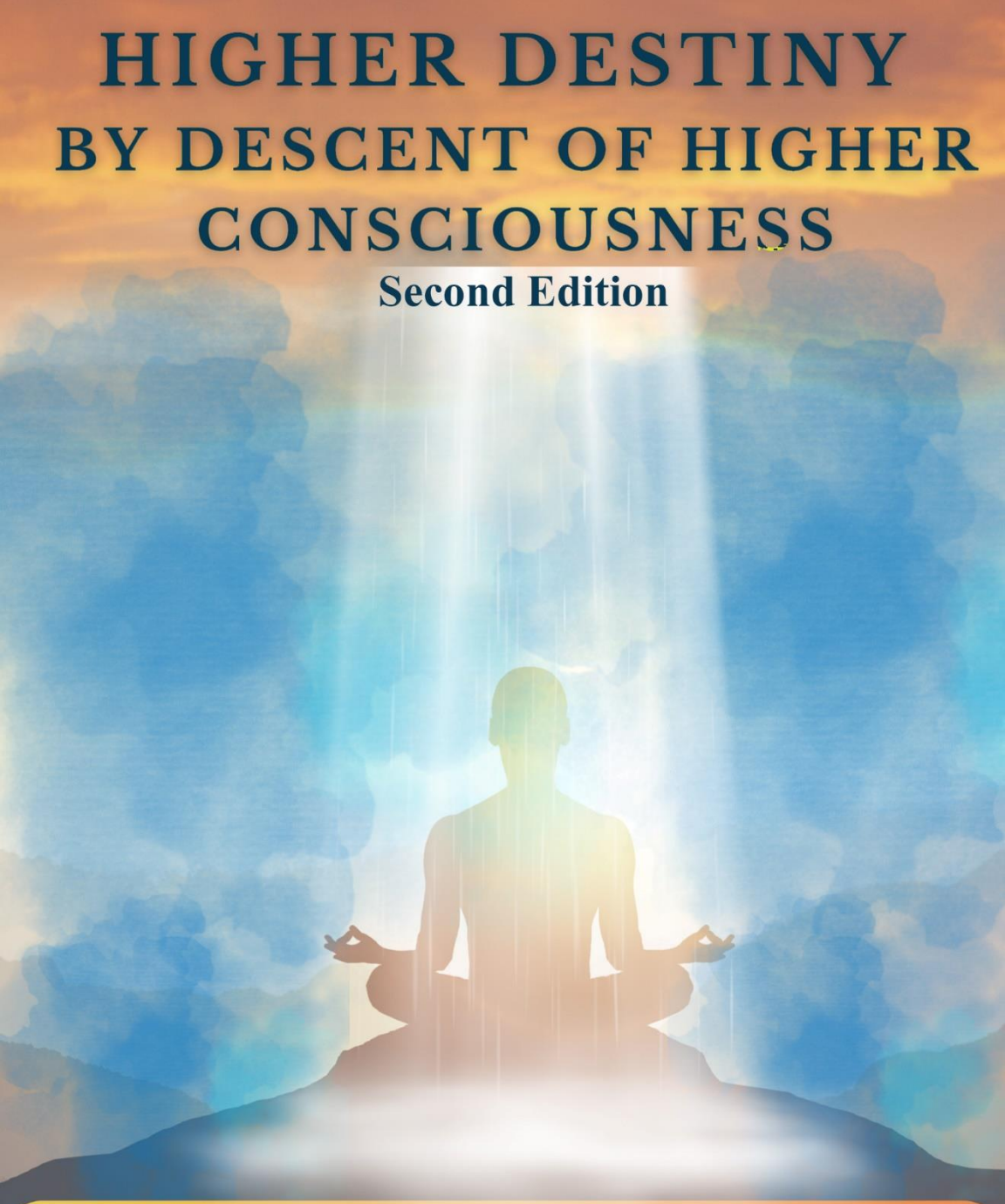
HIGHER DESTINY
BY DESCENT OF HIGHER CONSCIOUSNESS

Second Edition



A Compilation from the Works of Sri Aurobindo and the Mother

Compiled by Jamshed M Mavalwalla

Higher Destiny by Descent of Higher Consciousness

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Sri Aurobindo Society
AUROPUBLICATIONS
POWERFUL THOUGHTS, INSPIRING VISION

Higher Destiny by Descent of Higher Consciousness

Second Edition

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Vijaybhai's Note on Comprehensive Compilation

All over the world, there is a growing interest in spirituality and Yoga. There is a search for the true meaning and purpose of life, for deeper solutions to the problems that confront us all, and for ways in which we can contribute to evolutionary change and progress.

In this search, more and more people are turning to Sri Aurobindo and the Mother for guidance and enlightenment. But in their voluminous writings, they do not know where to find the answers they are looking for.

In this regard the Mother has said,

"*It is not by books that Sri Aurobindo ought to be studied but by subjects—what he has said on the Divine, on Unity, on religion, on evolution, on education, on self-perfection, on supermind, etc., etc.*"

(CWM 12: 206)

On another occasion She said:

"*If you want to know what Sri Aurobindo has said on a given subject, you must at least read all he has written on that subject. You will then see that he seems to have said the most contradictory things. But when one has read everything and understood a*

little, one sees that all the contradictions complement one another and are organised and unified in an integral synthesis."

(CWM 16: 309–310)

While several compilations are now available, many sincere spiritual seekers have felt the need for Comprehensive Compilations from Sri Aurobindo and the Mother on specific subjects, in which the contents are further organised into sub-topics, so that one can find everything one is looking for in one place.

This compilation is an effort to fulfil this need and thus help spiritual seekers in their journey and sadhana. We hope that this compilation will help us gain greater mental clarity about a subject so that we can channel our efforts in the right direction. For Sri Aurobindo has written:

"*It is always better to make an effort in the right direction; even if one fails the effort bears some result and is never lost.*"

(CWSA 29: 87)

We will be glad to receive suggestions and feedback from the readers.

Vijay

Preface

As part of our series of comprehensive compilations on the topic "Descent of Higher Consciousness in Sadhana," we now bring out the third volume, entitled *Higher Destiny by Descent of Higher Consciousness*.

This third book deals with what the descent of Higher Consciousness does to human beings and how a higher destiny is achieved.

The quotations in this compilation are taken from the volumes of *The Complete Works of Sri Aurobindo* (CWSA) and the *Collected Works of the Mother* (CWM), Second Edition. Each quotation is followed by the title of the book, the volume number, and the page number from which it has been taken.

While the passages from Sri Aurobindo are in the original English, most of the passages from the Mother (selections from her talks and writings) are translations from the original French. We must also bear in mind that the excerpts have been taken out of their original context and that a compilation, by its very nature, is likely to have a personal and subjective approach. A sincere attempt, however, has been made to remain faithful to the vision of Sri Aurobindo and the Mother. Those who would like to read the fuller text are advised to consult *The Complete*

Works of Sri Aurobindo (CWSA) and the *Collected Works of the Mother* (CWM), Second Edition.

Jamshed M. Mavalwalla

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I—Concentration in the Head Can Bring Descent of Higher Consciousness

1.

"The concentration in the heart and the concentration in the head can both be used—each has its own result. The first opens up the psychic being and brings bhakti, love and union with the Mother, her presence within the heart and the action of her Force in the nature. The other opens the mind to self-realisation, to the consciousness of what is above mind, to the ascent of the consciousness out of the body and the descent of the higher consciousness into the body." (CWSA 35: 825)

2.

"The aim of our effort at perfection must be to make the spiritual and supramental action … normal to the being and the very nature and law of all its process.

The highest organised centre of our embodied being and of its action in the body is the supreme mental centre figured by the yogic symbol of the thousand-petalled lotus, *sahasradala*, and it is at its top and summit that there is the direct communication with the supramental levels. It is then possible to adopt a different and a more direct method, … to receive all by a sort of descent from above, a descent of which we become not only spiritually but physically conscious. … It will be easier to discern rapidly

the higher planes of the true supramental being and call down their power to effect the desired transformation and to refer all the lower action to the superior power and light that it may reject and eliminate, purify and transform and select among them its right material for the Truth that has to be organised within us. This opening up of a higher level and of higher and higher planes of it and the consequent re-formation of our whole consciousness and its action into their mould and into the substance of their power and luminous capacity is found in practice to be the greater part of the natural method used by the divine Shakti." (CWSA 24: 805–806)

II—The Descent of Higher Consciousness Is the Influx of the Divine

1.

