any part of the being.

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It [the higher consciousness] descends on the atmosphere also, but for it to be effective the individual must receive and respond. It descends also in the individual independently of the atmosphere.

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The consciousness from which these experiences come is always there pressing to bring them in. The reason why they do not come in freely or stay is the activity of the mind and vital always rushing about, thinking this, wanting that, trying to perform mountaineering feats on all the hillocks of the lower nature instead of nourishing a strong and simple aspiration and opening to the higher consciousness that it may come in and do its work. *Rasa* of poetry, painting or physical work is not the thing to go after. What gives the interest in yoga is the *rasa* of the Divine and of the divine consciousness, which means the *rasa* of Peace, of Silence, of inner Light and Bliss, of growing inner Knowledge, of increasing inner Power, of the Divine Love, of all the infinite fields of experience that open to one with the opening of the inner consciousness. The true *rasa* of poetry, painting or any other activity is truly found when these activities are part of the working of the Divine Force in you and you feel it as that and you feel in it the joy of that working.

The condition you had of the inner being and its silence, separated from the surface consciousness and its little restless workings, is the first liberation, the liberation of Purusha from Prakriti and it is the fundamental experience. The day when you can keep it, you can know that the yogic consciousness has been founded in you. This time it has increased in intensity, but it must also increase in duration.

These things do not “drop” — what you have felt is there in you all the time, but you did not feel it because you were living on the surface altogether and the surface is all crowd and clamour. But in all men there is this silent Purusha, base of the true mental being, the true vital being, the true physical being. It was by your prayer and aspiration that the thing came, to show you in what direction you must travel in order to have the true *rasa* of things, for it is only when one is liberated that one can get the

real *rasa*. For after this liberation come others and among them the liberation and Ananda in action as well as in the static silence.

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If the habit of the ordinary nature is not an obstacle to the descent, then what is the need of sadhana? What prevents the whole higher consciousness from coming down and changing you into a superman in one second? It is because the things of the lower nature offer an obstinate resistance that sadhana is necessary.

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The general condition does not mean, in my sentence, the surface condition as known to you. It contains many things in it unknown to you. What comes from above can come when one is in a clear mind or when the vital is disturbed, when one is in meditation or when one is moving about, when one is working or when one is doing nothing. Most often it comes when one is in a clear concentrated state, but it may not, — there is no absolute rule. Moreover, the pull or call may produce no concrete effect and yet there may be an effect when one is no longer actually pulling or calling. All these mental reasons alleged for its coming or going are too rigid — sometimes they apply, very often they don't apply. One has to have faith, confidence, aspiration but one cannot bind down the Force as to when, how and why it will act.

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It [the higher consciousness] may not come exactly according to the aspiration, but the aspiration is not ineffective. It keeps the consciousness open, prevents an inert state of acquiescence in all that comes and exercises a sort of pull on the sources of the higher consciousness.

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Whenever there is a descent of the higher consciousness in the Adhar:

1. Part of it is stored up in the frontal consciousness and remains there.
2. Part of it goes behind and remains as a support to the active part of the being.
3. Part flows out into the universal Nature.
4. Part is absorbed by the inconscient and lost to the individual consciousness and its action.

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The Force descends for two things:

1. To transform the nature.
2. To carry on the work through the instrument.

At first one is not conscious of either working, afterwards one becomes conscious of the Force working but not of how it works. Finally, one becomes conscious entirely and in detail.

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One feels the Force only when one is in conscious contact with it.

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All these are different actions of the Force on the *ādhāra* with the one intention of opening it up from above and below and horizontally also. The action from above opens it to the descent of forces from above the Mind and the ascent of consciousness above the lid of the ordinary human mind. The horizontal action opens it to the cosmic consciousness on all its levels. The action from below helps to connect the superconscient with the subconscient. Finally the consciousness instead of being limited in the body becomes infinite, rises infinitely above, plunges infinitely below, widens infinitely on every side. There is besides the opening of all the centres to the Light and Power and Ananda that has to descend from above. At present, only the

mind centres seem to receive fully the descent of the Force, while the upper vital centres are being prepared with a minor action on other parts of the body. It is a matter of time and perseverance for the way to be entirely open.

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It is the universal experience of sadhaks that force or consciousness or Ananda like this first comes from above — or around — and presses on or surrounds the head, then it pierces the skull as if it were and fills first the brain and forehead and then the whole head and descends occupying each centre till the whole system is full and replete. Of course there are, or can be, preliminary rushes occupying the whole body for a time or some part of the system most open and least resistant to the influence.

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The descent into the body first in the head, then down to the neck and in the chest is the ordinary rule. For many there is a big stop before it gets below the navel owing to some vital resistance. Once it passes that barricade it does not usually take long to come down farther. But there is no rule as to the time taken. In some it comes down like a flood, in others it goes through with a methodical and deliberate increase. I don't think the peace descent is in the habit of waiting for companions — more often it likes at first to be all by itself and then call down its friends with the message, "Come along, I have made the place all ready for you".

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If you mean the descent of the higher consciousness, that is felt in the heart region, not only in the centre, just as it is felt in the head. The touching of the head is only a first pressure. Afterwards there is a feeling of a mass of peace, force, light, Ananda or consciousness coming down in the head directly and descending further to the chest and so to the navel through the

body. For some it takes weeks or months, in others it descends speedily.

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When things come in this order the head opens up first and the heart afterwards — finally all the centres. If you are satisfied only with peace, knowledge and mukti, then perhaps the heart centre may open to that only. But if you want the love, then the descending Power and Light will work for that also.

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It is possible that there may have been too much haste in this attempt to open the navel and the lower centre. In this yoga the movement is downward — first the two head centres, then the heart, then the navel and then the two others. If the higher experience is first fully established with its higher consciousness, knowledge and will in the three upper centres, then it is easier to open the three lower ones without too much disturbance.

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Yes, it was the same experience. You went inside under the pressure of the Force — which is often though not always the first result — went into a few seconds' samadhi according to the ordinary language. The Force when it descends tries to open the body and pass through the centres. It has to come in (ordinarily) through the crown of the head (Brahmarandhram) and pass through the inner mind centre which is in the middle of the forehead between the eyebrows. That is why it presses first on the head. The opening of the eyes brings one back to the ordinary consciousness of the outer world, that is why the intensity is relieved by opening the eyes.

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The experience you had was simply the descent of the Divine Force into the body. By your attitude and aspiration you called

for it to work in you, so it came. Such a descent brings naturally a deep inward condition and a silence of the mind, and it may bring much more — peace, a sense of liberation, happiness, Ananda. It is very often attended as in this experience by a light or luminosity. It was felt enveloping the upper part of the body down to the cardiac centre, because it is these centres, the head and heart centres that are first invaded and occupied by whatever descends from above, Consciousness, Force, Light or Ananda. Usually, there is at first a pressure from above on the head, then one feels something entering the higher part of the head and then the whole head is occupied, as you feel now with the “fourmillement” at the time of concentration. Once the head with its mental centres is open and occupied, the Force descends rapidly to the heart centre, unless there is some obstacle or a resistance in the higher vital parts. From there it sends its stream into the whole body and begins to occupy the vital and physical centres — from the navel to the Muladhara. The coming of this experience, occupation of the body, by the Force from above, is a great step forward in the sadhana.

The fear of a syncope was due only to the *samskāra* in the mind; it must be dismissed. The Force can very well come down in the full waking consciousness; if it brings a kind of samadhi, it is usually a conscious inner condition — the consciousness taken away from outward things, but in full power within. Even if a trance came, it would be a trance and not a swoon.

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The more important of the experiences you enumerate are those below.

1. The feeling of calm and comparative absence of disturbing thoughts. This means the growth of quietude of mind which is necessary for a fully effective meditation.

2. The pressure on the head and the movements within it. The pressure is that of the Force of the higher consciousness above the mind pressing on the mind (the mind centres are in the head and throat) and penetrating into it. Once it enters there it prepares the mind for opening to it more fully and the

movements within the head are due to this working. Once the head centres and spaces are open one feels it descending freely as a current or otherwise. Afterwards it opens similarly the centres below in the body. The physical movement of the head must be due to the body not being accustomed to the pressure and penetration of the Force. When it is able to receive and assimilate, these movements no longer take place.

3. The effect of the meditation in the heart extending itself to the head and creating movements there is normal — in whatever centre the concentration takes place the yoga force generated extends to the others and produces concentration or workings there.

4. The sudden cessation of thought and all movements — this is very important, as it means the beginning of the capacity for the inner silence. It lasts only for a short while at the beginning of its manifestation but increases afterwards its hold and duration.

The direction of the sadhana is the right one and you have only to continue upon it.

We cannot say anything definitively about the outside affairs — I suppose in the circumstances you have to think about these things, but the sadhana has the greater importance.

We do not include Hathayoga practices in this sadhana. If you use only for health purposes, it must be as something separate from sadhana — on your own choice.

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An entire silence and inactivity of the mind cannot come at first — what is possible is a quietude of the mind, that is to say, a cessation of its absorption in its restless miscellaneous activity of ill-connected or unconnected thoughts and a concentration on the object of the sadhana. The imagination which the Mother recommended to you was a means of such concentration. A mental idea of the omnipresence such as comes to you is a good help for that also, especially if it brings the strong faith and reliance. The feeling of the vibration of the Mother's Force around the head is more than a mental idea or even a mental

realisation, it is an experience. This vibration is indeed the action of the Mother's Force which is first felt above the head or around it, then afterwards within the head. The pressure means that it is working to open the mind and its centres so that it may enter. The mind centres are in the head, one at the top and above it, another between the eyes, a third in the throat. That is why you feel the vibration around the head and sometimes up to the neck, but not below. It is so usually, for it is only after enveloping and entering the mind that it goes below to the emotional and vital parts (heart, navel etc.) — though sometimes it is more enveloping before it enters the body.... To see the light in the heart one has to go deep, but one can see light elsewhere without going in deep there. Light is often seen between the eyebrows first, or in front or at that level for there is the centre of inner vision and a slight opening of it is sufficient for that — so also light is often seen round the head or above it, outside.

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The pressure from within upon the forehead centre begins very often after the pressure from above on the forehead — something of the Force has come in sufficiently to exercise this second pressure. That on the back must be a direct pressure on the psychic region (if it is in or near the middle of the back) meant to prepare the action in the heart. When the centres begin to open, inner experiences such as the seeing of light or images through the subtle vision in the forehead centre or psychic experiences and perceptions in the heart, become frequent — gradually one becomes aware of one's inner being as separate from the outer, and what can be called a yogic consciousness with all its deeper movements develops in the place of the ordinary superficial mental and vital movements.

*
**

It is good that you felt the peace within and the movement in the heart. That shows the force is working not only from above but inside you, and this promises a farther progress. The full

opening will come in time — the important thing is that you are on the right way and advancing more quickly than you realise.

*
**

It is what we call the pressure of the Force (the Force of the higher spiritual or divine consciousness, the Mother's Force); it comes in various forms, vibrations, currents, waves, a wide flow, a shower like rain etc. It passes to each centre in turn, the crown of the head, the forehead centre, throat, heart, navel centres down to the Muladhara and spreads too throughout the body. The rotatory movement is the movement of the Force when it is working and forming something in the being.

