
far as they go. But to enter the Supermind subjective experience is not sufficient. Some sufficient application of intuition and overmind to life must first be done.

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The difficulty of the Yoga is not in getting experiences or a subjective realisation of the Truth; it is in objectivising the Truth, that is, in making the outer consciousness down to the material an expression of the inner Truth. So long as that is not done, the attacks of the lower Nature can always continue.

Experience and the Change of One's Nature

Merely to have experiences of the higher consciousness will not change the nature. Either the higher consciousness has to make a dynamic descent into the whole being and change it — or it must establish itself in the inner being down to the inner physical so that the latter feels itself separate from the outer and is able to act freely upon it — or the psychic must come forward and change the nature — or the inner will must awake and force the nature to change. These are the four ways in which change can be brought about.

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When you are in connection with the higher worlds above the mental, with the mental and the psychic or even with some of the higher vital planes, then there is the peace and Ananda — but connection with the lower vital worlds can easily bring disturbance and unrest, so long as your vital itself is not changed and made full of peace and strength and quiet.

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You forget that for a long time she was often keeping much more to herself, to X's great anger. During that time she built up an inner life and made some attempt to change certain things in her outer — not in the outward appearance but in the movements governing it. There is still an enormous amount to be done before

the inward change can be outwardly visible, but still she is not insincere in her resolution. As for her not having any depression it is because she has established a fundamental calm which is only upset by clashes with X; all the rest passes on the surface ruffling it perhaps, but not breaking the calm. She has also a day or two ago had the experience of the ascent above and of the wideness of peace and joy of the Infinite (free from the bodily sense and limitation) as also the descent down to the Muladhara. She does not know the names or technicalities of these things but her description which was minute and full of details was unmistakable. There are three or four others who have had this experience recently so that we may suppose the working of the Force is not altogether in vain, as this experience is a very big affair and is supposed to be, if stabilised, the summit of the old Yogas. For us it is only a beginning of spiritual transformation. I have said this though it is personal so that you may understand that outside defects and obstacles in the nature or the appearance of unyogicness does not necessarily mean that a person can do or is doing no sadhana.

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To change the nature is not easy and always takes time, but if there is no inner experience, no gradual emergence of the other purer consciousness that is concealed by all these things you now see, it would be almost impossible even for the strongest will. You say that first you must get rid of all these things, then have the inner experiences. But how is that to be done? These things, anger, jealousy, desire, are the very stuff of the ordinary human vital consciousness. They could not be changed if there were not a deeper consciousness within which is of quite another character. There is within you a psychic being which is divine, directly a part of the Mother, pure of all these defects. It is covered and concealed by the ordinary consciousness and nature, but when it is unveiled and able to come forward and govern the being, then it changes the ordinary consciousness, throws all these undivine things out and changes the outer nature altogether. That is why we want the sadhaks to concentrate, to open this concealed

consciousness — it is by concentration of whatever kind and the experiences it brings that one opens and becomes aware within and the new consciousness and nature begin to grow and come out. Of course we want them also to use their will and reject the desires and wrong movements of the vital, for by doing that the emergence of the true consciousness becomes possible. But rejection alone cannot succeed; it is by rejection and by inner experience and growth that it is done.

You say that all these things were hidden within you. No; they were not deep within, they were in the outer or surface nature, only you were not sufficiently conscious of them because the other true consciousness had not opened and grown within you. Now by the experiences you have had the psychic has been growing and it is because of this new psychic consciousness that you are able to see clearly all that has to go. It does not go at once because the vital had so much the habit of them in the past, but they will now have to go because your soul wants to get rid of them and your soul is growing stronger in you. So you must both use your will aided by the Mother's force to get rid of these things, and go on with your inner psychic experiences — it is by the two together that all will be done.

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The persistence or the obstinate return of the old Adam is a common experience: it is only when there is a sufficient mass of experience and a certain progression of consciousness in the higher parts of the being that the lower can be really transmuted. It is that that one must allow to develop. It is the pressure of the Yoga shakti and the increase of the experiences that is wanted in your case, not this preoccupation with an external "grim" tapasya.

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Once these experiences [*of peace and the descent of force*] begin, they repeat themselves usually, whether the general condition is good or not. But naturally they cannot make a radical change until they settle themselves and become normal in the whole

being or at least in the inner part of it. In the latter case the old movements can still come, but they are felt as something quite superficial and the sadhana increases in spite of them. There is no question of good or wicked. If some part of the being even has been opened the experiences come.

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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.

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

Inner Attitude and Outward Things

You have had some experiences which are signs of a future possibility. To have more within the first one and a half years it would be necessary to have the complete attitude of the sadhak and give up that of the man of the world. It is only then that progress can be rapid from the beginning.

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All these [*outward restraints such as moderation in eating food and drinking tea*] are external things that have their use, but what I mean [*by “the complete attitude of the sadhak”*] is something more inward. I mean not to be interested in outward things for their own sake, following after them with desire, but at all times to be intent on one’s soul, living centrally in the inner being and its progress, taking outward things and action only as a means for the inner progress.

The Power of Creative Formation

It [*feeling that the Mother and Sri Aurobindo are looking at one*]