"I may add that when you complain of the want of response, you are probably expecting immediately some kind of direct manifestation of the Divine which, as a rule though there are exceptions, comes only when previous experiences have prepared the consciousness so that it may feel, understand, recognise the response. Ordinarily the spiritual or divine consciousness comes first—what I have called the higher consciousness—the presence or manifestation comes afterwards. But this descent of the higher consciousness is really the touch or influx of the Divine itself, though not at first recognised by the lower nature." (CWSA 30: 17–18)

2.

"I mean by the integral Yoga a many sided way or means of self-liberation and self-perfection, a radical change of our entire being by which we grow out of its present mental, vital and physical human ignorance into a large and integral spiritual and divine Consciousness;—as a result of this liberation, this change or transformation there is a union in the spirit with our Divine Origin in its integral Reality, an ascent of all our being and nature into the Divine Existence, the Divine Consciousness, the Divine Bliss

or Ananda, and a descent of the Divine infinite Wideness, Light, Knowledge, Force, Joy, Ananda into our entire nature." (CWSA 12: 370–371)

3.

"The supramental Yoga is at once an ascent of the soul towards God and a descent of the Godhead into the embodied nature.

The ascent demands a one-centred all-gathering aspiration of soul and mind and life and body upward, the descent a call of the whole being towards the infinite and eternal Divine. If this call and this aspiration are there and if they grow constantly and seize all the nature, then and then only its supramental transformation becomes possible." (CWSA 12: 364–365)

III—Put Yourself Completely into the Mother's Hands When Divine Power Is Descending

1.

"The power of the Divine Mother from above is descending upon you and the pressure you feel on your head and the workings of which you are aware are hers.

Put yourself completely into her hands, have entire confidence, observe carefully and accurately all that happens and write that here. There is no need of special instructions since what is needed is being done for you." (CWSA 32: 208)

2.

"Is it so difficult to have faith and confidence in the Mother? Even with a little of that attitude, the descent was taking place in you." (CWSA 32: 212)

IV—When One Receives, the Best Is to Be Quiet Till It Is Assimilated

1.

"As for the Mother's force, when one receives it the best is to be quiet till it is assimilated; afterwards it is all right, not lost by outward movements or mixing." (CWSA 32: 214)

2.

"If the meditation brings poise, peace, a concentrated condition or even a pressure or influence, that can go on in the work, provided one does not throw it away by a relaxed or dispersed state of consciousness. That was why the Mother wanted people not only to be concentrated at pranam or meditation but to remain silent and absorb or assimilate afterwards and also to avoid things that relax or disperse or dissipate too much—precisely for this reason that so the effects of what she put on them might continue and the change of attitude the Maharshi speaks of will take place. But I am afraid most of the sadhaks have never understood or practised anything of the kind—they could not appreciate or understand her directions." (CWSA 32: 215)

3.

"Allow a quiet and steady will to progress to be settled in you; learn the habit of a silent, persistent and thorough

assimilation of what the Mother puts into you. This is the sound way to advance." (CWSA 32: 214)

4.

"When a new consciousness comes down, it is not possible at first to keep it all the time—the former consciousness has to get accustomed and receive and assimilate it, and that takes time. It [*the need to rest*] may be simply the need of assimilation in the body. To remain quiet for a time after a descent of Force is the best way of assimilating it." (CWSA 30: 479–480)

5.

"What the sadhak has to be specially warned against in the wrong processes of the intellect is, first, any mistaking of mental ideas and impressions or intellectual conclusions for realisation; secondly, the restless activity of the mere mind, *cañcalaṁ manaḥ*, which disturbs the spontaneous accuracy of psychic and spiritual experience and gives no room for the descent of the true illuminating knowledge or else deforms it as soon as it touches or even before it fully touches the human mental plane." (CWSA 31: 14)

6.

"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." (CWSA 30: 483)

V—How Higher Force Descends and Works in Us

1.

"For 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." (CWSA 30: 327) (CWSA 32: 204–205)

2.

"It [*the higher Force*] acts by awakening the inner consciousness gradually or swiftly, by replacing the principle of ego-service by the principle of service of the Divine, by making him watch his actions and see his own defects and pushing him to rectify them, by establishing a connection between his consciousness and the Mother's consciousness, by preparing his nature to be taken up more and more by the Mother's consciousness and force, by giving him experiences which make him ready for the major experiences of Yoga, by stimulating the growth of his psychic being, by opening him to the Mother as the Universal Being, etc. etc. Naturally it acts differently in different persons." (CWSA 29: 188)

3.

"Always keep in touch with the Divine Force. The best thing for you is to do that simply and allow it to do its own work; wherever necessary, it will take hold of the inferior energies and purify them; at other times it will empty you of them and fill you with itself. But if you let your mind take the lead and discuss and decide what is to be done, you will lose touch with the Divine Force and the lower energies

will begin to act for themselves and all go into confusion and a wrong movement." (CWSA 29: 189)

4.

"Also, no doubt, to stand above an egoistic and divided world and act on it from the egoless heights of the spirit is not enough—a power is needed and a process,—the descent of a power that can bring harmony because in its nature it is at once superior, fundamental and comprehensive and a discovery of the process that fits the power. All achievement in embodied life has been made possible by the discovery of the necessary power and the effective process. It must so also be done in the achievement of harmony in a still discordant earth-nature." (CWSA 28: 263)

5.

"It is perhaps that the attitude you took of going on with the calm within and slowly changing what had to be changed, postponing certain things for the future,—though not a wrong attitude in itself,—made you somewhat lax, allowing things to play on the surface (desires etc.), which should have been kept in check. This relaxation may have opened the way for the old movements to rise through this part which was not yet ready to change at all and the hostile forces finding you off your guard took the opportunity to push the attack home. They are always

vigilant for an opportunity and there must be a sufficient vigilance on the sadhak's side to refuse it to them. It is also possible that as the Force descending in the general atmosphere has carried in it some pressure on the consciousness of the sadhaks to be more ready, more awake, less engrossed in the movements of the ordinary nature than they are now, it fell upon this part and the resistance in it, which was mostly passive for a long time, became suddenly active under the pressure." (CWSA 31: 710)

6.

"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 downwards." (CWSA 30: 422)

7.

"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." (CWSA 30: 450)

8.

"Usually the descent in the head helps to quiet the mind." (CWSA 30: 446)

9.

"If you mean by failure the weakness of the body, it is due probably to your having unduly strained it in obedience to rajasic vital impulses, an effect which was increased by vital relapses into tamas and the struggle of the vital attacks you had. But also it often happens even in the ordinary course of Yoga that physical strength is replaced by a Yogic strength or Yogic life force which keeps up the body and makes it work, but in the absence of this force the body is denuded of power, inert and tamasic. This can only be remedied by the whole being opening to Yoga shakti in each of its planes—Yogic mind force, Yogic life force, Yogic body force." (CWSA 29: 272–273)

10.

"In the one infinite Energy itself a distinction has to be made between the Divine Force that descends from above the mind and the inferior universal Energy with all its different forms, movements, waves and currents that come into you from outside. The inferior Energy proceeds from the Divine Shakti, but it has fallen from the truth of its source and has no longer its direct guidance." (CWSA 30: 288)

VI—What the Descent of Higher Consciousness Does

1. The higher forces hasten the movement of transformation and save time

1a.

"The force that comes down into one who is doing Yoga and helps him in his transformation, acts along many different lines and its results vary according to the nature that receives it and the work to be done. First of all, it hastens the transformation of all in the being that is ready to be transformed. If he is open and receptive in his mind, the mind, touched by the power of Yoga, begins to change and progress swiftly. There may be the same rapidity of change in the vital consciousness if that is ready, or even in the body. But in the body the transforming power of Yoga is operative only to a certain degree; for the receptivity of the body is limited. …

On one side, the action of the forces of Yoga hastens the movement of transformation of the being in those parts that are ready to receive and respond to the power that is at work upon it. Yoga, in this way, saves time. The whole world is in a process of progressive transformation; if you take up the discipline of Yoga, you speed up in yourself this process. The work that would require years in the ordinary course, can be done by Yoga in a few days and even in a

few hours. But it is your inner consciousness that obeys this accelerating impulse; for the higher parts of your being readily follow the swift and concentrated movement of Yoga and lend themselves more easily to the continuous adjustment and adaptation that it necessitates." (CWM 3: 85–86)

2. Each successive level in the descent of the Divine is a stage in man's ascension

2a.