*
**

Whatever comes from above can come like that in waves — whether it is Light or Force or Peace or Ananda. In your case it was the Force working on the mind in waves. It is true also that when it was like that, not in currents or as a rain or as a quiet flood, it is Mahakali's Force that is working. The first necessity when it is so, is not to fear.

*
**

The stream which you feel coming down on the head and pouring into you is indeed a current of the Mother's force; it is so that it is often felt; it flows into the body in currents and works there to liberate and change the consciousness. As the consciousness changes and develops, you will begin yourself to understand the meaning and working of these things.

*
**

Vibrations are either of a Force or a Presence.

*
**

Pressure, throbbing, electrical vibrations are all signs of the working of the Force. The places indicate the field of action — the top of the head is the summit of the thinking mind where it communicates with the higher consciousness; the neck or throat is the seat of the physical, externalising or expressive mind; the ear is the place of communication with the inner mind-centre by which thoughts etc. enter into the personal being from the general Nature. The sternum at the point indicated holds the psychic and emotional centre, with its apex on the spinal column behind.

*
**

It [the current like electricity] is the flowing of the force through the spine. In the Tantric system the spine is considered as the natural passage of the Force, because it is in the spine that all the six centres rest.

*
**

Electricity shock always indicates a passage of dynamic Force.

*
**

I am glad to hear that these experiences are coming — they are a sign of rapid progress coming. The descent as of a drizzling rain is a very characteristic and well-known way of descent of the higher consciousness; it brings peace but it also brings all other possibilities of the higher consciousness too and, as you felt, the seeds of transformation of the physical consciousness — by the coming in it of the seeds of the powers and qualities of the higher Nature.

*
**

I am very glad that the experience we have been working to bring to you has come with such force and is increasing. It is the concrete descent of the higher consciousness, which once it settles marks always a definite turning-point in the sadhana. Even if it does not settle with a full stability at once, yet when it has once come with so much strength, there cannot be the least doubt that

it will come more and more till it has done its work and is your permanent consciousness. The shower and drizzle, the hold above the head and in the heart, the envelopment, the flaming of Agni within, the sense of firmness and solidity, the Peace and security and devotion, the sense of the Mother's hold are all signs of the descent — eventually it will penetrate everywhere and become something solid and stable occupying the whole consciousness and body.

*
**

A sound does sometimes come with a particular descent of the consciousness or force from above.

*
**

Your experience while going to the lawyers was an opening to the Force from above which, if sudden, is often attended by this kind of loud sound and the sensation of the opening of the head — it is in the subtle body that this opening of the head takes place though the sensation is felt as if physical. The Force came down and went up presided over by the Mother's forms of Mahalakshmi and Mahasaraswati and made the movement of ascent and descent (here in the spinal column which is the main channel of the yogic force passing through the centres) which helps to join the higher with the lower consciousness. As a result came the feeling of identity with myself in your body. The cough shows probably some difficulty against concentration in the physical mind. The best is not to force concentration, but to remain quiet and call and let things work out themselves through the force of the Mother.

*
**

That is some obstacle in the mind breaking under the pressure of Force, and each time there is a flash and a movement of the Force.

*
**

If it is a feeling of a covering being perforated, then that is a sensation one often has when the Force is opening a way for itself through some resistance — here it must be in some part of the physical mind.

Keep full reliance on the Mother. When one does that, the victory even if delayed, is sure.

*
**

When there is a pressure of the Force on the Adhar to work on it or enter, this [heaviness in the centre of the head] is often felt, especially if there is a working of the Force in the head. This heaviness disappears if the system receives and assimilates the Force and there is a free flow in the body — till then the pressure or some kind of heaviness is often felt at one centre or another where the Force is working.

*
**

A heaviness which gives strength is likely to be the indication of a descent. Sensations like a biting or pricking in the head often accompany it. It is usually a sign of some force from above trying to make its way through or to work in the physical stuff so as to prepare it for receiving.

*
**

The control over the thoughts and the power of seeing the image of the Mother and Sri Aurobindo in the head are a very good beginning. The heat in the head is not fever, but the result of the action of the Force in the mental centres working to overcome the mental resistance which there always is in the human mind — heaviness sometimes comes as a result of the pressure of the Force — it passes away of itself usually when the mind receives freely the Force.

It [the feeling of swelling of the head] was a very usual experience of feeling of enlargement in the head of the subtle body.

*
**

The sensations you describe in the crown of the head and the upper part of the forehead are such as one often gets when the higher consciousness or Force is trying to make an open passage through the mind for itself. So it is possibly that that is happening. As for the uneasiness or feebleness there when you talk loudly etc., that also happens at such times. It is because the concentration of energy which is necessary for the inner work is broken and the energies thrown out, exhausting the parts by two inconsistent pullings. It is better when any working is going on inside to be very quiet in speech and as sparing as possible. At other times it does not so much matter.

*
**

There are sensations that are due to descent and not troublesome or dangerous at all, there are others that are physical. But the description is necessary in order to distinguish.

*
**

What you saw was indeed a sun, — the sun of blue light which is the light of a higher mind than the ordinary human mind. The sun is the symbol of Light and Truth. This higher spiritual Mind is trying to wake in you, but at the beginning there is always a difficulty because the consciousness is not habituated to receive, so there is the sense of pressure deepening sometimes into a feeling of headache or this feeling of the head preparing to split. It is nothing but a sensation in the physical created by the inner mind (this part of the head is the seat of the inner mind) trying to open under the touch from above.

Your dream was not a sign of the worldly desire in you, but only a test or ordeal dream such as you have had before. Your absence of response in the dream shows that you have no such inclination towards these things as many have. The whole was only a formation or suggestion of outer forces on the vital plane to see what kind of response, if any, your consciousness would make.

*
**

The action of the Force does not always create pressure. When it does not need to press it acts quietly.

*
**

There is no necessity of feeling pressure. One feels force when something is being done or the force is flowing on or if it is there manifest in the body — but not when what is manifesting is peace and silence.

*
**

One can be receptive without being conscious — without knowing exactly what is given.

*
**

The quiet flow is necessary for permeating the lower parts. The big descents open the way and bring constant reinforcement and the culminating force at the end — but the quiet flow is also needed.

*
**

Some have this swaying of the body when the Peace or the Force begins to descend upon it, as it facilitates for it the reception. The swaying ceases usually when the body is accustomed to assimilate the descent.

The Peace comes fully at the meditation time because the Mother's concentration at that time brings down the power of the higher consciousness and one can receive it if one is able to do so. Once it begins to come, it usually increases its force along with the receptivity of the sadhak until it can come at all times and under all conditions and stay longer and longer till it is stable. The sadhak on his side has to keep his consciousness as quiet and still as possible to receive it. The Peace, Power, Light, Ananda of the higher spiritual consciousness are there in all veiled above. A certain opening upwards is needed for it to descend — the quietude of the mind and a certain wide concen-

trated passivity to the descending Influence are the best conditions for the descent.

*
**

That [shaking of the body] sometimes happens when the force is coming down. It must be allowed to pass off as the body becomes more quiet and assimilative.

*
**

If the pressure is too great, the remedy is to widen the consciousness. With the peace and silence there should come a wideness that can receive any amount of Force without any reactions, whether heaviness or compulsion to remain withdrawn or the difficulty of the eyes.

*
**

Probably the accumulated Force became more than the physical being could receive. When that happens the right thing to do is to widen oneself (one can do it by a little practice). If the consciousness is in a state of wideness then it can receive any amount of force without inconvenience.

*
**

There are always pauses of preparation and assimilation between two movements.

*
**

To remain quiet for a time after the descent of Force is the best way of assimilating it.

*
**

There may be empty silence and peace satisfied with themselves. Reception is a separate power. Of course, all quietude of the

mind makes good conditions for the receptivity to act.

*
**

As regards your own sadhana and those of others... I think it necessary to make two or three observations. First, I have for some time had the impression that there is a too constant activity and pressure for rapidity of progress and a multitude of experiences. These things are all right in themselves, but there must be certain safeguards. First there should be sufficient periods of rest and silence, even of relaxation, in which there can be a quiet assimilation. Assimilation is very important and periods necessary for it should not be regarded with impatience as stoppages of the yoga. Care should be taken to make calm and quiet strength and inner silence the basic condition for all activity. There should be no excessive strain; any fatigue, disturbance, or inordinate sensitiveness of the nervous and physical parts, of which you mention certain symptoms in your letters, should be quieted and removed, as they are often signs of overstrain or too great an activity or rapidity in the yoga. It must also be remembered that experiences are only valuable as indications and openings and the main thing always is the steady harmonious and increasingly organised opening and change of the different parts of the consciousness and the being.

*
**

Physical fatigue like this in the course of the sadhana may come from various reasons:

1. It may come from receiving more than the physical is ready to assimilate. The cure is then quiet rest in conscious immobility receiving the forces but not for any other purpose than the recuperation of the strength and energy.

2. It may be due to the passivity taking the form of inertia — inertia brings the consciousness down towards the ordinary physical level which is soon fatigued and prone to *tamas*. The cure here is to get back into the true consciousness and to rest there, not in inertia.

3. It may be due to mere overstrain of the body — not giving it enough sleep or repose. The body is the support of the yoga, but its energy is not inexhaustible and needs to be husbanded; it can be kept up by drawing on the universal vital Force but that reinforcement too has its limits. A certain moderation is needed even in the eagerness for progress — moderation, not indifference or indolence.

*
**

Yes, the ordinary physical consciousness is not able to hold the contact and it does get tired — also it cannot assimilate much at a time. But it is not always the Divine who takes away the pressure; the lower consciousness itself loses it or gives it up.

*
**

Yes — the system has to take rest so as to assimilate and renew its receptive power.

*
**

When one is assimilating, one is not receiving.

*
**

It is quite usual to have such periods in the day. The consciousness needs time for rest and assimilation, it cannot be at the same pitch of intensity at all times. During the assimilation a calm quietude is the proper condition.

*
**

Passivity must not lead to inactivity — otherwise it will encourage inertia in the being. It is only an inner passivity to what comes from above that is needed — inert passivity is the wrong kind of passivity.

*
**

One can assimilate in sleep also. Remaining awake like that is not good, as in the end it strains the nerves and the system receives wrongly in an excited way or else gets too tired to receive.

*
**

There is always a gain or progress at some point after these periods of assimilation if one takes them rightly — however dull or troublesome they may be.

*
**

This sort of giddiness and weakness and disturbance ought not to take place. When it comes it shows that more Force is being pulled down than is assimilated by the body. At such times you ought to rest till this disturbance has passed and there is a proper balance.

*
**

I mean that you need not pull it [the Force] down, but you should aid its entry by your full aspiration and assent.

*
**

If one brings down more Force or Light than some part of the being is ready for and that part resists or if there is a struggle between descending and adverse forces in the body, then these things [burning sensation in the body etc.] can take place.

