

Basis of Yoga

Part – I

Calm—Peace—Equality

It is not possible to make a foundation in Yoga if the mind is restless. The first thing needed is quiet in the mind. Also to merge the personal consciousness is not the first aim of the Yoga: the first aim is to open it to a higher spiritual consciousness and for this also a quiet mind is the first need.

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The first thing to do in the sadhana is to get a settled peace and silence in the mind. Otherwise you may have experiences, but nothing will be permanent. It is in the silent mind that the true consciousness can be built.

A quiet mind does not mean that there will be no thoughts or mental movements at all, but that these will be on the surface and you will feel your true being within separate from them, observing but not carried away, able to watch and judge them and reject all that has to be

rejected and to accept and keep to all that is true consciousness and true experience.

Passivity of the mind is good, but take care to be passive only to the Truth and to the touch of the Divine Shakti. If you are passive to the suggestions and influences of the lower nature, you will not be able to progress or else you will expose yourself to adverse forces which may take you far away from the true path of Yoga.

Aspire to the Mother for this settled quietness and calm of the mind and this constant sense of the inner being in you standing back from the external nature and turned to the Light and Truth.

The forces that stand in the way of sadhana are the forces of the lower mental, vital and physical nature. Behind them are adverse powers of the mental, vital and subtle physical worlds. These can be dealt with only after the mind and heart have become one-pointed and concentrated in the single aspiration to the Divine.

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Silence is always good; but I do not mean by quietness of mind entire silence. I mean a mind free from disturbance and trouble, steady, light and glad so as to open to the Force that will change the nature. The important thing is to get rid of the habit of the invasion of troubling thoughts, wrong feelings, confusion of ideas, unhappy

movements. These disturb the nature and cloud it and make it difficult for the Force to work; when the mind is quiet end at peace, the Force can work more easily. It should be possible to see things that have to be changed in you without being upset or depressed; the change is the more easily done.

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The difference between a vacant mind and a calm mind is this: that when the mind is vacant, there is no thought, no conception, no mental action of any kind, except an essential perception of things without the formed idea; but in the calm mind, it is the substance of the mental being that is still, so still that nothing disturbs it. If thoughts or activities come, they do not rise at all out of the mind, but they come from outside and cross the mind as a flight of birds crosses the sky in a windless air. It passes, disturbs nothing, leaving no trace. Even if a thousand images or the most violent events pass across it, the calm stillness remains as if the very texture of the mind were a substance of eternal and indestructible peace. A mind that has achieved this calmness can begin to act, even intensely and powerfully, but it will keep its fundamental stillness—originating nothing from itself but receiving from Above and giving it a mental form without adding anything of its own,

calmly, dispassionately, though with the joy of the Truth and the happy power and light of its passage.

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It is not an undesirable thing for the mind to fall silent, to be free from thoughts and still—for it is oftenest when the mind falls silent that there is the full descent of a wide peace from above and in that wide tranquillity the realisation of the silent Self above the mind spreads out in its vastness everywhere. Only, when there is the peace and the mental silence, the vital mind tries to rush in and occupy the place or else the mechanical mind tries to raise up for the same purpose its round of trivial habitual thoughts. What the sadhak has to do is to be careful to reject and hush these outsiders, so that during the meditation at least the peace and quietude of the mind and vital may be complete. This can be done best if you keep a strong and silent will. That will is the will of the Purusha behind the mind; when the mind is at peace, when it is silent one can become aware of the Purusha, silent also, separate from the action of the nature.

To be calm, steady, fixed in the spirit, *dhīra sthira*, this quietude of the mind, this separation of the inner Purusha from the outer Prakriti is very helpful, almost indispensable. So long as the being is subject to the whirl of thoughts or the turmoil of the vital movements,

one cannot be thus calm and fixed in the spirit. To detach oneself, to stand back from them, to feel them separate from oneself is indispensable.

For the discovery of the true individuality and building up of it in the nature, two things are necessary, first, to be conscious of one's psychic being behind the heart and, next, this separation of the Purusha from the Pra-kriti. For the true individual is behind veiled by the activities of the outer nature.

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A great wave (or sea) of calm and the constant consciousness of a vast and luminous Reality—this is precisely the character of the fundamental realisation of the Supreme Truth in its first touch on the mind and the soul. One could not ask for a better beginning or foundation—it is like a rock on which the rest can be built. It means certainly not only a Presence, but *the* Presence—and it would be a great mistake to weaken the experience by any non-acceptance or doubt of its character.