"The universe and the individual are the two essential appearances into which the Unknowable descends and through which it has to be approached; for other intermediate collectivities are born only of their interaction. This descent of the supreme Reality is in its nature a self-concealing; and in the descent there are successive levels, in the concealing successive veils. Necessarily, the revelation takes the form of an ascent; and necessarily also the ascent and the revelation are both progressive. For each successive level in the descent of the Divine is to man a stage in an ascension; each veil that hides the unknown God becomes for the God-lover and God-seeker an instrument of His unveiling. Out of the rhythmic slumber of material Nature unconscious of the Soul and the Idea that maintain the ordered activities of her energy even in her dumb and mighty material trance, the world struggles into

the more quick, varied and disordered rhythm of Life labouring on the verges of self-consciousness." (CWSA 21: 49)

3. The descent of higher consciousness can result in a more illumined intuition

3a.

"The experiences you have are a good starting-point for realisation. They have to develop into the light of a deeper state in which there will be the descent of a higher consciousness into you. Your present consciousness in which you feel these things is only a preparatory one—in which the Mother works in you through the cosmic power according to your state of consciousness and your karma and in that working both success and failure can come—one has to remain equal-minded to both while trying always for success. A surer guidance can come even in this preparatory consciousness if you are entirely turned towards her alone in such a way that you can feel her direct guidance and follow it without any other influence or force intervening to act upon you, but that condition is not easy to get or keep—it needs a great one-pointedness and constant singleminded dedication. When the higher consciousness will descend, then a closer union, a more intimate consciousness of the Presence and a more illumined intuition will become possible." (CWSA 32: 206)

4. The complete samata depends on the descent of the spiritual calm and peace from above

4a.
"Complete samata takes long to establish and it is dependent on three things—the soul's self-giving to the Divine by an inner surrender, the descent of the spiritual calm and peace from above and the steady, long and persistent rejection of all egoistic, rajasic and other feelings that contradict samata." (CWSA 29: 131)

5. The descent of the higher consciousness can open the psychic being

5a.
"*You suggested another way—to keep the psychic in front. But I don't know how to bring the psychic forward.*

It 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." (CWSA 35: 748)

5b.
"In using the expression 'opening of the psychic' I was thinking not of an ordinary psychic opening producing some amount of psychic (as opposed to vital) love and

bhakti, but of what is called the coming in front of the psychic. When that happens one is aware of the psychic being with its simple spontaneous self-giving and feels its increasing direct control (not merely a veiled or half-veiled influence) over mind, vital and physical. Especially there is the psychic discernment which at once lights up the thoughts, emotional movements, vital pushes, physical habits and leaves nothing there obscure, substituting the right movements for the wrong ones. It is this that is difficult and rare, more often the discernment is mental and it is the mind that tries to put all in order. In that case, it is the descent of the higher consciousness through the mind that opens the psychic, instead of the psychic opening directly." (CWSA 30: 352)

5c.

"Nobody said it [*the opening of the psychic*] must be done necessarily from above. Naturally it is done direct and is most effective then. But when it is found difficult to do direct, as it is in certain natures, then the change begins from above, and the consciousness descending from there has to liberate the heart centre. As it acts on the heart centre, the psychic action becomes more possible." (CWSA 30: 352)

5d.

"It [*the dynamic descent from above into the heart*] can help the psychic to come forward, but it does not always

do so automatically—it at least creates better conditions for the psychic." (CWSA 30: 361)

5e.
"If one begins with this movement [descent of the higher Consciousness into mind, life and body], then the Power from above has in its descent to open all the centres (including the lowest centre) and to bring out the psychic being; for until that is done there is likely to be much difficulty and struggle of the lower consciousness obstructing, mixing with or even refusing the Divine Action from above." (CWSA 29: 307)

6. Stillness of the mind can be brought by the descent from above

6a.
"But one thing perhaps needs to be kept in view—that this pure stillness of the mind is indeed always the required condition, the desideratum, but for bringing it about there are more ways than one. It is not, for instance, only by an effort of the mind itself to get clear of all intrusive emotion or passion, to quiet its own characteristic vibrations, to resist the obscuring fumes of a physical inertia which brings about a sleep or a torpor of the mind instead of its wakeful silence, that the thing can be done. This is indeed an ordinary process of the Yogic path of knowledge; but the

same end can be brought about or automatically happen by other processes—for instance, by the descent from above of a great spiritual stillness imposing silence on the mind and heart, on the life stimuli, on the physical reflexes. A sudden descent of this kind or a series of descents accumulative in force and efficacy is a well-known phenomenon of spiritual experience." (CWSA 28: 360–361) (CWSA 35: 246)

6b.
"The quiet and silence you feel in your heart is the result of the pressure of the higher consciousness to come down. That always brings a quietude in mind and heart and as it descends a great peace and silence. In the silent heart and mind, there must be the true attitude and thus you have the feeling that you are the Mother's child, the faith and the will to be united with her. Along with that there may be an aspiration or silent expectation of what is to come. That also you seem to have. All therefore is well." (CWSA 30: 377)

7. The automatic mind can become still by the descent of a higher consciousness

7a.
"The automatic mind is a part of the lower action, it can only stop by the acquirement of mental silence or the descent of a higher consciousness." (CWSA 28: 184)

8. The descent of the higher consciousness into the body brings a rigidity of the body during meditation

8a.
"The rigidity [*of the body during meditation*] comes very often when there is the descent of the higher consciousness into the body." (CWSA 29: 312)

9. If the mind and the vital get habituated to the opening to the Mother's Force, the Force does the work and the body feels no strain or fatigue before or after

9a.
"In the ordinary condition of the body if you oblige the body to do too much work, it can do with the support of vital force. But as soon as the work is done, the vital force withdraws and then the body feels fatigue. If this is done too much and for too long a time, there may be a breakdown of health and strength under the overstrain. Rest is then needed for recovery.

If however the mind and the vital get the habit of opening to the Mother's Force, they are then supported by the Force and may even be fully filled with it—the Force does the work and the body feels no strain or fatigue before or after. But even then, unless the body itself is

open and can absorb and keep the Force, sufficient rest in between the work is absolutely necessary. Otherwise although the body may go on for a very long time, yet in the end there can be a danger of a collapse.

The body can be sustained for a long time when there is the full influence and there is a single-minded faith and call in the mind and the vital; but if the mind or the vital is disturbed by other influences or opens itself to forces which are not the Mother's, then there will be a mixed condition and there will be sometimes strength, sometimes fatigue, exhaustion or illness or a mixture of the two at the same time.

Finally, if not only the mind and the vital, but the body also is open and can absorb the Force, it can do extraordinary things in the way of work without breaking down. Still, even then rest is necessary. That is why we insist on those who have the impulse of work keeping a proper balance between rest and labour.

A complete freedom from fatigue is possible, but that comes only when there is a complete transformation of the law of the body by the full descent of a supramental Force into the earth-nature." (CWSA 32: 257–258)

10. The higher consciousness creates an essential purity

10a.

"Why should it [*a sense of purity in the being*] 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." (CWSA 30: 443)

11. The descent of total calm, strength and equanimity can conquer difficulties

11a.

"The other is the descent of a full calm and strength and equanimity into these parts so that you may conquer life and its difficulties and do your work for the Divine. This calm and strength had often descended into your mind and higher vital, but these other parts were still open to much weakness and attachment and a self-indulgent movement. That must go if one wants to become a hero and master of spiritual action. … Outer difficulties or inconveniences

you should not allow to alarm or depress you. Inner difficulties should also be met with detachment, calm equality, the unshakable will to conquer." (CWSA 31: 264)

12. The force descends in order to establish quietude, peace and light

12a.