*
**

An uneasiness of that kind is always due to a resistance somewhere — something that remains closed and does not open when it is touched by the Force. It is due probably not so much to yourself as to other conflicting influences that are acting upon you.

*
**

The feeling of resistance may be the result of the effort at response. When there is the free flow there is neither effort nor resistance.

*
**

Headaches “produced by a pressure from above”, as you put it, are not due to the pressure or produced by it, but produced by a resistance.

*
**

The pressure does not “bring” a resistance. “If there were no resistance there would be no headache” is the proper knowledge, not the reverse. So long as you think that it is the pressure that brings the resistance, the very idea will create the resistance. X’s case is not an example either of headache due to resistance or of headache due to pressure — it is due to ordinary physical and psychological causes.

*
**

No, to make people ill in order to improve or perfect them is not Mother’s method. But sometimes things like headache come because the brain either tried too much or does not want to receive or makes difficulties. But the yogic headaches are of a special kind and after the brain has found out the way to receive or respond they don’t come at all.

*
**

The first condition of progress in sadhana is not to fear, to have trust and keep quiet during an experience. What happened was simply that the Force came down and tried to quiet the mind and hold the body still so that it might work. If you had not feared, that would have happened. But your terror made the mind and body resist and get the impression that they were being tortured or in danger. The feeling of the tough body and great force like a hand upon it is quite usual in this kind of experience and does not terrify the sadhak, but brings a great joy and release. In

future you must try to be quiet and not have any fear or imagination of danger. Naturally when you thought that you could not bear it, the Force withdrew as you are not ready to receive.

*
**

The periods of assimilation continue really till all that has to be done is fundamentally done. Only they have a different character in the later stages of sadhana. If they cease altogether at an early stage (you are still in a very early stage), it is because all that the nature was capable of has been done and that would mean it was not capable of much.

*
**

What I have written is perfectly clear. The periods of assimilation continue till all that has to be done is fundamentally done. If they stop early, it means that all has been done that could be done and nothing more is possible, the later and more advanced developments of the sadhana are not possible, — if they were, the assimilation periods would continue until all was developed and not cease. The only reason for such a premature end of the sadhana would be that the sadhak is not capable of going farther.

*
**

The only change in the assimilation periods afterwards is that certain things remain settled while the assimilation applies to others that are not yet settled in the system, e.g., one feels always a constant peace in the inner being, but disturbances go on on the surface, till the surface also has assimilated peace. Or perhaps peace is settled everywhere and always there but knowledge comes and goes or strength comes and goes. Or all these are there but Ananda comes and goes etc., etc.

*
**

If the peace once becomes stable, there is no farther assimilation

needed for that, as that means the whole system is sufficiently prepared to receive and absorb continuously. There may be periods of assimilation necessary for other things, but these periods need not interrupt the inner status. For instance if Force or Ananda or Knowledge begin to descend from above, there might be interruptions and probably would be, the system not being able to absorb in continuous flow, but the peace would remain in the inner being. Or there might even be something like periods of struggle on the surface, but the inner being would remain calm and still watching and undisturbed and, if there is knowledge established within, understanding the action. Only for that the whole being vital, physical, material must have become open and receptive to the peace. Peace would then go on perhaps deepening and becoming wider and wider, but periods of interruption and assimilation would not be needed.

*
**

Yes. This feeling of being able to break a stone with the hand or for that matter break the world without anything at all except the force itself is one that comes especially when the mind and vital have not assimilated the Power. It is the feeling of something extraordinary to them and omnipotent; the idea of breaking or crushing is suggested by the rajas in the vital. Afterwards when quietly assimilated this sensation disappears and only the feeling of calm strength and immovable firmness remains.

*
**

Yes, when things begin to descend, they must come down on a solid basis. That is why it is necessary to have peace as the first descent and that it should become as strong and solid as possible. But in any case to contain is the first necessity — then more and more can come and settle itself. Once these two things are settled — peace and strength, one can bear any amount of everything else, Ananda, Knowledge or, whatever it may be.

*
**

The Peace, Purity and Calm of the Self must be fixed — otherwise the active Descent may find the forces it awakes swayed on by lower Powers and a confusion created. That has happened to many.

*
**

It is not a matter of any particular act or feeling, but a sort of excited vibration with which the vital and physical consciousness meets the vital disturbance — it is evident in the tone and language of what you write when there is the stress of vital suggestion — but it used also to rise when you got the experiences in excited vibration and bubbling of joy which would easily lapse into some rajasic movement or be replaced by the opposite excitement of suffering and disturbance. Quiet, quiet and more quiet, calm strength, calm gladness are what are needed in mind and nerves and body as a basis for the *śiddhi* — precisely because the Force, the Light, the Ananda that come down are extremely intense and need a great stillness in the body to bear and support.

*
**

By enforcing the peace of the higher being in the lower parts down to the physical it becomes possible to (1) create that separateness which would prevent the inner being from being affected by the superficial disturbance and resistance, and (2) make it easier for the Force and other powers of the higher being to descend.

*
**

When one has gone so far that peace from above can descend, that is a considerable progress.

*
**

It is good — the strength is the next thing that has to come down after the peace and join with it. Eventually the two become one.

*
**

Peace and movement on the basis of peace are the first aspect of the One to establish themselves. Bliss and light do not fix so easily or so early — they have to grow.

*
**

In what may be called the first silence, it is like that — silence alone with no emotion or other inner activity. When it deepens one can feel the Nirvana of the Buddhists or the *ātmabodha* of the Vedantins. Both force and bliss or either can descend into the silence, filling it with calm Tapas or silent Ananda.

*
**

There are two conditions, one of Ananda, another of great calm and equality in which there is no joy or grief. If one attains the latter, afterwards a greater more permanent Ananda becomes possible.

*
**

Ananda comes afterwards — even if it comes at the beginning it is not usually constant. Wideness does not come because the consciousness is not yet free from the body. Probably when what is felt above the head comes down, it will be liberated into the wideness.

*
**

Who told you that whenever there was silence or genuine silence, knowledge would come down? The silence is a fit vessel for anything from above, but it does not follow that when there is silence, everything is bound to come down automatically.

*
**

There is no rule, but the most normal course is for a certain Peace and Force and Light which is above the mind to descend and as the result of its workings the cosmic consciousness opens and in it higher and higher levels above mind. Many people get

an opening into the cosmic consciousness first but without the basis of the higher Peace and Light it brings only a mass of unorganised experiences.

*
**

The coming of the peace makes it easier to get the experience of the pure and free Self.

*
**

It must have been the descent of the higher silence, the silence of the Self or Atman. In this silence one perceives, but the mind is not active, — things are sensed, but without any responsive connection or vibration. The silent Self is there as a separate reality, not bound or involved in the activity of Nature, aloof, detached and self-existent. Even if thoughts come across this silence, they do not disturb it; the Self is separate from the thinking mind also. In this connection the feeling “I think” is a survival from the old consciousness; in the full silence what one feels is “thought occurs in me” — the identification with thoughts as well as with the perception of objects ceases.

*
**

The experience you have is the experience of the true Self, untouched by grief and joy, desire, anxiety or trouble; vast and calm and full of peace, it observes the agitations of the outer being as one might the play of children. It is indeed the divine element in you. The more you can remain in that, the firmer will be the foundation of the sadhana. In this Self will come all the higher experiences, oneness with the Divine, light, knowledge, strength, Ananda, the play of the Mother’s higher forces. It does not always become stable from the first, though for some it does; but the experience comes more and more frequently and lasts more till it is no longer covered by the ordinary nature.

*
**

There is no distinction between the Self and the spirit. The psychic is the soul that develops in the evolution — the spirit is the Self that is not affected by the evolution, it is above it — only it is covered or concealed by the activity of mind, vital and the body. The removal of this covering is the release of the spirit — and it is removed when there is a full and wide spiritual silence.

*
**

When one becomes aware of the Self calm, silent, wide, universal, it is no longer covered over by the ignorance, when one identifies with the Self and not with the mind, life and body and their movements or with their small ego, that is the release of the Self.

*
**

The experience you feel is that of the Atman, the cosmic Self supporting the cosmic consciousness — not yet clear but in its first impression. When the consciousness goes down from that condition, it brings something of it into the vital and physical consciousness and the result is either that these parts or at least the vital open and get into touch with what has been brought down. The inert *tāmasikatā* or the unease in the legs comes because the physical is not able to receive or assimilate. This will disappear when that part opens and receives and is able to assimilate.

It was there the occasional descent of the Force to establish a connection — here the descent is taking another form intended to establish the fundamental experiences of the Realisation.

*
**

What is trying to come down in you is the silence and peace of the Self — when that comes fully, then there is no ego-perception, it is drowned in the wideness of the silence and peace of the Self. But this realisation is at first in the static condition of the Self only — in the dynamic movements the ego may still be there owing to past habits — but each time the ego-movement is aban-

done, the sense of the loss of ego becomes deeper and more complete. It is perhaps some impression of what is trying to come that has touched you.

*
**

Yes, the sense of individuality can disappear altogether when all is peace and wideness. One feels that the peace and wideness are oneself, but not in an individual sense — for it is the “Atman” of everybody else also. Afterwards there can come an experience of another kind of I, but it is a universalised I which contains everybody else and is in unison with everybody else and is itself contained in the Divine. This is what yogins sometimes call the “large” as opposed to the small Aham. I have written of it as the true Person.

*
**

If the workings are really those of the higher consciousness or if these predominate the ego fades out — but there is also often a wideness of opening to the universal mental, vital, physical existence and, if the sadhak responds more to this than to the higher consciousness, then he does not get free. Sometimes even the ego gets aggrandised. But if the psychic is awake, then there is not this danger; one finds one’s true being in place of the ego.

*
**

The peace that descends from above can stop the lower action if it settles in all the being. But that is not sufficient if one wants to develop the dynamic side of the being also on the lines of yoga.

*
**

That is to say, the power is still working on the physical consciousness (the mechanical mind and the subconscious) to bring stillness there. Sometimes the stillness comes but not complete, sometimes the mechanical mind reasserts itself. This oscillation

usually takes place in a movement of the kind. Even if there is a sudden or rapid transforming shock or downrush, there has to be some working out of this kind afterwards — that at least has always been my experience. For most, however, there comes, first, this slow preparatory process.

*
**

If there is a strong activity of the higher parts of the consciousness, the possibility of the mechanical mind working is very much diminished. It may come up in moments of relaxation or fatigue but usually it is active only in a subordinate way that does not attract notice.

*
**

Your description of the solid cool block of peace pressing on the body and making it immobile makes it certain that it is what we call in this yoga the descent of the higher consciousness. A deep, intense or massive substance of peace and stillness is very commonly the first of its powers that descends and many experience it in that way. At first it comes and stays only during meditation or, without the sense of physical inertness or immobility, a little while longer and afterwards is lost; but if the sadhana follows its normal course, it comes more and more, lasting longer and in the end as an enduring deep peace and inner stillness and release becomes a normal character of the consciousness, the foundation indeed of a new consciousness, calm and liberated.