It is not necessary to define it and one ought not even to try to turn it into an image; for this Presence is in its nature infinite. Whatever it has to manifest of itself or out of itself, it will do inevitably by its own power, if there is a sustained acceptance.

It is quite true that it is a grace sent and the only

return needed for such a grace is acceptance, gratitude and to allow the Power that has touched the consciousness to develop what has to be developed in the being—by keeping oneself open to it. The total transformation of the nature cannot be done in a moment; it must take long and proceed through stages; what is now experienced is only an initiation, a foundation for the new consciousness in which that transformation will become possible. The automatic spontaneity of the experience ought by itself to show that it is nothing constructed by the mind, will or emotions; it comes from a Truth that is beyond them.

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To reject doubts means control of one's thoughts— very certainly so. But the control of one's thoughts is as necessary as the control of one's vital desires and passions or the control of the movements of one's body—for the Yoga, and not for the Yoga only. One cannot be a fully developed mental being even, if one has not a control of the thoughts, is not their observer, judge, master, —the mental Purusha, *manomaya purusa*, *sāksī*, *anu-mantā*, *īśvara*. It is no more proper for the mental being to be the tennis-ball of unruly and uncontrollable thoughts than to be a rudderless ship in the storm of the desires and passions or a slave of either the inertia or the impulses

of the body. I know it is more difficult because man being primarily a creature of mental Prakriti identifies himself with the movements of his mind and cannot at once dissociate himself and stand free from the swirl and eddies of the mind whirlpool. It is comparatively easy for him to put a control on his body, at least on a certain part of its movements; it is less easy but still very possible after a struggle to put a mental control on his vital impulses and desires; but to sit like the Tantric Yogi on the river, above the whirlpool of his thoughts, is less facile. Nevertheless, it can be done; all developed mental men, those who get beyond the average, have in one way or other or at least at certain times and for certain purposes to separate the two parts of the mind, the active part which is a factory of thoughts and the quiet masterful part which is at once a Witness and a Will, observing them, judging, rejecting, eliminating, accepting, ordering corrections and changes, the Master in the House of Mind, capable of self-empire, *sāmrājya*.

The Yogi goes still farther; he is not only a master there, but even while in mind in a way, he gets out of it as it were, and stands above or quite back from it and free. For him the image of the factory of thoughts is no longer quite valid; for he sees that thoughts come from outside, from the universal Mind or universal Nature, sometimes formed and distinct, sometimes unformed and then they are given shape somewhere in us.

The principal business of our mind is either a response of acceptance or a refusal to these thought-waves (as also vital waves, subtle physical energy waves) or this giving personal-mental form to thought-stuff (or vital movements) from the enviroing Nature-Force.

The possibilities of the mental being are not limited, it can be the free Witness and Master in its own house. A progressive freedom and mastery over one's mind is perfectly within the possibilities of anyone who has faith and will to undertake it.

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The first step is a quiet mind—silence is a further step, but quietude must be there; and by a quiet mind I mean a mental consciousness within which sees thoughts arrive to it and move about but does not itself feel that it is thinking or identifying itself with the thoughts or call them its own. Thoughts, mental movements may pass through it as wayfarers appear and pass from elsewhere through a silent country—the quiet mind observes them or does not care to observe them, but, in either case, does not become active or lose its quietude. Silence is more than quietude; it can be gained by banishing thought altogether from the inner mind keeping it voiceless or quite outside; but more easily it is established by a descent from above—one feels it coming down, entering and occupying

or surrounding the personal consciousness which then tends to merge itself in the vast impersonal silence.

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The words "peace, calm, quiet, silence" have each their own shade of meaning, but it is not easy to define them.

Peace—*śānti*.

Calm—*sthīratā*.

Quiet—*acāncalatā*.

Silence—*niścala nīravatā*.

Quiet is a condition in which there is no restlessness or disturbance.

Calm is a still unmoved condition which no disturbance can affect—it is a less negative condition than quiet.

Peace is a still more positive condition; it carries with it a sense of settled and harmonious rest and deliverance.

Silence is a state in which either there is no movement of the mind or vital or else a great stillness which no surface movement can pierce or alter.

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Keep the quietude and do not mind if it is for a time an empty quietude; the consciousness is often like a vessel which has to be emptied of its mixed or undesirable contents; it has to be kept vacant for a while till it can be

filled with things new and true, right and pure. The one thing to be avoided is the refilling of the cup with the old turbid contents. Meanwhile wait, open yourself upwards, call very quietly and steadily, not with a too restless eagerness, for the peace to come into the silence and, once the peace is there, for the joy and the presence.