"It is not a question only of the force working—but of the force descending into the body. The force descends in order to establish quietude, peace, light or whatever else comes from the higher consciousness. When the force comes only to do some work it comes and goes after doing its work. But this is a question of establishing something in the mind, vital and body." (CWSA 30: 495)

13. The inferior substance or lesser power of the lower planes is modified by the descent of higher forces

13a.

"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 force can manifest and be 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 farther down into the mind and vital, it has still something of the Overmind creative Truth in it, but gets very badly mixed with mental and vital formations that disfigure it and make it half effective only, sometimes ineffective." (CWSA 30: 447–448)

14. When you descend with the subjective experience belonging to a higher consciousness into the material, then the whole of existence is seen by you in the perspective of that consciousness

14a.

"What do you mean by true? You have a subjective experience belonging to a higher plane of consciousness; when you descend you come down with it into the material and the whole of existence is seen by you in the terms of that consciousness—just as when a man sees the vision of the Divine everywhere, he sees all down to the material world as the Divine." (CWSA 30: 21)

15. If you want true inspiration and inner guidance and wish to act as you should, then you remain quite still, but open, and wait for the Force to enter

15a.

"Now, if you want to get true inspiration, inner guidance, the guide, and if you want to have the force, to receive the force which will guide you and make you act as you should, then you do not move any longer, that is—I don't mean not move physically but nothing must come out from you any more and, on the contrary, you remain as though you were quite still, but open, and wait for the Force to enter, and then open yourself as wide as possible to take in all that comes into you. And it is this movement: instead of out-going vibrations there is a kind of calm quietude, but completely open, as though you were opening all your doors in this way to the force which must descend into you and transform your action and consciousness.

Receptivity is the result of a true passivity." (CWM 6: 112–113)

16. One result of a descent of peace is that one feels an inner being in oneself which is detached from the outer action and supports it from behind

16a.

"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." (CWSA 30: 463)

17. When the higher consciousness descends, a part of it is stored in the frontal consciousness and another part remains behind as a support to the active part of the being

17a.

"(1) Part of it [*the descending higher consciousness*] 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 conscious action." (CWSA 30: 448)

18. The double aspects of an inner silent mind and a surface mind can arise when the descent occupies the whole system

18a.

"To get rid of the random thoughts of the surface physical mind is not easy. It is sometimes done by a sudden miracle, as in my own case, but that is rare. Some get it done by a slow process of concentration, but that may take a very long time. It is easier to have a quiet mind with things that come in passing on the surface, as people pass in the street, and one is free to attend to them or not—that is to say, there develops a sort of double mind, one inner silent and concentrated when it pleases to be so, a quiet witness when it chooses to see thoughts and things,—the other meant for surface dynamism. It is probable in your case that this will come as soon as these descents of peace, intensity or Ananda get strong enough to occupy the whole system." (CWSA 30: 39)

19. The Mother's light, peace, beauty and joy descending from above can make the whole body and all the atoms of the body calm and still

19a.

"*I feel the Mother's light, peace, beauty, joy and love descending from above into each strand of my hair. The*

whole body, calm and still, becomes absorbed in deep peace.

It can be there in all the atoms of the body since all is secretly conscious." (CWSA 32: 231)

20. The Mother's force can remove weakness or depression when one calls and opens oneself

20a.

"*While working, I suddenly felt a pressure of weakness, a depression in the chest. When I became conscious of it, I opened myself and called the Mother's force. After a few minutes it disappeared. Was it the divine strength that supported me in some mysterious way, or was it the inherent strength of the body that awakened?*

The inherent strength of the body does not do things like that. It is the Mother's force that does it, when one calls and opens oneself. Even people who never did Yoga and are conscious of nothing, get cured like that without knowing the reason or feeling the way in which it was done. The Force comes from above or in descending it envelops and comes from without inside or it comes out from inside after descending there. When you are conscious of the play of the Forces, then you feel the working." (CWSA 32: 234)

21. When the Force is there at work, imperfections and weaknesses of one's nature will necessarily arise so that they can be changed

21a.

"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." (CWSA 30: 489–490)

22. All problems and difficulties will resolve themselves as the light and power of the Truth descend into the still weak and obscure parts of the nature

22a.

"Do not listen to the clamour of the adverse vital Force which has been attacking you, its reasonings or its wrong emotional suggestions—it only wants you to fall from happiness, to suffer and to descend into a lower consciousness and lose your progress.

Get back into the true spirit of love and closeness, surrender and confidence and Ananda and remain there—then in due time all problems and difficulties will solve themselves as the light and power of the Truth descend into the still weak and obscure parts of the nature." (CWSA 31: 795)

23. One way to open the knots of the being is by the descent and working of the Force

23a.

"*Q: What is the way to open all the knots of the being?*

A: By aspiration, by consent of the being to the workings of the Divine Force, by the descent and working of that Force." (CWSA 32: 150)

24. To reject the opposite suggestions and adverse voices, a control from the power above the mind is demanded in the realisation

24a.

"You may have all the mental knowledge in the world and yet be impotent to face vital difficulties. Courage, faith, sincerity towards the Light, rejection of opposite suggestions and adverse voices are there the true help. Then only can knowledge itself be at all effective.

Not mental control but some descent of a control from above the mind is the power demanded in the realisation. This control derived eventually from the supermind is a control by the Divine Power." (CWSA 31: 126)

25. The feeling of numbness in a being about to lose consciousness is always due to the pressure or descent of a Force to which the body is not accustomed but which it feels strongly

25a.

"As to the dream, it was not a dream but an experience of the inner being in a conscious dream state, *svapna-samādhi*. The numbness and the feeling of being about to lose consciousness are always due to the pressure or descent of a Force to which the body is not accustomed but feels strongly. Here it was not the physical body that was being directly pressed, but the subtle body, the *sūkṣma śarīra* in which the inner being more intimately dwells and in which it goes out in sleep or trance or in the moment of death. But the physical body in these vivid experiences feels as if it were itself that was having the experience; the numbness was the effect on it of the pressure. The pressure on the whole body would mean a pressure on the whole inner consciousness, perhaps for some modification or change which would make it more ready for knowledge or experience; the 3rd or 4th rib would indicate a region which belongs to the vital nature, the domain of the life-force, some pressure for a change there." (CWSA 30: 251) (CWSA 32: 129–130)

26. When there is a descent of consciousness into the body, one becomes aware of a subtle physical consciousness

26a.

"It [*the kind of samadhi one has*] depends on the nature of the physical consciousness you keep. When there is the

descent of consciousness into the body one becomes aware of a subtle physical consciousness and that can remain in samadhi—one seems to be aware of the body, but it is really the subtle body and not the outward physical." (CWSA 30: 252)

27. The lower vital aspires by calling for the descent of light and power which can get rid of petty greeds, jealousies, resistances and revolts over minor matters, angers, vanities, sexualities, etc

27a.

"Sometimes the aspiration is felt at the navel, but that is part of the larger vital. The lower vital is below. The lower vital aspires by offering all its small movements in the fire of purification, by calling for the light and power to descend into it and rid it of its little greeds, jealousies, resistances and revolts over small matters, angers, vanities, sexualities etc. to be replaced by the right movements governed by selflessness, purity, obedience to the urge of the Divine Force in all things." (CWSA 31: 168–169)

28. To emerge from inertia, physical weakness and endless subconscient recurrences, call down the descent

28a.

"*The inertia, physical weakness, endless subconscient recurrences have covered up my sadhana again and made such a confusion that I don't know how to pull myself out of it.*

By calling down the Descent, since the Ascent is impossible. At least that is how I dealt with the situation in my own case." (CWSA 35: 373)

29. The dissolution of the ego and opening into a wider self can happen with the descent of higher consciousness

29a.

"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." (CWSA 30: 458–459)

30. The first result of the descent can be detachment from personal connections, freedom, lightness, openness of heart and fearlessness, apart from the sense of the Mother's presence

30a.

"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." (CWSA 30: 472)

31. The descent can give you the sense of joy and living fullness

31a.

"It is the pressure of the Divine Power which you are feeling and it is that which gives you the sense of joy and living fullness. If you keep it and allow it to work in you, it will give you the positive experience and progress in sadhana which you need." (CWSA 30: 472)

32. The Descent of the Divine Can Change the Course of Inevitable Events

32a.