Your idea of psychic is certainly a mental construction which should be avoided. The psychic has indeed the quality of peace — but that is not its main character as it is of the Self or Atman. The psychic is the divine element in the individual being and its characteristic power is to turn everything towards the Divine, to bring a fire of purification, aspiration, devotion, true light of discernment, feeling, will, an action which transforms by degrees the whole nature. Quietude, peace and silence in the heart and therefore in the vital part of the being are necessary to reach

the psychic, to plunge in it, for the perturbations of the vital nature, desire, emotion turned ego-wards or world-wards are the main part of the screen that hides the soul from the nature. It is better, therefore, to be free from the mental constructions when you take the plunge and to have only the sense of aspiration, of devotion, of self-giving to the Divine.

*
**

It is the silence and calm of the higher consciousness pressing down into the body. When it comes down fully then there is the “still statue” feeling at first. Afterwards the calm or silence become free and normal.

*
**

I presume that [feeling peace very concretely in the lobes of the brain] would mean that the peace had become or was becoming very material and solid and physically tangible — “peace in the cells”. Everything is a “substance” — even peace, consciousness, Ananda, — only there are different orders of substance.

*
**

Yes, surely the peace can come into the outer consciousness also; it is meant to do so. It is perfectly possible for the body to bear the peace and stillness. It is more difficult for it to bear the full play of the Force; but if the peace is first established in it, then there is no difficulty of that kind.

*
**

Peace can be brought down into the physical — to its very cells. It is the active transformation of the physical that cannot be *completely* done without the supramental descent.

*
**

After the body is accustomed to the peace, the peace itself can become dynamic.

*
**

A sensation of coolness indicates usually some touch or descent of peace. It is felt as very cold by the human vital because the latter is always in a fever of restlessness.

*
**

The coolness is a very common experience, but the cool smell is unusual. Sometimes people get a fragrance but without this close connection — perhaps they do not observe closely.

*
**

If the coolness passed into dullness, it may well have been only physical. But perhaps there was an inflow, only afterwards came a reaction of the lower inertia which is the physical Nature's characteristic retort to peace and quietude. When the inertia comes up the old movements which the subconscious is prepared to supply always can mechanically come up with it. In a certain sense this inertia and the peace are the bright and dark counterparts of each other, *tamas* and *śama* — the higher Nature finding repose in peace, the lower seeking it in a relaxation of energy and a return towards the subconscious, *tamas*.

*
**

Silence need not bring lassitude; there is all possible strength in silence. But it is possible that in your trend towards silence there is a tendency to draw back the energy from the body consciousness. That would bring physical inertia.

*
**

Exactly. "The body felt fatigue" — that is what I mean by the habit of *tamas*. The body cannot bear the continuous experience,

it feels it as a strain. That is the case with most sadhaks. But in your case the obstacle seems to develop a great intensity when it comes. I have already told you the means of getting rid of it, but it cannot be done in a day because it is a fixed habit of the nature and a fixed habit takes time to remove. But it can be done in not too long a time provided you don't get disturbed when it comes and deal with it firmly and steadily.

*
**

When the mental will acquiesces in the inertia, becomes passive to it, as we say — then one remains in the passive condition and there is no push against it until it of itself passes away. If the mental will or even the vital will or some dynamic part of the nature remains untouched and can react, then there is an effort to throw it off which may shorten the interim period.

*
**

There is no connection between the descent of Peace and depression. Inertia there may be if the physical being feels the pressure for quietude but turns it into mere inactivity — but that cannot be called exactly a descent — at least not a complete one, since the physical does not share in it.

*
**

There is very often a complaint of this kind [weakening of memory] made during the course of sadhana. I suppose that the usual action of memory is for a time suspended by the mental silence or else by the physical *tamas*.

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**

By the change of consciousness there can be a more conscious and perfect functioning of the memory replacing the old mechanism.

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**

When the inner being once thoroughly establishes its separateness, even oceans of inertia cannot prevent it from keeping it. It is the first thing to be done in order to have a secure basis in the yoga, to establish thoroughly this separateness. It comes most usually when the peace is thoroughly fixed in the inner parts, then the separateness also becomes fixed and permanent.

*
**

If the inner being is safe, then there is no longer any struggle or overpowering by inertia or depression or other fundamental difficulties. The rest can be done progressively and quietly, including the coming down of the Force. The outer being becomes merely a machinery or an instrumentation to be set right. It is not so easy to be entirely *mukta* in the inner being.

*
**

Tamas is to be transformed into *śama*, the peace and rest of the higher Prakriti, and then filled with *tapas* and *jyoti*. But this can only be done completely in the physical when the physical is finally transformed by the supramental Power.

*
**

You cannot drive out rajas and tamas, you can only convert them and give the predominance to sattwa. Tamas and rajas disappear only when the higher consciousness not only comes down but controls everything down to the cells of the body. They then change into the divine rest and peace and the divine energy or Tapas, — finally sattwa also changes into the divine Light. As for remaining quiet when tamas is there, there can also be a tamasic quiet.

*
**

The three Gunas become purified and refined and changed into their divine equivalents: *sattva* becomes *jyoti*, the authentic

spiritual light; *rajas* becomes *tapas*, the tranquilly intense divine force; *tamas* becomes *śama*, the divine quiet, rest, peace.

*
**

What you say is correct. All undesirable things are a mistranslation in the Ignorance of something that on a higher plane is or might be desirable. Inertia, *tamas*, is the mistranslation of the divine *Shama*, rest, quietude, peace; pain is a mistranslation of *Ananda*, lust of love etc. It is only when the lower perversions are got rid of that the higher things in their truth can reign.

*
**

Each defect of the nature of the Ignorance is a deformation of something in the higher nature — a deformation which amounts to a perversion even. It is a symbolic perception of this that you got in your experience.

*
**

I don't think it is correct myself. It is supposed that when the three qualities [*sattwa*, *rajas* and *tamas*] are not in an equalised condition, when there is a diversity and movement of variation, then creation is active — otherwise all becomes quiescent original *Prakriti*. It is doubtful if it is actually so.

*
**

The experiences you relate mark a great progress — the passage from the perception of the ascending Force to that of the descending *Shakti*. For the spiral coils of Light you saw and whose effects you felt — the merging in silence and peace, the peace of the *Atman* or the *Brahman* consciousness — are usually a first effect, they are visual forms of the dynamic descent of the Divine Force from above; also the passage from the realisation of the static *Brahman* with the sense of the unreality of the world-existence to the realisation of the status of the dynamic one. This

is a considerable step in the integral yoga.

The Brahman consciousness is sometimes described as a static one, but it has two aspects, static and dynamic, and it is when both are united that it becomes integral. This is the greater consciousness I speak of in the sentence quoted by you, greater than either that which perceives the Brahmic silence and immobility alone or that which perceives the cosmic existence and action alone.

*
**

By Force I mean not mental or vital energy but the Divine Force from above — as peace comes from above and wideness also, so does this Force (Shakti). Nothing, not even thinking or meditating can be done without some action of Force. The Force I speak of is a Force for illumination, transformation, purification, all that has to be done in the yoga, for removal of hostile forces and the wrong movements — it is also of course for external work, whether great or small in appearance does not matter — if that is part of the Divine Will. I do not mean any personal force egoistic or rajasic.

*
**

Power means strength and force, Shakti, which enables one to face all that can happen and to stand and overcome, also to carry out what the Divine Will proposes. It can include many things, power over men, events, circumstances, means etc. But all this not of the mental or vital kind, but by an action through unity of consciousness with the Divine and with all things and beings. It is not an individual strength depending on certain personal capacities, but the Divine Power using the individual as an instrument. It has no special relation to occult siddhis.

*
**

What is meant by one's own force? All force is cosmic and the individual is merely an instrument — a certain amount of the force may be stored in him, but that does not make it his own.

There are certain possibilities in the way of the experience. First there is the faith, or sometimes a mental realisation and this of itself is enough to make one open to the Mother's force so that it is always available at need or call. Even if one does not feel the Force coming, yet the results are there and visible. The next is when one feels oneself like an instrument and is aware of the Energy using it. A third is the contact with the Power above and its descent (spontaneous or at call) into the body — this is the more concrete way of having it, for one physically feels the Force working in one. Finally there is a state of consciousness of close contact with the Mother (inward) which brings a similar result.

*
**

Force is the essential Shakti; Energy is the working drive of the Force, its active dynamism; Power is the capacity born of the Force; Strength is energy consolidated and stored in the Adhar.

*
**

A passive Force has no meaning — Force is always dynamic. Only a Force can act on a basis of calm passivity just as in the material world the Force acts on the basis of inertia.

*
**

There is a force behind each action acting in a manner appropriate to that action. It takes all these many forms for the necessity of the working, but it is one Force.

*
**

I have never classified the different forms of Force; they can be hundreds or thousands in number. Force uses its form according to the work it has to do.

*
**

The knowledge comes from above like the light and peace and everything else.

As the consciousness progresses, it comes from a higher and higher level. First it is the higher illumined mind that predominates, then the intuitive, next the overmind, lastly the supermind; but the whole consciousness has to be sufficiently transformed before the supramental Knowledge can begin to come.

*
**

There are special forces of the Light and there is a play of them according to needs but the Light in itself can be lived in as much as one can live in Peace or Ananda.

As Peace and Ananda can pour through the whole system and finally stabilise themselves so that they are in the body, and the body and the whole being are in them — one might almost say, are that, are the Peace and Ananda — so it can be with Light. It can pour into the body, make every cell luminous, fix itself and surround on all sides in one luminous mass of Light.

*
**

It is not balls or flashes of light, but a flow or sea of Light entering into the body and surrounding it and illumining the whole field of consciousness. There can also be a vivid sense of Light and illumination without the vision. It can be seen or felt usually as an intense white or diamond or golden Light or something like sunlight or, for many, a blue or bluish white light.

*
**

Light or rays of light are always light of the higher consciousness working in the being to illumine or to purify or to awaken the consciousness or attune it to the Truth.

*
**

It depends upon the colour of the Light. In any case it is the

Light of Force from above. All lights are indications of a Force or Power. It is the work of the Lights and the Forces they represent to act in their descent on the lower nature and change it.

*
**

It is not necessary or possible to define. Light is light just like the light you see, only subtle — it clarifies the consciousness and works as a force and makes knowledge possible.

*
**

It [the Divine Light] has no function — it is just Light of Divine Consciousness. If you mean the result, it is supposed to illumine, to remove darkness and obscurity, to make the nature fit for true consciousness, Knowledge etc.

*
**

It [Light] is the power that enlightens whatever it falls upon — the result may be vision, memory, knowledge, right will, right impulse etc.

*
**

(1) The lid of the skull opening means that the mental being has opened to the Divine Light, and the flames indicate aspiration filled with the Light arising to join the mental part to what is above Mind.

(2) The Divine Light from above is of various colours. White is the divine Power of purity, blue the light of the spiritual consciousness, gold the hue of the supramental knowledge or of knowledge from the intermediate planes.

(3) OM (golden) rising to the sky means the cosmic consciousness supramentalised and rising towards the transcendent Consciousness.