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Calm, even if it seems at first only a negative thing, is so difficult to attain, that to have it at all must be regarded as a great step in advance.

In reality, calm is not a negative thing, it is the very nature of the Sat-Purusha and the positive foundation of the divine consciousness. Whatever else is aspired for and gained, this must be kept. Even Knowledge, Power, Ananda, if they come and do not find this foundation, are unable to remain and have to withdraw until the divine purity and peace of the Sat-Purusha are permanently there.

Aspire for the rest of the divine consciousness, but with a calm and deep aspiration. It can be ardent as well as calm, but not impatient, restless or full of rajasic eagerness.

Only in the quiet mind and being can the supramental Truth build its true creation.

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Experience in the sadhana is bound to begin with the mental plane,—all that is necessary is that the experience should be sound and genuine. The pressure of understanding and will in the mind and the Godward emotional urge in the heart are the two first agents of Yoga, and peace, purity and calm (with a lulling of the lower unrest) are precisely the first basis that has to be laid; to get that is much more important in the beginning than to get a glimpse of the supraphysical worlds or to have visions, voices and powers. Purification and calm are the first needs in the Yoga. One may have a great wealth of experiences of that kind (worlds, visions, voices, etc.) without them, but these experiences occurring in an unpurified and troubled consciousness are usually full of disorder and mixture.

At first the peace and calm are not continuous, they come and go, and it usually takes a long time to get them settled in the nature. It is better therefore to avoid impatience and to go on steadily with what is being done. If you wish to have something beyond the peace and calm, let it be the full opening of the inner being and the consciousness of the Divine Power working in you. Aspire for that sincerely and with a great intensity but without impatience and it will come.

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At last you have the true foundation of the sadhana. This calm, peace and surrender are the right atmosphere for all the rest to come, knowledge, strength, Ananda. Let it become complete.

It does not remain when engaged in work because it is still confined to the mind proper which has only just received the gift of silence. When the new consciousness is fully formed and has taken entire possession of the vital nature and the physical being (the vital as yet is only touched or dominated by the silence, not possessed by it), then this defect will disappear.

The quiet consciousness of peace you now have in the mind must become not only calm but wide. You must feel it everywhere, yourself in it and all in it. This also will help to bring the calm as a basis into the action.

The wider your consciousness becomes, the more you will be able to receive from above. The Shakti will be able to descend and bring strength and light as well as peace into the system. What you feel as narrow and limited in you is the physical mind; it can only widen if this wider consciousness and the light come down and possess the nature.

The physical inertia from which you suffer is likely to lessen and disappear only when strength from above descends into the system.

Remain quiet, open yourself and call the divine Shakti to confirm the calm and peace, to widen the consciousness

and to bring into it as much light and power as it can at present receive and assimilate.

Take care not to be over-eager, as this may disturb again such quiet and balance as has been already established in the vital nature.

Have confidence in the final result and give time for the Power to do its work.

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Aspire, concentrate in the right spirit and, whatever the difficulties, you are sure to attain the aim you have put before you.

It is in the peace behind and that "something truer" in you that you must learn to live and feel it to be yourself. You must regard the rest as not your real self, but only a flux of changing or recurring movements on the surface which are sure to go as the true self emerges.

Peace is the true remedy; distraction by hard work is only a temporary relief—although a certain amount of work is necessary for the proper balance of the different parts of the being. To feel the peace above and about your head is a first step; you have to get connected with it and it must descend into you and fill your mind and life and body and surround you so that you live in it—for this peace is the one sign of the Divine's presence with you, and once you have it all the rest will begin to come.

Truth in speech and truth in thought are very important. The more you can feel falsehood as being not part of yourself, as coming on you from outside, the easier it will be to reject and refuse it.

Persevere and what is still crooked will be made straight and you will know and feel constantly the truth of the Divine's presence and your faith will be justified by direct experience.

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First aspire and pray to the Mother for quiet in the mind, purity, calm and peace, an awakened consciousness, intensity of devotion, strength and spiritual capacity to face all inner and outer difficulties and go through to the end of the Yoga. If the consciousness awakens and there is devotion and intensity of aspiration, it will be possible for the mind, provided it learns quietude and peace, to grow in knowledge.

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This is due to an acute consciousness and sensitiveness of the physical being, especially the vital-physical.