"If, in the presence of circumstances that are on the point of occurring, you take the highest possible attitude—that is to say, if you put your consciousness in contact with the highest consciousness within your reach—you can be absolutely certain that in such a case what happens is the best that can happen to you. But as soon as you fall from this consciousness and come down into a lower state, then it is evident that what happens cannot be the best, since you are not in your best consciousness. As Sri Aurobindo once said, 'What happened had to happen, but it could have been much better.' Because the person to whom it happened was not in his highest consciousness, there was no other consequence possible; but if he had brought about a descent of the Divine, then, even if the situation in general had been inevitable, it would have turned out in a different way. What makes all the difference is how you

receive the impulsion of the Divine Will." (CWM 3: 170–171)

33. Physical restlessness will disappear with the descent of peace

33a.

"Yes, this is the time when you have to persist till you are quite settled in the inner consciousness and the persistence of the silence and peace is a sign that it is now possible. When one feels this kind of silence, peace and wideness, one may be sure that it is that of the true being, the real self, penetrating into the mind and vital and perhaps also the physical consciousness (if it is complete). The restlessness of the physical is probably due to the peace and silence having touched the physical but not yet penetrated the material or body consciousness. The old restlessness is there in the body struggling to remain, although it cannot invade either mind or vital or even in a general way the physical consciousness as a whole. If the peace descends there, this restlessness will disappear." (CWSA 31: 400)

34. Physical tamas in its roots can be removed only by the descent

34a.

"It is quite true that physical exercise is very necessary to keep off the tamas. I am glad you have begun it and I trust you will keep it up.

Physical tamas in its roots can be removed only by the descent and the transformation, but physical exercise and a regular activity of the body can always prevent a tamasic condition from prevailing in the body." (CWSA 31: 398)

34b.

"It is not that you are unconscious, but that the physical being is prone to the tamasic condition (the condition of inertia) and then it becomes either inactive or obscure, stupid and unconscious; when the tamas goes away the condition becomes bright and what was difficult before becomes natural and easy. The whole thing is to get the physical out of its habit of falling back into tamas or inertia, and that can be done by opening and accustoming it to the action of the Force. When the action of the Force becomes constant, then there will be no more tamas." (CWSA 31: 574)

34c.

"*Are there many sadhaks here who are under the same spell of inertia as I?*

Yes—it is a natural result of the consciousness's descent into the physical and the struggle with the subconscient resistance. Only its form varies with different people." (CWSA 35: 347)

34d.

"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 subconscient, tamas." (CWSA 30: 477)

34e.

"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." (CWSA 30: 485)

35. The body can be immune to illness when the higher consciousness descends into the body

35a.

"All illnesses are obviously due to the imperfect nature of the body and the physical nature. The body can be immune only when it is open to the higher consciousness and the latter can descend into it. Till then what he writes is the

remedy—if he can also call in the force to throw out the illness, that is the most powerful help possible." (CWSA 31: 550)

36. Spiritual force can cure illness

36a.

"In a case of cure of illness, someone is lying ill for two days, weak, suffering from pains and fever; he takes no medicine but finally asks for cure from his Guru; the next morning he rises well, strong and energetic. He has at least some justification for thinking that a force has been used on him and put into him and that it was a spiritual power that acted. But in another case medicines may be used, while at the same time the invisible force may be called for to aid the material means, for it is a known fact that medicines may or may not succeed—there is no certitude. Here for the reason of an outside observer (one who is neither the user of the force nor the doctor nor the patient) it remains uncertain whether the patient was cured by the medicines only or by the spiritual force with the medicines as an instrument. Either is possible, and it cannot be said that because medicines were used, therefore the working of a spiritual force is per se incredible and demonstrably false. On the other hand it is possible for the doctor to have felt a force working in him and guiding him or he may see the patient improving with a rapidity which, according to

medical science, is incredible. The patient may feel the force working in himself bringing health, energy, rapid cure. The user of the force may watch the results, see the symptoms he works on diminishing, those he did not work upon increasing till he does work on them and then immediately diminishing, the doctor working according to his unspoken suggestions, etc. etc. until the cure is done. (On the other hand he may see forces working against the cure and conclude that the spiritual force has to be contented with a withdrawal or an imperfect success.) In all that the doctor, the patient or the user of force is justified in believing that the cure is at least partly or even fundamentally due to the spiritual force. Their experience is valid of course for themselves only, not for the outside rationalising observer. But the latter is not logically entitled to say that their experience is incredible and must be false." (CWSA 29: 180–181)

VII—Spiritual Force Can Produce Spiritual Results

1.

"It is evident that if spiritual force exists, it must be able to produce spiritual results—therefore there is no irrationality in the claim of those sadhaks who say that they feel the force of the Guru or the force of the Divine working in them and leading towards spiritual fulfilment and experience. Whether it is so or not in a particular case is a personal question, but the statement cannot be denounced as *per se* incredible and manifestly false because such things cannot be. Farther, if it be true that spiritual force is the original one and the others are derivative from it, then there is no irrationality in supposing that spiritual force can produce mental results, vital results, physical results. It may act through mental, vital or physical energies and through the means which these energies use, or it may act directly on mind, life or matter as the field of its own special and immediate action. Either way is *prima facie* possible." (CWSA 29: 179–180)

2.

"Another point. It does not follow that a spiritual force must either succeed in all cases or, if it does not, that proves its non-existence. Of no force can that be said. The force of fire is to burn, but there are things it does not burn; under certain circumstances it does not burn even the feet of the

man who walks barefoot on red-hot coals. That does not prove that fire cannot burn or that there is no such thing as force of fire, Agni-shakti.

… My object was not to show that spiritual force must be believed in, but that the belief in it is not necessarily a delusion and that this belief can be rational as well as possible." (CWSA 29: 181)

3.

"The invisible Force producing tangible results both inward and outward is the whole meaning of the Yogic consciousness. Your question about Yoga bringing merely a feeling of Power without any result was really very strange. Who would be satisfied with such a meaningless hallucination and call it Power? If we had not had thousands of experiences showing that the Power within could alter the mind, develop its powers, add new ones, bring in new ranges of knowledge, master the vital movements, change the character, influence men and things, control the conditions and functionings of the body, work as a concrete dynamic Force on other forces, modify events, etc. etc., we would not speak of it as we do." (CWSA 29: 181)

4.

"The action of the Force does not exclude tapasya, concentration and the need of sadhana. Its action rather comes as an answer or a help to these things. It is true

that it sometimes acts without them; it very often wakes a response in those who have not prepared themselves and do not seem to be ready. But it does not always or usually act like that, nor is it a sort of magic that acts in the void or without any process. Nor is it a machine which acts in the same way on everybody or in all conditions and circumstances; it is not a physical but a spiritual Force and its action cannot be reduced to rules." (CWSA 29: 187–188)

5.

"The forms that came before your eyes are sometimes glimpses of the things on other planes, sometimes symbols; e.g., the golden water, golden tree, rising moon. At certain stages of the inner opening such things come in great number before the inner vision. The feet of which you saw the golden footprints must have been the Mother's in one of her divine forms descending from the higher plane. The pricking and the heat are both of them signs of an action of the Force taking place within and so affecting the body." (CWSA 32: 177)

VIII—The External Nature Can Be Changed by the Descent of the Higher Consciousness

1.

"I am not speaking of mere rising above [*as the means of changing the external nature*]. 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." (CWSA 30: 418–419)

2.

"It was an experience (by ascension) of the spiritual plane of being above in which there is absolute peace and light and Ananda. It is this that has to descend into the mind, vital and body and be the constant condition and the basis for the final transformation of the consciousness and nature." (CWSA 30: 419)

3.