(1) and (2) indicate either something that is happening at present or a potentiality that is trying to materialise. (3) symbolises

the process of the yoga which will be followed if this potentiality is realised and pursued to its natural goal.

*
**

The fire is the divine fire of aspiration and inner tapasya. When the fire descends again and again with increasing force and magnitude into the darkness of human ignorance, it at first seems swallowed up and absorbed in the darkness, but more and more of the descent changes the darkness into light, the ignorance and unconsciousness of the human mind into spiritual consciousness.

*
**

It is good. The Power above the head is of course the Mother's — it is the power of the Higher Consciousness which is preparing its way of descent. This Higher Consciousness carrying in it a sense of wide and boundless existence, light, power, peace, Ananda etc. is always there above the head and when something of the spiritual Force comes down to work upon the nature, it is from there that it comes. But nothing like the full descent of the peace, bliss etc. can come so long as the being is not ready. Very usually the first preparation is to work on the mind and vital and physical nature in such a way that the soul, the psychic being can have a chance of manifesting itself and influencing the rest of the nature; for that purpose all the main darkneses in the mind and vital have to be combated and thrown out and the physical also prepared in a material way so that the descent may be possible. This is what has been done so long in you. It has to be made stronger and more complete, — but sufficient has been done for it to be possible to prepare the descent of the higher consciousness. There are two things that take place; an ascent of one's consciousness to the higher levels in and above the head, and a descent of the higher consciousness which is above into one's mind, vital and body. How it is done or by what stages or how long it will take varies with each person. But this new consciousness is very different from the ordinary one and many things happen in its coming which would not happen to the mind and

might seem strange to it — e.g. the dissolution of the ego and the opening into a wider self or spirit not limited by the body, to which the body is only a small instrument and nothing more. One must therefore dismiss all fear of new things and accept with calm and confidence each field of new experience, relying on the Divine Mother Force for guidance and support and protection throughout the change.

*
**

A word about your sadhana. It seems to me that the key to your future development is contained in the experience which you say you often attained for a few days at K. "A state which was full of knowledge, calm serenity, strength and wide consciousness — all questions automatically solved — a continuous stream of power passed into the body through the forehead centre — extremely powerful, having undisturbed *samatā*, calm conviction, keen sight and knowledge." This was the consciousness of the true Purusha in you aware of his own supramental being and it is this which must become your normal consciousness and the basis of the supramental development. In order that it may so become, the mind has to be made calm and strong, the emotional and vital being purified and the physical consciousness so opened that the body can hold and retain the consciousness and power. I notice that at the time you had it the body also expressed it. This is a sign that the capacity is already there in your physical being. The calm and strength will descend from above, what you have to do is to open yourself and receive it and at the same time reject all the movements of the lower nature which prevent it from remaining and which are ruled by desires and habits inconsistent with the true being, the true power and the true knowledge. Of course the superior power will itself reveal to you and remove all the obstacles in your nature. But the condition is that not only your mental but your vital and physical being must open and surrender to it and refuse to surrender themselves to other powers and forces. As you yourself experienced at that time, this greater consciousness will of itself bring the development of the higher will and knowledge. Psychic experiences of

a proper kind are of course a great help but in your case it may be that any rich development of the psychic will only come after or in proportion as this consciousness with the calm knowledge, will and *samatā* takes possession of the different parts of the being.

*
**

All that you note in your letter is very encouraging, — it shows that the force is working in you and in the right way. There are two things that are necessary — the full connection of your mind and vital with your psychic being and the opening of the consciousness to Mother's consciousness above. Both of these are beginning. The voice that spoke was that of your soul, your psychic being, the impulse to go deep within was the movement to plunge into the depths of the psychic. The consciousness that rejected and threw away the anger and old movements was also that of the psychic.

The pressure you felt on the head comes always when there is the pressure from above of the Higher Consciousness, the Mother's consciousness, to come in and the coolness etc. you felt are also often felt at that time. The first result was the detachment from personal connections, the freedom, lightness, openness of heart, fearlessness, and also the sense of the Mother's presence. These things are signs of the true consciousness and part of the spiritual nature. They come first as experiences, afterwards they become more frequent, endure longer, settle into the nature.

*
**

Your experiences seem to be sound. The first is that of the higher (yogic or spiritual) consciousness coming down into the body from above the head. It is felt often like a current flowing through the head into the whole body and the first thing it brings is a descent of peace. One result of this descent is that one feels an inner being in oneself which is detached from the outer action, supports it from behind, but is not involved in it — that is the second experience. The third about the sleep is also felt when one has confidence in the Mother and goes to sleep under her protection,

as if in her lap, surrounded by her presence. As for the dream the legs indicate the physical consciousness which is still under a double pull, one upward to the higher consciousness so that the physical consciousness may unite itself with the spiritual, the other downward towards the lower consciousness. The looking towards me indicates the choice of the being for the upward movement.

*
**

The wideness is that of the higher consciousness, golden being the colour of the light of Truth, and the Cow is the symbol of the Light of the higher consciousness descending turning all into the Truth-light.

The state of wideness and of quietude unaffected by anything that happens is the natural result of the descent which you saw in this figure. The impartial condition towards work or not work is also a result of this descent. Usually it is the vital that pushes to work and without this vital push one can do very little. When the higher consciousness descends into the mind and vital, this push becomes silent, but the faculty of work remains, — afterwards when the new consciousness is settled it takes up the work and carries it on with another force which replaces the push of the vital and is much greater.

*
**

The good condition of openness with the Force descending and the constant remembrance — or whatever other form the condition takes — is the beginning of the true consciousness and its duration is always short at the beginning because the ordinary consciousness is not accustomed to it, but to something else. But it always increases in duration and power until it is able to maintain itself even when the outer consciousness is occupied with other things. At first it remains there as something behind which emerges as soon as the outer preoccupation ends; afterwards it remains behind, but as something just felt, and in a later stage it is always there, so that there are two consciousnesses, the inner consciousness always connected with the Mother and full of her

working or her presence or both and the surface consciousness occupied with outer things. Finally, even the surface consciousness begins to feel the direct connection in action itself. One need not mind if there are intervals when the true condition is not there. It does not prove that you are unfit; it is only a period in which what is not yet changed comes up to be worked upon and prepared for change. When the inner consciousness is well established, then these periods take place only in the surface consciousness and are no longer troublesome as before.

P.S. Probably the difficulty you feel is in the externalising mind the centre of which is in the throat. When there is no resistance there, the Force comes down to the heart level and below.

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**

The action of the higher consciousness does not usually begin by changing the outer nature — it works on the inner being, prepares that and then goes outward. Before that, whatever change is done in the outer nature has to be done by the psychic.

*
**

It is somewhat like that. That is to say, there are always alternations in the intensity of the Force at its work. It comes with great power and effects something that has to be done; then it is either concealed or retires a little or is felt but from behind a screen as you say, while something comes up that has to be prepared for illumination and then it comes in front again and does what has to be done there. But formerly while the support, help, even the deeper consciousness was always there, as you now rightly feel, yet when a veil fell, then it was all forgotten and you felt as if there was nothing but darkness and confusion. This happens to most sadhaks in the earlier stages. It is a great progress, a decisive advance if, at the time the Force is acting behind the screen, you feel that it is there, that the help and support, the more enlightened consciousness is there still. This is the second stage in the sadhana. There is a third when there is no screen and the

Force and all else are always felt whether actively working or pausing during a transition.

*
**

Yes, it [the Force] is quite concrete. Usually at first it descends of itself from time to time — and also one calls it in face of a difficulty. But eventually it is always there supporting or determining all the action of the being.

*
**

The Power and Peace that come down come down from the higher consciousness above your head, from a greater self of which your mind, the human mind generally, is unaware. They are the power and peace of the Divine. When they envelop you from outside the body (therefore you feel them external,) it is as a protection and an atmosphere. But also they descend into the body, into the head (mind), heart and navel (vital) and through the whole body working in you and doing what is necessary to change the consciousness. When you do not feel it there, when you feel it only as external, it is because you are very much in the external physical consciousness — but in reality it is there in your inner being working in you. When you recover the inner consciousness, you feel it again within and it wakes in you your own true consciousness, the psychic — and it is only the psychic that gives faith and devotion. It is however a great progress if, even when in the external physical consciousness, you feel the Peace enveloping you.

*
**

Why should it be an imagination? When the higher consciousness touches it creates so long as it is there an essential purity in which all parts of the being can share. Or, even if the exterior being does not share actively in it, it may fall quiescent so that there is nothing to interfere with the whole inner being realising the truth of a certain experience. The state does not last because

it is only a preparatory touch, not the full or permanent descent; but while it is there it is real. The sex-sensation is of course the thing in the external being, the perversion or false representation in nature, that is the chief obstacle to the experience becoming frequent and then normal. It usually happens that such an opposite tries to assert itself after an experience.

*
**

You are dealing in the right way with the sex feeling. As to why it rose when you were using the name there are two reasons. One is that when you use the name, it is the Mother's power that you call there and the first result often is that the difficulty rises like a snake whose head is touched to resist the pressure or — if you look at it from another point of view — it rises to be dealt with. The other is that when what is to be brought down is the Ananda — of the force, light etc., but especially of the love — then the vital-physical passion rises up to try and mix with and get hold of the Ananda hoping to turn it to a sort of sublimated vital pleasure. It is well known that this happens to Vaishnavas very often when they do the *samkirtana*. In your case it is probably the first reason, because the love-Ananda or any other is not yet coming, so that explanation is improbable. As for the Force descending into the head, it has two sides to it — one is peace and when that is prominent, there is the sense of coolness; when there is a strong dynamic action instead, the feeling may be of heat, Agni-power. Most people feel these two things; they are not imagination.

*
**

You speak of a struggle (*yuddha*) beginning when the Force comes down, but such a result is not inevitable — it is not necessary that the progress should be through a struggle. That rather takes place before the Force is there in the being, while one is still making efforts to open oneself to it or when it is still pressing from above or has taken up something of the nature but not the whole. When the Force is there at work, the imperfections and

weaknesses of the nature will necessarily arise for change, but one need not fight with them; one can look on them quietly as a surface instrumentation that has to be changed. It is not with "indifference" that one has to look at them, for that might mean inertia, a want of will or push or necessity to change; it is rather with detachment. Detachment means that one stands back from them, does not identify oneself with them or get upset or troubled because they are there, but rather looks on them as something foreign to one's true consciousness and true self, rejects them and calls in the Mother's Force into these movements to eliminate them and bring the true consciousness and its movements there. The firm will of rejection must be there, the pressure to get rid of them, but not any wrestling or struggle.

When you felt the Force, the concentration, the peace, it meant evidently the true consciousness coming; that could not produce the restlessness at night. If the restlessness were the result of the Force coming, it would follow that the more the Force comes down, the more the restlessness must increase. But that would be absurd and is not the case. What happened was simply that with the Force came a beginning of the inner or spiritual peace; in the nerves the old restlessness which was lying dormant rose up as a resistance, trying as all these habitual things of the nature do to prolong itself. As the peace enters the vital and the nervous being, these things naturally diminish and are eliminated. One has only to remain quiet and detached and let the Force in its working bring in the peace there also. If the difficulty persists, you will let us know so that we may see to it.