It is good for the physical to be more and more conscious, but it should not be overpowered by these ordinary human reactions of which it becomes aware or badly

affected or upset by them. A strong equality and mastery and detachment must come, in the nerves and body as in the mind, which will enable the physical to know and contact these things without feeling any disturbance; it should know and be conscious and reject and throw away the pressure of the movements in the atmosphere, not merely feel them and suffer.

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To recognise one's weaknesses and false movements and draw back from them is the way towards liberation.

Not to judge anyone but oneself until one can see things from a calm mind and a calm vital is an excellent rule. Also, do not allow your mind to form hasty impressions on the strength of some outward appearance, nor your vital to act upon them.

There is a place in the inner being where one can always remain calm and from there look with poise and judgment on the perturbations of the surface consciousness and act upon it to change it. If you can learn to live in that calm of the inner being, you will have found your stable basis.

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Do not allow yourself to be shaken or troubled by these

things. The one thing to do always is to remain firm in your aspiration to the Divine and to face with equanimity and detachment all difficulties and all oppositions. For those who wish to lead the spiritual life, the Divine must always come first, everything else must be secondary.

Keep yourself detached and look at these things from the calm inner vision of one who is inwardly dedicated to the Divine.

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At present your experiences are on the mental plane, but that is the right movement. Many sadhaks are unable to advance because they open the vital plane before the mental and psychic are ready. After some beginning of true spiritual experiences on the mental plane there is a premature descent into the vital and great confusion and disturbance. This has to be guarded against. It is still worse if the vital desire-soul opens to experience before the mind has been touched by the things of the spirit.

Aspire always for the mind and psychic being to be filled with the true consciousness and experience and made ready. You must aspire especially for quietness, peace, a calm faith, an increasing steady wideness, for more and more knowledge, for a deep and intense but quiet devotion.

Do not be troubled by your surroundings and their opposition. These conditions are often imposed at first as a kind of ordeal. If you can remain tranquil and undisturbed and continue your sadhana without allowing yourself to be inwardly troubled under these circumstances, it will help to give you a much needed strength; for the path of Yoga is always beset with inner and outer difficulties and the sadhak must develop a quiet, firm and solid strength to meet them.

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The inner spiritual progress does not depend on outer conditions so much as on the way we react to them from within—that has always been the ultimate verdict of spiritual experience. It is why we insist on taking the right attitude and persisting in it, on an inner state not dependent on outer circumstances, a state of equality and calm, if it cannot be at once of inner happiness, on going more and more within and looking from within outwards instead of living in the surface mind which is always at the mercy of the shocks and blows of life. It is only from that inner state that one can be stronger than life and its disturbing forces and hope to conquer.

To remain quiet within, firm in the will to go through, refusing to be disturbed or discouraged by difficulties or fluctuations, that is one of the first things to be learned

in the Path. To do otherwise is to encourage the instability of consciousness, the difficulty of keeping experience of which you complain. It is only if you keep quiet and steady within that the lines of experience can go on with some steadiness—though they are never without periods of interruption and fluctuation; but these, if properly treated, can then become periods of assimilation and exhaustion of difficulty rather than denials of sadhana.

A spiritual atmosphere is more important than outer conditions; if one can get that and also create one's own spiritual air to breathe in and live in it, that is the true condition of progress.

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To be able to receive the Divine Power and let it act through you in the things of the outward life, there are three necessary conditions:

(i) Quietude, equality—not to be disturbed by anything that happens, to keep the mind still and firm, seeing the play of forces, but itself tranquil.

(ii) Absolute faith—faith that what is for the best will happen, but also that if one can make oneself a true instrument, the fruit will be that which one's will guided by the Divine Light sees as the thing to be done—*kartavyam karma*.

(iii) Receptivity—the power to receive the Divine Force and to feel its presence and the presence of the

Mother in it and allow it to work, guiding one's sight and will and action. If this power and presence can be felt and this plasticity made the habit of the consciousness in action,—but plasticity to the Divine Force alone without bringing in any foreign element,—the eventual result is sure.

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Equality is a very important part of this Yoga; it is necessary to keep equality under pain and suffering— and that means to endure firmly and calmly, not to be restless or troubled or depressed or despondent, to go on with a steady faith in the Divine Will. But equality does not include inert acceptance. If, for instance, there is temporary failure of some endeavour in the sadhana, one has to keep equality, not to be troubled or despondent, but one has not to accept the failure as an indication of the Divine Will and give up the endeavour. You ought rather to find out the reason and meaning of the failure and go forward in faith towards victory. So with illness—you have not to be troubled, shaken or restless, but you have not to accept illness as the Divine Will, but rather look upon it as an imperfection of the body to be got rid of as you try to get rid of vital imperfections or mental errors.