"I suppose if the Nirvana aim had been put before them, more would have been fit for it, for the Nirvana aim is easier than the one we have put before us—and they would not have found it so difficult to reach the standard. The sadhaks here are of all kinds and in all stages. But the real difficulty even for those who have progressed is with the external man. Even among those who follow the old ideal,

the external man of the sadhak remains almost the same even after they have attained to something. The inner being gets free, the outer follows still its fixed nature. Our Yoga can succeed only if the external man too changes, but that is the most difficult of all things. It is only by a change of the physical nature that it can be done, by a descent of the highest light into this lowest part of Nature. It is here that the struggle is going on. The internal being of most of the sadhaks here, however imperfect still, is still different from that of the ordinary man, but the external still clings to its old ways, manners, habits. Many do not seem even to have awakened to the necessity of a change. It is when this is realised and done, that the Yoga will produce its full results in the Asram itself, and not before." (CWSA 35: 591)

IX—The Rending of the Veil above the Mind Is the Condition of the Divine Life

1.

"We may, therefore, if we will, pose eight principles … and then we perceive that our existence is a sort of refraction of the divine existence, in inverted order of ascent and descent, thus ranged,—

Existence	Matter
Consciousness-Force	Life
Bliss	Psyche
Supermind	Mind

The Divine descends from pure existence through the play of Consciousness-Force and Bliss and the creative medium of Supermind into cosmic being; we ascend from Matter through a developing life, soul and mind and the illuminating medium of supermind towards the divine being. The knot of the two, the higher and the lower hemisphere, is where mind and supermind meet with a veil between them. The rending of the veil is the condition of the divine life in humanity; for by that rending, by the illumining descent of the higher into the nature of the lower being and the forceful ascent of the lower being into the nature of the higher, mind can recover its divine light in the all comprehending supermind, the soul realise its divine self in the all-possessing all-blissful Ananda, life repossess its divine power in the play of omnipotent Conscious-Force

and Matter open to its divine liberty as a form of the divine Existence." (CWSA 21: 278–279)

2.

"The distinction between the divine and the undivine life is in fact identical with the root distinction between a life of Knowledge lived in self-awareness and in the power of the Light and a life of Ignorance,—at any rate it so presents itself in a world that is slowly and with difficulty evolving out of an original Inconscience. … It is this bondage to a perpetual stamp of imperfection and disharmony that is the mark of the undivine; a divine life, on the contrary, even if progressing from the little to the more, would be at each stage harmonious in its principle and detail: it would be a secure ground upon which freedom and perfection could naturally flower or grow towards their highest stature, refine and expand into their most subtle opulence." (CWSA 22: 404)

3.

"… for Knowledge, Truth, Beauty, Power, Unity are, they too, the stuff and elements of a divine life, and these are given to us in a scanty and grudging measure; yet all are, in their absolute, powers of the Divine Nature." (CWSA 22: 405)

X—The Impersonal Presence Descends from Above and Penetrates Man's Nature to Change It into the Divine Nature

1.

"For himself Personality and Impersonality have been the two wings of his spiritual ascension and he has the prevision that he will reach a height where their helpful interaction will pass into a fusion of their powers and disclose the integral Reality and release into action the original force of the Divine. Not only in the fundamental Aspects but in all the working of his sadhana he has felt their double truth and mutually complementary working. An impersonal Presence has dominated from above or penetrated and occupied his nature; a Light descending has suffused his mind, life-power, the very cells of his body, illumined them with knowledge, revealed him to himself down to his most disguised and unsuspected movements, exposing, purifying, destroying or brilliantly changing all that belonged to the Ignorance. A Force has poured into him in currents or like a sea, worked in his being and all its members, dissolved, new-made, reshaped, transfigured everywhere. A Bliss has invaded him and shown that it can make suffering and sorrow impossible and turn pain itself into divine pleasure. A Love without limits has joined him to all creatures or revealed to him a world of inseparable intimacy and unspeakable sweetness

and beauty and begun to impose its law of perfection and its ecstasy even amidst the disharmony of terrestrial life. A spiritual Truth and Right have convicted the good and evil of this world of imperfection or of falsehood and unveiled a supreme good and its clue of subtle harmony and its sublimation of action and feeling and knowledge. But behind all these and in them he has felt a Divinity who is all these things, a Bringer of Light, a Guide and All-Knower, a Master of Force, a Giver of Bliss, Friend, Helper, Father, Mother, Playmate in the world-game, an absolute Master of his being, his soul's Beloved and Lover. All relations known to human personality are there in the soul's contact with the Divine; but they rise towards superhuman levels and compel him towards a divine nature." (CWSA 23: 128–129)

XI—The Descent Takes Time to Usher the Change

1.

"As I have constantly told you, you cannot expect all to be enlightened at once. Even the greatest Yogis can only proceed by stages and it is only at the end that the whole nature shares the true consciousness which they first establish in the heart or behind it or in the head or above it. It descends or expands slowly conquering each layer of the being one after the other, but each step takes time." (CWSA 31: 726)

2.

"It is a pity that this movement of depression has come back with its painful and irrational circle. It must be thrown away for good: these movements go round in a circular repetitionary way characteristic of these things. It is lent force by the reasonings of the physical mind which are specious but of no value. It is not true of spiritual things that experience must come within a certain number of years or not at all. There are some who begin to succeed after a few years, some who take longer, succeeding only in work but not in meditation or activity of the inner consciousness, but finally the veiled inner preparation of so many years has prevailed and they begin to get the psychic change, the inner opening of head and heart, the descents, the growth through frequent though not uninterrupted

experience. This has happened even to those who are troubled by these circular movements and have been again and again on the point of rushing away in despair. There is nothing more futile than to despair in the spiritual path and throw up the game: it is to break a working which would have led one to the realisation asked for if one had persevered." (CWSA 31: 201)

3.

"Human nature is always full of impurities and imperfections and of itself cannot reach the Divine. It is by the descent of the higher consciousness from above that all that can change; but you must not expect the change to take place in a few days." (CWSA 31: 655)

4.

"Your first mistake is to imagine that it is possible to become divine in a moment. You imagine that the higher consciousness has only to descend in you and remain there, and all is finished. You imagine that no time is needed, no long, hard or careful work, and that all will be done for you in a moment by the Divine Grace. This is quite wrong. It is not done in that way; and so long as you persist in this error, there can be no permanent divinisation, and you will only disturb the Truth that is trying to come, and disturb your own mind and body by a fruitless struggle." (CWSA 36: 316)

XII—The Effect of Spiritual Force: Realized Through Experience, Faith, or Inner Insight Rather Than Intellectual Reasoning

1.

"If I was annoyed, it was with myself for speaking of things which ought to be kept under a cover. I put the whole thing in a light form, no doubt, but the substance was perfectly serious, the intention being to point out that even in ordinary non-spiritual things the action of invisible or of subjective forces was open to doubt and discussion in which there could be no material certitude—while the spiritual force is invisible in itself and also invisible in its action. So it is idle to try to prove that such and such a result was the effect of spiritual force. Each must form his own idea about that—for if it is accepted it cannot be as a result of proof and argument, but only as a result of experience, of faith or of that insight in the heart or the deeper intelligence which looks behind appearances and sees what is behind them. Moreover it would not be seemly for me to appear to be making a claim for myself and pleading for recognition or acceptance—for the spiritual consciousness does not claim in that way, it can state the truth about itself but not fight for a personal acceptance. A general and impersonal statement about spiritual force is another matter, but I doubt whether the time has come

for it or whether it could be understood by the mere reasoning intelligence." (CWSA 29: 186–187)

2.

"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 awareness of close contact with the Mother (inward) which brings a similar result." (CWSA 32: 202)

3.

"*Q: Suppose I am in a fix and call down the Mother's force which is above me. Now, how am I to know whether or not it has descended?*

A: By the feeling of it or the result.

Q: And suppose it has descended, and I am doing my lessons—can I then order it to guard me from outer influences and simultaneously keep me in complete touch with the Mother?

A: You can't order anything to the Mother's force; the Mother's force is the manifestation of the Mother herself." (CWSA 32: 215–216)

4.

"One is either conscious of the power or peace or other force (light, ananda, knowledge, movements of the divine working) or, if not conscious of that, is aware of the results—either of these things is sufficient to show that one is open. To feel the grace descending and yet doubt whether it is not a vital imagination is a folly of the physical mind; a spiritual experience must be accepted as it is; if one questions at every moment whether an experience is an experience or Grace is grace or peace is peace or light is light, one will spend all the time in these useless and fantastic doubts instead of making a quiet and natural progress." (CWSA 31: 37)

XIII—How to Realise That Results Are Due to the Yoga-Force

1.