*
**

The attitude which he describes, if he keeps it correctly, is the right one. It brought him at first the beginning of a true experience, the Light (white and golden) and the Force pouring down from the Sahasradal and filling the system; but when it touched the vital parts it must have awakened the prana energies in the vital centres (navel and below) and as these were not pure, all the impurities arose (anger, sex, fear, doubt, etc.) and the mind became clouded by the uprush of impure vital forces. He says that

all this is now subsiding, the mind is becoming calm and in the vital the impulses come but do not remain. Not only the mind but the vital must become calm; these impulses must lose their force of recurrence by rejection and purification. Entire purity and peace must be established in the whole Adhar; it is only then that he will have a safe and sure basis for further progress.

The reason why the force flows out of him must be because he allows himself to become too inertly passive and open to everything. One must be passive only to the Divine Force, but vigilant not to put oneself at the mercy of all forces. If he becomes passive when he tries to see God in another person, he is likely to put himself at the disposal of any force that is working through that person and his own forces may be drained away towards the other. It is better for him not to try in this way; let him aspire for the Peace and Strength that come from above and for entire purity and open himself to that Force only. Such experiences as the feeling of the Divine everywhere (not in this or that person only) will then come of themselves.

Our object is the supramental realisation and we have to do whatever is necessary for that or towards that under the conditions of each stage. At present the necessity is to prepare the physical consciousness; for that a complete equality and peace and a complete dedication free from personal demand or desire in the physical and the lower vital parts is the thing to be established. Other things can come in their proper time. What is the need now is not insistence on physical nearness, which is one of these other things, but the psychic opening in the physical consciousness and the constant presence and guidance there.

*
**

The opening of the vital mind (or any part) does not mean that the vital mind is absolutely open or wholly converted so that there shall never again be any darkness or ignorance or error or resistance or anything else but the consciousness there. It only means that the higher consciousness is able to come down there and work and establish something of itself in that part. Each plane, one after the other, has to open initially in that way down to

the physical. So long as this initial opening is not made in all the parts, there can be no complete and final descent of the higher consciousness anywhere. If the nervous being and other physical parts are not open, even the thinking mind cannot be finally open, for it can be affected by resistance, darkness, etc. from below. If the vital mind is open, that does not mean that it is open so wholly that it is already divine and is not feeling pride or other wrong movements.

As for the nervous being, it is part of the physical consciousness, below the physical mind and not above it — the nerves are part of the body.

*
**

It [the coming of disturbances] is not the result of any pressure from above. If there were nothing coming from above, there would be no peace and clarity and the disturbances would still come and come more often.

The cravings once belonged to the vital physical, but when there is a sufficient force of peace in the being, then they go out and the vital physical is free and under the influence of the quietude. The forces of disturbance do not belong any longer to the personality, but although they have gone out, they wait in the atmosphere and, if they get a chance, try to come back and resume hold of the exterior being so as either to break or, if they can no longer do that, cover up the inner peace. Because the physical vital has been accustomed to respond to them for a time willingly, now unwillingly, they are still able to make it answer to their vibrations. The peace and clarity must acquire such a force that they will remain even if these forces come back — then there will be the phenomenon of the inner peace remaining undisturbed in the inner being even while the outer is superficially disturbed. This is a well-marked stage in the progress. Afterwards a force can be brought down strong enough to fill the outer being also with so strong a peace and clarity that the disturbances can no longer enter there. One may feel them still sometimes in the atmosphere but is no longer touched by them at all.

*
**

As for the vital physical readmitting the forces of disturbance, it is not always because it wants; it may happen also because in spite of itself certain impacts or suggestions revive the old vibrations and the habit of responding has been so strong in it that it responds *in spite of itself*, and for a time it is unable to recover its balance. This happens in all parts of the being, but it is especially true of the physical parts — physical mind yielding to habitual thoughts, physical vital yielding to habitual desires and impulses, body yielding to habitual sensations, illnesses etc. etc. Often sadhaks write “But I don’t want these things, even my vital and body feel uncomfortable and wish them away, then why do they come”. It is because of this long established habit of response which is too strong for the yet too quiescent and passive will (if it can be called will) of rejection in the part affected. It is especially true of the physical parts because a passive quiescence, a habit of being driven by forces is their very nature, unless they are controlled from above or made to share in the idea and will of the higher parts.

*
**

It must be the vital-physical that is in action. It is under the pressure of the Force that the resistance recedes lower and lower down and manifests so as to have the pressure brought there also specifically for its expulsion.

*
**

It is the pressure of the higher consciousness (planes of blue light beyond the ordinary mind) that has come down and is pressing upon the resistances down to the body and below. At the same time the weight of the subconscious nature is being lifted up for release — that is the sense of these experiences.

*
**

That is good progress. As for the resisting part, there is for a long time a resistance from some layer of the physical — one layer opens, another beneath remains obscure. But if the pressure from

above is continuous, the resistance gets exhausted at last.

The stillness of which you speak in the meditation is a very good sign. It comes usually in that pervading way when there has been sufficient purification to make it possible. On the other side, it is itself the beginning of the laying of the foundation of the higher spiritual consciousness.

I think you are right about the change coming in many. Still chequered by remnants and returns of the old nature, it is proceeding.

*
**

In the first condition you are receiving through the mind and it is drawn back upon itself to receive the Presence and grow in the Light and Power from above. The body or external consciousness is probably not sharing in its outward-going parts, there is no effectuating energy for any work other than what the external consciousness is habituated to do.

In the second, the vital is receiving directly and transforming immediately into kinetic energy; for it is the direct reception by the vital or else the active participation of the vital in the Light, Power or Ananda that makes externalisation, effectuation, all kinds of work and action possible and easy.

*
**

What you have written is quite correct. The body is not connected ordinarily with the higher consciousness, it only receives what it can from the mind. It is being prepared for the direct connection by the ascent of the inner or subtle body into that plane and the descent from it of the higher Light.

*
**

It [the higher Force] can come into the physical consciousness direct in the sense that the rest can remain passive, but it must pass through the subtle to reach the material.

*
**

All experiences that penetrate the centres are recorded in the body and seem to be the body's experiences, but one has to distinguish between the reflection of the experiences there and the experiences that belong to the physical body-consciousness itself. It is a matter of consciousness and free discernment. There is no absolute law about the time.

*
**

I spoke only of the fact that what one feels recorded in the physical body may be actually taking place only in the subtle body. Whether in a particular case it is that or a direct experience in the physical body also, is a matter to be seen in each case. One must distinguish for oneself what it is.

*
**

Why "mere" record ? If you think the experiences in the subtle body are feeble vague things, you are mistaken — they can be quite as intense, swift, palpable, massive as those of the body.

*
**

Any reflection or outflowing from the subtle body into the physical would also be felt as tangible.

*
**

All experiences can be brought into the smallest constituents of the being.

*
**

It is the approach of the higher consciousness to the subconscious through the psychic and vital which are the connecting links. Without the vital the action would not be complete, without the psychic it would not be possible.

*
**

These are some of the effects of the descent of higher Consciousness into the most physical. It brings light, consciousness, force, Ananda into the cells and all the physical movements. The body becomes conscious and vigilant and performs the right movements, obeying the higher will or else automatically by the force of the consciousness that has come into it. It becomes more possible to control the functions of the body and set right anything that is wrong, to deal with illness and pain, etc. A greater control comes over the actions of the body and even over happenings to it from outside, e.g., minimising of accidents and small mishaps. The body becomes a more effective instrument for work. It becomes possible to minimise fatigue. Peace, happiness, strength, lightness come in the whole physical system. These are the more obvious and normal results which grow as the consciousness grows but there are as many others that are possible. There is also the unity with the earth-consciousness, the constant sense of the Divine in the physical, etc....

It is, of course, not easy to make the physical entirely conscious in this way — for it is the seat of unconsciousness and obscurity and inertia — but a partial and sufficiently effective introduction of the higher Consciousness can be established as a basis and the rest of the ground conquered as its force increases on the body.

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**

Your recent experiences are of considerable importance: the triple condition of the being, the sense of the Divine everywhere, that of the Divine Child in the universe. The last two are self-evident in their significance. As to the triple condition, it indicates the proper direction of the realisation of the sadhana in three parts of the being. The mind has to emerge in the one infinite consciousness of the silent self which will then envelop the whole being; the heart has by adoration and love and surrender to live in the dynamic Divine and be its dwelling-place; the vital and physical (below the navel) have to be the instruments of the Divine Will, instruments pure, surrendered, expressing nothing but that Will.

The Blue Light coming below the level of the Muladhara means that it has entered into the physical (physical-mental, physical-vital, material) consciousness. The two main obstacles here are the mechanical mind with its memories and desires of the past and the most outward sex-movements; these have to be overcome (especially the mechanical mind, for the other may be easily overcome if not supported by the vital proper) for the Light to possess all the physical consciousness. It is probably why it rose so strongly when the Light came to these parts.

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Dynamism is everywhere, because the Force (Shakti) is everywhere. The perfect dynamism is there in the supermind; no other can be unailing.

How the body receives the higher dynamism depends on the condition of the body or rather of the physical and most material consciousness. In one condition it is tamasic, inert, unopen and cannot bear or cannot receive or cannot contain the force; in another, rajas predominates and tries to seize on the dynamism, but wastes and spills and loses it; in another, there is receptivity, harmony, balance and the result is a harmonious action without strain or effort.

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A dynamic descent brings *tapas* not *śama*. It is a greater and greater descent of peace that brings *śama* — the dynamic descent helps it by dispersing the element of rajasic disturbance and changing *rajas* into *tapas*.

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The inertia itself is not a dynamic principle. The nature of inertia is *apavr̥tti* — the action of the mechanical mind is a *prav̥tti*, though a tamasic obscure *prav̥tti*.

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By the descent the inertia changes its character. It ceases to be a resistance of the physical and becomes only a physical condition to be transformed into the true basic immobility and rest.

IV

He is using the word supermind too easily. What he describes as supermind is a highly illumined consciousness; a modified supramental light may touch it, but not the full power of supermind; and, in any case, it is not the supermind. He speaks of a supramental part which is unreceptive — that is impossible, the supramental cannot be unreceptive. The supermind is the Truth-Consciousness itself; it already possesses the Truth and does not even need to receive it. The word Vijnana is sometimes used for the higher illumined Intelligence in communication with the Truth, and this must be the part in himself which he felt — but this is not the supermind. One can enter into supermind only at the very end of the sadhana, when all difficulties have disappeared and there is no obstacle any longer in the way of the realisation.

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There planes —

1. Karana 2. Hiranyagarbha 3. Virat

The parallel between Vijnana or Karana Jagat of the Upanishad presided over by Prajna and equated with Sushupti, as the Hiranyagarbha world with Swapna and things subtle does not altogether equate with my account of the supermind. But it might be said that to the normal mind approaching or entering the supramental plane it becomes a state of Sushupti. If the writer had put the superconscious sleep of supermind — for so the supramental state appears to the untransformed mind when it touches or apprehends it, for it falls inevitably into such a superconscious sleep — then the difference would be cured.