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There can be no firm foundation in sadhana without equality, *samatā*. Whatever the unpleasantness of circumstances, however disagreeable the conduct of others, you must learn to receive them with a perfect calm and without any disturbing reaction. These things are the test of equality. It is easy to be calm and equal when things go well and people and circumstances are pleasant; it is when they are the opposite that the completeness of the calm, peace, equality can be tested, reinforced, made perfect.

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What happened to you shows what are the conditions of that state in which the Divine Power takes the place of the ego and directs the action, making the mind, life and body an instrument. A receptive silence of the mind, an effacement of the mental ego and the reduction of the mental being to the position of a witness, a close contact with the Divine Power and an openness of the being to that one Influence and no other are the conditions for becoming an instrument of the Divine, moved by that and that only.

The silence of the mind does not of itself bring in the supramental consciousness; there are many states or planes or levels of consciousness between the human mind and the Supermind. The silence opens the mind

and the rest of the being to greater things, sometimes to the cosmic consciousness, sometimes to the experience of the silent Self, sometimes to the presence or power of the Divine, sometimes to a higher consciousness than that of the human mind; the mind's silence is the most favourable condition for any of these things to happen. In this Yoga it is the most favourable condition (not the only one) for the Divine Power to descend first upon and then into the individual consciousness and there do its work to transform that consciousness, giving it the necessary experiences, altering all its outlook and movements, leading it from stage to stage till it is ready for the last (supramental) change.

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The experience of this "solid block" feeling indicates the descent of a solid strength and peace into the external being—but into the vital-physical most. It is this always that is the foundation, the sure basis into which all else (Ananda, light, knowledge, Bhakti) can descend in the future and stand on it or play safely. The numbness was there in the other experience because the movement was inward; but here the Yogashakti is coming *outward* into the fully aware external nature,—as a first step towards the establishment of the Yoga and its experience there. So the numbness which was a sign of the consciousness

tending to draw back from the external parts is not there.

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Remember first that an inner quietude, caused by the purification of the restless mind and vital, is the first condition of a secure sadhana. Remember next, that to feel the Mother's presence while in external action is already a great step and one that cannot be attained without a considerable inner progress. Probably, what you feel you need so much but cannot define is a constant and vivid sense of the Mother's force working in you, descending from above and taking possession of the different planes of your being. That is often a prior condition for the twofold movement of ascent and descent; it will surely come in time. These things can take a long time to begin visibly, especially when the mind is accustomed to be very active and has not the habit of mental silence. When that veiling activity is there, much work has to be carried on behind the mobile screen of the mind and the sadhak thinks nothing is happening when really much preparation is being done. If you want a more swift and visible progress, it can only be by bringing your psychic to the front through a constant self-offering. Aspire intensely, but without impatience.

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A strong mind and body and life-force are needed in the sadhana. Especially steps should be taken to throw out tamas and bring strength and force into the frame of the nature.

The way of Yoga must be a living thing, not a mental principle or a set method to be stuck to against all necessary variations.

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Not to be disturbed, to remain quiet and confident is the right attitude, but it is necessary also to receive the help of the Mother and not to stand back for any reason from her solicitude. One ought not to indulge ideas of incapacity, inability to respond, dwelling too much on defects and failures and allowing the mind to be in pain and shame on their account; for these ideas and feelings become in the end weakening things. If there are difficulties, stumblings or failures, one has to look at them quietly and call in tranquilly and persistently the Divine help for their removal, but not to allow oneself to be upset or pained or discouraged. Yoga is not an easy path and the total change of the nature cannot be done in a day.

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The depression and vital struggle must have been due to some defect of over-eagerness and straining for a result in your former effort—so that when a fall in the consciousness came, it was a distressed, disappointed and confused vital that came to the surface giving full entry to the suggestions of doubt, despair and inertia from the adverse side of Nature. You have to move towards a firm basis of calm and equality in the vital and physical no less than in the mental consciousness; let there be the full downflow of Power and Ananda, but into a firm Adhara capable of containing it—it is complete equality that gives that capacity and firmness.

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Wideness and calmness are the foundation of the Yogic consciousness and the best condition for inner growth and experience. If a wide calm can be established in the physical consciousness, occupying and filling the very body and all its cells, that can become the basis for its transformation; in fact, without this wideness and calmness the transformation is hardly possible.

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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 wideness 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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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.