"It is not, unless it is supramental Force, a Power that acts without conditions and limits. The conditions and limits under which Yoga or sadhana has to be worked out are not arbitrary or capricious; they arise from the nature of things. These including the will, receptivity, assent, self-opening and surrender of the sadhak have to be respected by the Yoga-force—unless it receives a sanction from the Supreme to override everything and get something done—but that sanction is sparingly given. It is only if the supramental Power came fully down, not merely sent its influences through the Overmind, that things could be very radically altered in this respect—and that is why my main effort is directed towards that object—for then the sanction would not be rare! For the Law of the Truth would be at work not constantly balanced by the law of the Ignorance.

Still the Yoga-force is always tangible and concrete in the way I have described and has tangible results. But it is invisible—not like a blow given or the rush of a motor car knocking somebody down which the physical senses can at once perceive. How is the mere physical mind to know that it is there and working? By its results? but how can it know that the results were that of the Yoga-force and not of something else? One of two things it must do. Either it

must allow the consciousness to go inside, to become aware of inner things, to believe in and experience the invisible and the supraphysical, and then by experience, by the opening of new capacities it becomes conscious of these forces and can see, follow and use their workings just as the scientist uses the unseen forces of Nature. Or one must have faith and watch and open oneself and then it will begin to see how things happen; it will notice that when the Force was called in, there began after a time to be a result,—then repetitions, more repetitions, more clear and tangible results, increasing frequency, increasing consistency of results, a feeling and awareness of the Force at work—until the experience becomes daily, regular, normal, complete. These are the two main methods, one internal, working from in outward, the other external, working from outside and calling the inner force out till it penetrates and is sensible in the exterior consciousness. But neither can be done if one insists always on the extrovert attitude, the external concrete only and refuses to join to it the internal concrete—or if the physical Mind at every step raises a dance of doubts which refuses to allow the nascent experience to develop. Even the scientist carrying out a new experiment would never succeed if he allowed his mind to behave in that way." (CWSA 29: 182–183)

XIV—Change of the Consciousness Is the Proof That the Descents Have Had an Effect

1.

"If you feel more quiet and the surrender feels more intense, then that is a good, not a bad condition—and if it makes the mind an empty room receiving the light, so much the better. Experiences and descents are very good for preparation, but change of the consciousness is the thing wanted—it is the proof that the experiences and descents have had an effect. Descents of peace are good, but an increasingly stable quietude and silence of the mind is something more valuable. When that is there then other things can come — usually one at a time, light or strength and force or knowledge or ananda. It is not necessary to go on for ever having always the same preparatory experiences — a time comes when the consciousness begins to take a new poise and another state." (CWSA 30: 232)

XV—The Higher Plane Descending Changes the Lower Determinism

1.

"But when you introduce the vital determinism into the determinism of the physical, that produces a kind of combination that changes everything. And above the vital plane there is the mental plane. The mental plane also has its own determinism where all things are linked together rigorously.

… If you take a vertical movement, the mind descending into the vital and the vital descending into the physical, you have there three determinisms that intervene and naturally produce something altogether different. And where the mind has intervened the determinism will necessarily be different from the one where it does not intervene; …

Above these planes [*mind, vital and physical*] there are others—above each plane there are others, following one another right up to the highest plane. The highest plane is the plane of absolute freedom. If in your consciousness you are capable of passing through all these planes, so to say in a vertical line, and reaching the highest plane and, by means of this connection, of bringing down this plane of perfect freedom into the material determinisms, you change everything. And all the intermediaries change everything. Then because of the

very changes from level to level, it gives altogether the appearance of complete freedom; for the intervention or descent of one plane into another has unforeseen consequences for the other plane, the lower plane. The higher plane can foresee, but the lower ones cannot. So, as these consequences are unforeseen, that gives altogether the impression of the unexpected and of freedom. And it is only if you remain consciously and constantly on the highest level, that is, in the supreme Consciousness, that there you can see that, at the same time, all is absolutely determined but also, because of the complexity of the interlinking of these determinisms, all is absolutely free. It is the Plane where there are no more contradictions, where all things *are* and are in harmony without contradicting one another." (CWM 5: 85–86)

2.

"Now, one must have a sufficient aspiration and a prayer that's sufficiently intense. But that has been given to human nature. It is one of the marvellous gifts of grace given to human nature; only, one does not know how to make use of it.

This comes to saying that in spite of the most absolute determinisms in the horizontal line, if one knows how to cross all these horizontal lines and reach the highest Point of consciousness, one is able to make things change, things apparently absolutely determined. So you may call

it by any name you like, but it is a kind of combination of an absolute determinism with an absolute freedom. You may pull yourself out of it in any way you like, but it is like that.

… When you say 'determinism' and when you say 'freedom', you say only words and all that is only a very incomplete, very approximate and very weak description of what is in reality within you, around you and everywhere; and to be able to begin to understand what the universe is, you must come out of your mental formulas, otherwise you will never understand anything." (CWM 5: 88)

3.

"But I have explained somewhere that there are, as it were, different 'layers of determinisms' in our being. The physical existence has a determinism; the vital existence has a determinism; the mental existence has a determinism; the higher mental, the psychic have a determinism. And then the higher existences have determinisms—the supramental existence has a determinism. And the determinism of everyone comes from the combination of all these determinisms ... If, for instance, at a given moment, when the entire physical determinism must necessarily bring death, you suddenly enter into contact with an extremely high determinism, like the supramental one, for example, and you succeed in joining the two, you change your physical determinism

completely at that moment: death which had been determined by the physical determinism is abolished, and the conditions change and are pushed back." (CWM 6: 48)

4.

"If you do not make a higher determinism intervene, truly you can change nothing. That is the only way of changing your physical determinism. If you remain in your physical consciousness and want to change your determinism, you cannot...

…It is only a higher knowledge and a contact with the higher planes and the descent of these higher planes into the physical plane, which can change circumstances. So too, if one succeeded in bringing down the supramental plane permanently into the physical life, physical life would be transformed, that is, it would change totally. But only on this condition." (CWM 6: 49)

5.

"When the powers of any grade descend completely into us, it is not only our thought and knowledge that are affected,—the substance and very grain of our being and consciousness, all its states and activities are touched and penetrated and can be remoulded and wholly transmuted. Each stage of this ascent is therefore a general, if not a total, conversion of the being into a new light and power of a greater existence." (CWSA 22: 973)

6.

"As we ascend, on the contrary, a finer but far stronger and more truly and spiritually concrete substance emerges, a greater luminosity and potent stuff of consciousness, a subtler, sweeter, purer and more powerfully ecstatic energy of delight. In the descent of these higher grades upon us it is this greater light, force, essence of being and consciousness, energy of delight that enter into mind, life, body, change and repair their diminished and diluted and incapable substance, convert it into its own higher and stronger dynamis of spirit and intrinsic form and force of reality. This can happen because all is fundamentally the same substance, the same consciousness, the same force, but in different forms and powers and degrees of itself: a taking up of the lower by the higher is therefore a possible and, but for our second nature of inconscience, a spiritually natural movement; what was put forth from the superior status is enveloped and taken up into its own greater being and essence." (CWSA 22: 973–974)

7.

"When the higher descends into the lower consciousness, it alters the lower but is also modified and diminished by it; when the lower ascends, it is sublimated but at the same time qualifies the sublimating substance and power. This interaction creates an abundant number of different intermediate and interlocked degrees of the force and

consciousness of being, but it also makes it difficult to bring about a complete integration of all the powers under the full control of any one power. For this reason there is not actually a series of simple clear-cut and successive stages in the individual's evolution; there is instead a complexity and a partly determinate, partly confused comprehensiveness of the movement. The soul may still be described as a traveller and climber who presses towards his high goal by step on step, each of which he has to build up as an integer but must frequently redescend in order to rebuild and make sure of the supporting stair so that it may not crumble beneath him: but the evolution of the whole consciousness has rather the movement of an ascending ocean of Nature; it can be compared to a tide or a mounting flux, the leading fringe of which touches the higher degrees of a cliff or hill while the rest is still below. At each stage the higher parts of the nature may be provisionally but incompletely organised in the new consciousness while the lower are in a state of flux or formation, partly moving in the old way though influenced and beginning to change, partly belonging to the new kind but still imperfectly achieved and not yet firm in the change. Another image might be that of an army advancing in columns which annexes new ground, while the main body is still behind in a territory overrun but too large to be effectively occupied, so that there has to be a frequent halt and partial return to the traversed areas for

consolidation and assurance of the hold on the occupied country and assimilation of its people.” (CWSA 22: 990–991)

XVI—Power to Act upon Circumstances and Change Them

1.