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**

You were quite right in what you wrote about the supermind — people here do indeed use the “big word” much too freely as if it were something quite within everybody’s grasp. The first thing to be done is the psychic change and until that has progressed sufficiently, supermind is a far-off thing and people need not think of it at all. You have certainly progressed, but the change of the outer nature is always a slow movement, so that need not distress you.

*
**

All should understand that the true direct supramental does not come at the beginning but much later on in the sadhana. First the opening up and illumination of the mental, vital and physical beings; secondly, the making intuitive of the mind, through will etc. and the development of the hidden soul consciousness progressively replacing the surface consciousness; thirdly, the supramentalising of the changed mental, vital and physical beings and finally the descent of the true supramental and the rising into the supramental plane.

This is the natural order of the yoga. These stages may overlap and intermix, there may be many variations, but the last two can only come in an advanced state of the progress. Of course the supramental Divine guides this yoga throughout but it is first through many intermediary planes; and it cannot easily be said of anything that comes in the earlier periods that it is the direct or full supramental. To think so when it is not so may well be a hindrance to progress.

*
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The psychic when sufficiently developed can be strong enough to make the preliminary clearance.

It is the supramental alone that can transform the material being, but the physical mind and the physical vital can be very much changed by the action of the psychic and of the overmind. The entire change however is made only when there is the supramental influence. But for the present the psychic is the force

that may be relied on for the preliminary purification of the lower nature.

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**

One has to know about overmind and supermind but there should be no ambition to reach them — it should be regarded as a natural end of the sadhana which will come of itself. The concentration should be all on the immediate step — whatever is being done at the time. So have the working of the Power and let it work all out step by step.

*
**

The action that took place was not supramental; the fact that you were aware of a centre in the brain shows that it was through the mind that it was done. The force that acted was the Divine Power which can work in this way on any plane, supramental, mental, vital or physical or on all the planes together. The supramental action can only be achieved after a long discipline of yoga directed towards that end; it cannot be an initial experience.

That there was no mental expectation was all to the good; if there had been an expectation, the mind might have been active and interfered and either perverted the experience or else stood in the way of its being pure and complete.

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**

What you say about your sadhana is probably the right interpretation of your experiences. The two things of which you speak are really two sides of one movement. The opening and clearing of the lower strata can only be effectively done in proportion as this relative or mentalised supramental can lay hold on the consciousness and open to and bring down the higher or intermediate supramental from above, and this in its turn can only settle in the being in proportion as the psycho-vital and physical open and clear and change. The interaction must go on until a certain balance between the two movements is created which

will enable the higher to hold the being without interruption and open it more and more to the true supramental activities. The action into which you have been cast was probably necessary because it is the dynamic part of your being in which the defects of the lower nature have the greatest hold and are most prominent.

*
**

The question arose and always arises because of an eagerness in the vital to take any stage of strong experience as the final stage, even to take it for the overmind, supermind, full Siddhi. The supermind or the overmind either is not so easy to reach as that, even on the side of Knowledge or inner experience only. What you are experiencing belongs to the spiritualised and liberated mind. At this stage there may be intimations from the higher mind levels, but these intimations are merely isolated experiences, not a full change of consciousness. The supermind is not part of mind or a higher level of mind — it is something entirely different. No sadhak can reach the supermind by his own efforts and the effort to do it by personal tapasya has been the source of many mishaps. One has to go quietly stage by stage until the being is ready and even then it is only the Grace that can bring the real supramental change.

*
**

The gate of the supramental cannot be smashed open like that. The Adhar has to be steadily prepared, changed, made fit for the supramental Descent. There are several powers between the ordinary mind and the supramental and these must be opened up and absorbed by the consciousness — only then is the supramental change possible.

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To speak of “receiving power from the supramental when we are not conscious” is strange. When one is not conscious, one can still receive a higher force, the Divine Shakti works often

from behind the veil, otherwise in the ignorant and unconscious condition of the human being she would not be able to work at all. But the nature of the force or action is modified to suit the condition of the sadhak. One must develop a very full consciousness before one can receive anything from the direct supramental Power and one must be very advanced in consciousness even to receive something of it modified through the overmind or other intermediate region.

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It is very unwise for anyone to claim prematurely to have possession of the supermind or even to have a taste of it. The claim is usually accompanied by an outburst of superegoism, some radical blunder of perception or a gross fall, wrong condition and wrong movement. A certain spiritual humility, a serious unarrogant look at oneself and quiet perception of the imperfections of one's present nature and, instead of self-esteem and self-assertion, a sense of the necessity of exceeding one's present self, not from egoistic ambition, but from an urge towards the Divine would be, it seems to me, for this frail terrestrial and human composition far better conditions for proceeding towards the supramental change.

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**

One must have already become intuitively conscious, to know about the overmind and the supermind. To give "signs" is useless, for the mind would only make mistakes in trying to judge by the "signs" — one has to become conscious within and know directly.

*
**

Who told you that it [the supermind] was descending in the physical consciousness without touching the mind and vital?

Certainly no part of the nature has been supramentalised — that is not possible until the whole being has been put under the supramental influence. The supramental influence must

come first, the supramental transformation can only come afterwards.

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**

A touch or influence of the supramental is not the same thing as the supramentalisation. To suppose that the physical can be supramentalised before the mental and vital is an absolute absurdity. What I said was that the mind and vital could not be supramentalised so long as the physical was left as it was, untouched by the supramental descent.

*
**

No. I have not said that at all. It is quite impossible for the supramental to take up the body before there has been the full supramental change in the mind and the vital. X and others seem always to expect some kind of unintelligible miracle — they do not understand that it is a concentrated evolution, swift but following the law of creation that has to take place. A miracle can be a moment's wonder. A change according to the Divine Law can alone endure.

*
**

It [the supermind] cannot be brought down to the mind and vital without being brought down into the physical — also one can feel its influence or get something of it but bringing down means much more than that.

The supermind is a luminous whole — it is not a mixture of light and ignorance. If the physical mind is not supramentalised, then there will be in mind a mixture of ignorance, but then it will not be supermind there, but something else — so also with the vital. All that can manifest in the mind separately is a partly supramentalised overmind.

If the supramental can stand in the mind and vital, then it must stand in the physical also. If it does not stand in the physical, it cannot stand in the mind and vital also; it will be something else, not the supramental.

*
**

That is hardly possible. The body consciousness is there and cannot be ignored, so that one can neither transform the higher parts completely leaving the body for later dealing nor make each stage complete in all its parts before going to the next. I tried that method but it never worked. A predominant overmentalisation of mind and vital is the first step, for instance, when overmentalsing, but the body consciousness retains all the lower movements unovermentalised and until these can be pulled up to the overmental standard, there is no overmental perfection, always the body consciousness brings in flaws and limitations. To perfect the overmind one has to call in the supramental force and it is only when the overmind has been partially supramentalised that the body begins to be more and more overmental. I do not see any way of avoiding this process, though it is what makes the thing so long.

*
**

When a higher force comes down into a lower plane, it is diminished and modified by the inferior substance, lesser power and more mixed movements of that lower plane. Thus, if the overmind Power works through the illumined mind, only part of its truth and freedom manifests and becomes effective — so much only as can get through this less receptive consciousness. And even what gets through is less true, mixed with other matter, less overmental, more easily modified into something that is part truth, part error. When this diminished indirect force descends further down into the mind and vital, it has still something of the creative overmind Truth in it, but gets very badly mixed with mental and vital formations that disfigure it and make it half effective only, sometimes ineffective.

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There can be no conquest of the other planes by the supermind but only an influence, so long as the physical is not ready.

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**

And how is it possible to perfect the mind and vital unless the physical is prepared — for there is such a thing as the mental and vital physical and mind and vital cannot be said to be perfectly prepared until these are ready.

V

There can be no immortality of the body without supramentalisation; the potentiality is there in the yogic force and yogis can live for 200 or 300 years or more, but there can be no real principle of it without the supramental.

Even Science believes that one day death may be conquered by physical means and its reasonings are perfectly sound. There is no reason why the supramental Force should not do it. Forms on earth do not last (they do in other planes) because these forms are too rigid to grow expressing the progress of the spirit. If they become plastic enough to do that there is no reason why they should not last.

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Well, don't you know that old men sometimes get a new or third set of teeth in their old age? And if monkey-glands can renew functionings and forces and can make hair grow on a bald head, as Voronoff has proved by living examples, — well? And mark that Science is only at the beginning of these experiments. If these possibilities are opening before Science, why should one declare their absolute impossibility by other [yogic] means?

*
**

Death is there because the being in the body is not yet developed enough to go on growing in the same body without the need of change and the body itself is not sufficiently conscious. If the mind and vital and the body itself were more conscious and plastic, death would not be necessary.

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The physical death is the dissolution of the physical form — but all form does not disappear by death.

*
**

Immunity from death by anything but one's own will to leave the body, immunity from illness, are things that can be achieved only by a complete change of consciousness which each man has to develop in himself, — there can be no automatic immunity without that achievement.

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**

It [death] has no separate existence by itself, it is only a result of the principle of decay in the body and that principle is there already — it is part of the physical nature. At the same time it is not inevitable; if one could have the necessary consciousness and force, decay and death is not inevitable. But to bring that consciousness and force into the whole of the material nature is the most difficult thing of all — at any rate, in such a way as to annul the decay principle. It came because it is there in the sub-conscious and in Matter into which you are trying to bring down the intuition and overmind, — it wanted to get into the subjective centre so as to combat the higher power in the mind as well as in the body.

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¹There is no ambiguity that I can see. “En fait” and “attachee” do not convey any sense of inevitability. “En fait” means simply that in fact, actually, as things are at present all life (on earth) has death attached to it as its end; but it does not in the least convey the idea that it can never be otherwise or that this is the unalterable law of all existence. It is at present a fact for certain reasons which are stated, — due to certain mental and physical circumstances — if these are changed, death is not inevitable any longer. Obviously the alteration can only come “if” certain

¹ These observations are apropos of the Mother's statement: “En fait, la mort a été attachee à toute vie sur terre.” See *La Mere, Entretiens* (1967 Edition), p. 49.

conditions are satisfied — all progress and change by evolution depends upon an “if” which gets satisfied. If the animal mind had not been pushed to develop speech and reason, mental man would never have come into existence, — but the “if” — a stupendous and formidable one, was satisfied. So with the ifs that condition a farther progress.

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The change of the consciousness is the necessary thing and without it there can be no physical siddhi. But the fullness of the supramental change is not possible, if the body remains as it is, a slave of death, disease, decay, pain, unconsciousness and all the other results of the ignorance. If these are to remain the descent of the supramental is hardly necessary — for a change of consciousness which would bring mental-spiritual union with the Divine, the overmind is sufficient, even the Higher Mind is sufficient. The supramental descent is necessary for a dynamic action of the Truth in mind, vital and body. This would imply as a final result the disappearance of the unconsciousness of the body; it would no longer be subject to decay and disease. That would mean that it would not be subject to the ordinary processes by which death comes. If a change of body had to be made, it would have to be by the will of the inhabitant. This (not an obligation to live 3000 years, for that too would be a bondage) would be the essence of physical immortality. Still, if one wanted to live 1000 years or more, then supposing one had the complete siddhi, it should not be impossible.

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That is the argument¹ of the Mayavadin to whom all manifestation is useless and unreal because it is temporary — even the life of the gods is of no use because it is in Time, not in the Timeless. But if manifestation is of any use, then it is worthwhile having a perfect manifestation rather than an imperfect one. “Have to

¹ “What is the need of transformation of the physical if, after all, willingly (if one reaches the consciousness of immortality) or unwillingly (in other cases) the body will have to be left?”

be left willingly” is a contradiction in terms. One keeps the body as long as one wills, with an illumined will, leaves it or changes it according to the same will. That is a very different thing from a body assailed constantly by desire and suffering and death brought on by decay and illness. Always assuming that the divine manifestation or any manifestation is worthwhile.

As for the second argument¹, change and progress are not excluded from the supramental life. I do not see why the change of cells, supposing it continues in the supramentalised body, takes away from the value of the transformation, if it is a change to something equally or more conscious and luminous.

*
**

To merge the consciousness in the Divine and to keep the psychic being controlling and changing all the nature and keeping it turned to the Divine till the whole being can live in the Divine is the transformation we seek. There is further the supramentalisation, but this only carries the transformation to its own highest and largest possibilities — it does not alter its essential nature.

Immortality is one of the possible results of supramentalisation, but it is not an obligatory result and it does not mean that there will be an eternal or indefinite prolongation of life as it is. That is what many think it will be, that they will remain what they are with all their human desires and the only difference will be that they will satisfy them endlessly; but such an immortality would not be worth having and it would not be long before people are tired of it. To live in the Divine and have the divine Consciousness is itself immortality and to be able to divinise the body also and make it a fit instrument for divine works and divine life would be its material expression only.

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As for the conquest of death, it is only one of the sequelae of supramentalisation — and I am not aware that I have forsworn

¹ “Matter, especially the body cells, undergoes changes from second to second — then what value has the transformation for the body?”

my views about the supramental descent. But I never said or thought that the supramental descent would automatically make everybody immortal. The supramental can only make the best conditions for anybody who can open up to it then or thereafter attaining to the supramental consciousness and its consequences. But it could not dispense with the necessity of sadhana. If it did, the logical consequence would be that the whole earth, men, dogs and worms would suddenly wake up to find themselves supramental. There would be no need of an Ashram or of yoga.

Why vital? What is vital is the supramental change of consciousness — conquest of death is something minor and, as I have always said, the last physical result of it, not the first result of all or the most important — a thing to be added to complete the whole, not the one thing needed and essential. To put it first is to reverse all spiritual values — it would mean that the seeker was actuated, not by any high spiritual aim but by a vital clinging to life or a selfish and timid seeking for the security of the body — such a spirit could not bring the supramental change.

Certainly, everything depends on my success.... But did you imagine that would mean the cessation of death on the planet and that sadhana would cease to be necessary for anybody?

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**

What you said on the subject was quite correct. There are three stages of the sadhana, psychic change, transition to the higher levels of consciousness — with a descent of their conscious forces — the supramental. In the last even the control over death is a later, not an initial stage. Each of these stages demands a great length of time and a high and long endeavour.

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It is absolutely idle to think of transforming the body when other things that are so much easier to do — though of course none is easy — are not done. The inner must change before the outermost can follow. So what is the use of such a concentration —

unless one thinks that everything else is perfect, which would be a rather astonishing claim. What has to be done with the body at first is to make it open to the Force, so as to receive strength against illness and fatigue — when they come, there must be the power to react and throw them off and to keep a constant flow of force into the body. If that is done, the rest of the bodily change can wait for its proper time.

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**

It is quite true that the surrender and the consequent transformation of the whole being is the aim of the yoga — the body is not excluded, but at the same time this part of the endeavour is the most difficult and doubtful — the rest, though not facile, is comparatively less difficult to accomplish. One must start with an inner control of the consciousness over the body, a power to make it obey more and more the will or the force transmitted to it. In the end as a higher and higher Force descends and the plasticity of the body increases, the transformation becomes possible.

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As for immortality, it cannot come if there is attachment to the body, — for it is only by living in the immortal part of oneself which is unidentifed with the body and bringing down its consciousness and force into the cells that it can come. I speak of course of yogic means. The scientists now hold that it is (theoretically at least) possible to discover physical means by which death can be overcome, but that would mean only a prolongation of the present consciousness in the present body. Unless there is a change of consciousness and change of functionings it would be a very small gain.

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It depends on the consciousness. As it is, at present, most people do not get tired of life; they die because they must, not because they want to — at least, that is true of the vital; it is only a mino-

rity that tire of life and for many of these it is due to the discomforts of old age, continued ill-health, misfortune. Supposing a consciousness descended in the body that got rid of these discomforts, would people get tired of life in the same way merely because of its length or would they have some source of perpetual interest within as well as without, that would keep them on — that is the question. Of course physical immortality would not mean that one is tied down to the body, but that one is not subject to disease and death, but can keep or leave the body at will. I don't know whether Ashwatthaman¹ lives on because he cannot die or because he won't die — whether it is for him a doom or a privilege. There are by the way animals that live for many centuries, but as they have not the philosophic mind the question for them does not arise — probably they take it as a matter of course.

**

What you say about being tired of life, is true. Edison's family was very long lived but his grandfather after a century found it too long and died because he wanted to. On the other hand there are men who are strongly vital and do not get tired of life, like the Turk who died recently at 150, I think, but was still eager to live.

**

It is fundamentally true for most people that the pleasure of life, of existence in itself, predominates over the troubles of life; otherwise most people would want to die whereas the fact is that everybody wants to live — and if you proposed to them an easy means of eternal extinction they would decline without thanks. That is what X is saying and it is undeniable. It is also true that this comes from the Ananda of existence which is behind everything and is reflected in the instinctive pleasure of existence. Naturally, this instinctive essential pleasure is not the Ananda, — it is only a pale and dim reflection of it in an inferior life-consciousness — but it is enough for its purpose. I have said

¹ Ashwatthaman is supposed to have been living near the river Narbada for 36,000 years.

that myself somewhere and I do not see anything absurd or excessive in the statement.

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Some people do get disgusted with the body for its uncleanness, but I should say it is very few.

The suggestion of Patanjali¹ supposes that the mind is everything, so if I get the idea that the body is an unclean thing, all my feelings will harmonise with that idea. But it is not so — there are other parts which do not care for the idea or knowledge in the mind and are not affected by it but are led by their own instincts and desires. It is only those who have already the turn to *vairāgya* who can make use of Patanjali's suggestion to help their already existing *vairāgya*. The medical man for instance holds his knowledge of the composition of the body as a matter of fact of science, he keeps it separate there in the scientific compartment of his mind and it does not in the least affect his other ideas, feelings or activities.

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The supramental perfection means that the body becomes conscious, is filled with consciousness and that as this is the Truth-consciousness all its activities, functionings etc. become by the power of the consciousness within it harmonious, luminous, right and true — without ignorance or disorder.

The Hathayogic method is to bring an immense vital force into the body and by this and by certain processes keep it strong and in good health and a capable instrument.

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It is a luminous body spoken of in the Veda as possessed by the beings of the higher planes. It is supposed by certain schools of yoga in the East and the West that in the final transformation on

¹ *Śaucāt svāṅga-jugupsā*. "From cleanliness [arises] disgust for one's own body." *Yoga-sutras* of Patanjali, Ch. II, 40.

earth man will develop a body having these qualities. It was called the “Corps Glorieux” — “body of glory” — by the Mother’s first spiritual instructor.

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**

I read the Bible — very assiduously at one time.... When I have looked at it, it has always given me a sense of imprecision in the thought-substance, in spite of the vividness of the expression, and that makes it very difficult to be sure about these things. This passage about the body, for instance — although St. Paul had remarkable mystic experiences and, certainly, much profound spiritual knowledge (profound rather than wide, I think) — I would not swear to it that he is referring to the supramentalised body (*physical body*). Perhaps to the supramental body or to some other luminous body in its own space and substance, which he found sometimes as if enveloping him and abolishing this body of death which he felt the material envelope to be. This verse like many others is capable of several interpretations and might refer to a quite supraphysical experience. The idea of a transformation of the body occurs in different traditions, but I have never been quite sure that it meant the change in this very matter. There was a yogi sometime ago in this region who taught it, but he hoped when the change was complete, to disappear in light. The Vaishnavas speak of a divine body which will replace this one when there is the complete siddhi. But, again, is this a divine physical or supraphysical body? At the same time there is no obstacle in the way of supposing that all these ideas, intuitions, experiences point to, if they do not exactly denote, the physical transformation.

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It has been the idea of many who have speculated on the subject that the body of the future race will be a luminous body (*corps glorieux*) and that might mean radio-active. But also it has to be considered (1) that a supramental body must necessarily be one in which the consciousness determines even the physical action

and reaction to the most material and these therefore are not wholly dependent on material condition or laws as now known, (2) that the subtle process will be more powerful than the gross, so that a subtle action of Agni will be able to do the action which would now need a physical change such as increased temperature.

*
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If the consciousness cannot determine the physical action and reaction in the present body, if it needs a different basis, then that means this different basis must be prepared by different means. By what means? Physical? The old yogis tried to do it by physical tapasya; others by seeking the elixir of life etc. According to this yoga, the action of the higher Force and consciousness which includes the subtle action of Agni has to open and prepare the body and make it more responsive to Consciousness-Force instead of being rigid in its present habits (called laws). But a different basis can only be created by the supramental action itself. What else but the supermind can determine its own basis?

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I did not intend to evade anything, except that in so far as I do not yet know what will be the chemical constitution of the changed body, I could not answer anything to that. That was why I said it needed investigation.

I was simply putting my idea on the matter which has always been that it is the supramental which will create its own physical basis. If you mean that the supramental cannot *fulfil itself* in the present body with its present processes that is true. The processes will obviously have to be altered. How far the constitution of the body will be changed and in what direction is another question. As I said it may become as you suggest radio-active: Théon (Mother's teacher in occultism) spoke of it as luminous, *le corps glorieux*. But all that does not make it impossible for the supramental to act in the present body for change. It is what I am looking forward to at present.

Of course a certain preliminary transformation is necessary,

just as the psychic and spiritual transformation precedes the supramental. But this is a change of the physical consciousness down to the submerged consciousness of the cells so that they may respond to higher forces and admit them and to a certain extent a change or at least a greater plasticity in the processes. The rules of food etc. are meant to help that by minimising obstacles. How far this involves a change of the chemical constitution of the body I cannot say. It seems to me still that whatever preparatory changes there may be, it is only the action of the supramental Force that can confirm and complete them.