"There is a state in which one realises that the effect of things, circumstances, all the movements and actions of life on the consciousness depends almost exclusively upon one's attitude to these things. There is a moment when one becomes sufficiently conscious to realise that things in themselves are truly neither good nor bad: they are such only in relation to us; their effect on us depends absolutely upon the attitude we have towards them. The same thing, identically the same, if we take it as a gift of God, as a divine grace, as the result of the full Harmony, helps us to become more conscious, stronger, more true, while if we take it—exactly the very same circumstance —as a blow from fate, as a bad force wanting to affect us, this constricts us, weighs us down and takes away from us all consciousness and strength and harmony. And the circumstance in itself is *exactly* the same—of this, I wish all of you had this experience, for when you have it, you become master of yourself. Not only master of yourself but, in what concerns you, master of the circumstances of your life. And this depends exclusively upon the attitude you take; it is not an experience that occurs in the head, though it begins there, but an experience which can occur in the body itself. So much so, that — well, it is a realisation

which naturally asks for a lot of work, concentration, self-mastery, consciousness pushed into Matter, but as a result, in accordance with the way the body receives shocks from outside, the effect may be different. And if you attain perfection in that field, you become master of accidents. I hope this will happen. It is possible. It is not only possible, it is *certain*. Only it is just one step forward. That is, this power you have—already fully and formidably realised in the mind—to act upon circumstances to the extent of changing them totally in their action upon you, that power can descend into Matter, into the physical substance itself, the cells of the body, and give the same power to the body in relation to the things around it.

This is not a faith, it is a certitude that comes from experience.

The experience is not total, but it is there.

This opens new horizons to you; it is the path, it is one step on the path leading to transformation." (CWM 6: 123–124)

XVII—Descent Can Work Out a Higher Destiny

1.

"But imagine that you have a very high range of consciousness. If into the determinism down here you can bring, by aspiration, an urge, a prayer, a higher consciousness, if you can get hold of your higher consciousness, so to say, and bring it into the material destiny, everything would immediately be changed. But because you do not see or do not understand what is happening, you say that it is chance or a miracle.

Not every destiny is active in a material destiny, and if you want to change this material destiny, you must be able to bring down another one from above. In this way, something new will enter into it—these 'descents' of the higher consciousness take place all the time, but because we do not understand them, this 'something new' that comes is turned by ordinary people into a 'miracle'.

This is precisely what we want to do by bringing down into the physical and material world the supramental force and consciousness. At first it works by diffusion, not directly. Its working is more or less veiled, more veiled and distorted as it descends into the physical world, until it becomes almost imperceptible. If it could work here directly, without this distortion and this veiling, it would change everything in an absolutely unexpected way.

I hope you will get this concrete example one day!" (CWM 15: 291)

2.

"This precisely is the aim of Yoga,—to get out of the cycle of Karma into a divine movement. By Yoga you leave the mechanical round of Nature in which you are an ignorant slave, a helpless and miserable tool, and rise into another plane where you become a conscious participant and a dynamic agent in the working out of a Higher Destiny. This movement of the consciousness follows a double line. First of all there is an ascension; you raise yourself out of the level of material consciousness into superior ranges. But this ascension of the lower into the higher calls a descent of the higher into the lower. When you rise above the earth, you bring down too upon earth something of the above,—some light, some power that transforms or tends to transform its old nature. And then these things that were distinct, disconnected and disparate from each other—the higher in you and the lower, the inner and the outer strata of your being and consciousness—meet and are slowly joined together and gradually they fuse into one truth, one harmony." (CWM 3: 30–31)

3.

"Consciousness is not a single uniform reality, it is complex; it is not something like a flat plain, it is multidimensional.

On the highest height is the Supreme and in the lowest depth is matter; and there is an infinite gradation of levels of consciousness between this lowest depth and the highest height.

In the plane of matter and on the level of the ordinary consciousness you are bound hand and foot. A slave to the mechanism of Nature, you are tied to the chain of Karma, and there, in that chain, whatever happens is rigorously the consequence of what has been done before. There is an illusion of independent movement, but in fact you repeat what all others do, you echo Nature's world-movements, you revolve helplessly on the crushing wheel of her cosmic machine.

But it need not be so. You can shift your place if you will; instead of being below, crushed in the machinery or moved like a puppet, you can rise and look from above and by changing your consciousness you can even get hold of some handle to move apparently inevitable circumstances and change fixed conditions. Once you draw yourself up out of the whirlpool and stand high above, you see you are free. Free from all compulsions, not only you are no longer a passive instrument, but you become an active agent. You are not only not bound by the consequences of your action, but you can even change the consequences. Once you see the play of forces, once you raise yourself to a plane of consciousness where lie the origins of forces and identify yourself with these dynamic sources, you belong no longer

to what is moved but to that which moves.” (CWM 3: 29–30)

XVIII—Not to Lose Belief in Your Spiritual Destiny during Periods of Dullness

1.

"The length of your period of dullness is also no sufficient reason for losing belief in your capacity or your spiritual destiny. I can look back to periods not of two but of many months of blank suspension of all experience or progress. I believe that alternations of bright and dark periods are almost a universal experience of Yogins, and the exceptions are very rare. If one enquires into the reasons of this phenomenon,—very unpleasant to our impatient human nature,—it will be found, I think, that they are in the main two. The first is that the human consciousness either cannot bear a constant descent of the Light or Power or Ananda, or cannot at once receive and absorb it; it needs periods of assimilation, but this assimilation goes on behind the veil of the surface consciousness; the experience or the realisation that has descended retires behind that veil and leaves this outer or surface consciousness to lie fallow and become ready for a new descent. In the more developed stages of the Yoga these dark or dull periods become shorter, less trying as well as uplifted by the sense of the greater consciousness which, though not acting for immediate progress, yet remains and sustains the outer nature. The second cause is some resistance, something in the human nature that has not

felt the former descents, is not ready, is perhaps unwilling to change,—often it is some strong habitual formation of the mind or the vital or some temporary inertia of the physical consciousness and not exactly a part of the nature—and this, whether showing or concealing itself, thrusts up the obstacle. If one can detect the cause in oneself, acknowledge it, see its workings and call down the Power for its removal, then the periods of obscurity can be greatly shortened and their acuity becomes less. But in any case the Divine Power is working always behind and one day, perhaps when one least expects it, the obstacle breaks, the clouds vanish and there is again the light and the sunshine. The best thing in these cases is, if one can manage it, not to fret, not to despond, but to insist quietly and keep oneself open, spread to the Light and waiting in faith for it to come: that, I have found, shortens these ordeals. Afterwards, when the obstacle disappears, one finds that a great progress has been made and that the consciousness is far more capable of receiving and retaining than before. There is a return for all the trials and ordeals of the spiritual life." (CWSA 31: 661–662)

2.

"There are always pauses of preparation and assimilation between two movements. You must not regard these with fretfulness or impatience as if they were untoward gaps in the sadhana. Besides, the Force rises up lifting part of the

nature on a higher level and then comes down to a lower layer to raise it; this motion of ascent and descent is often extremely trying because the mind partial to an ascent in a straight line and the vital eager for rapid fulfilment cannot understand or follow this intricate movement and are apt to be distressed by it or resent it. But the transformation of the whole nature is not an easy thing to accomplish and the Force that does it knows better than our mental ignorance or our vital impatience." (CWSA 30: 63–64)

XIX—If Destined for the Spiritual Change, Then Ascent and Descent Come as the First Decisive Experience

1.

"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." (CWSA 30: 431–432)

2.

"You had the same idea, I believe, about my acceptance of your former experiences, this current and the descent of stillness in the body, as signs of the Yogi in you. But these ideas spring from an ignorance of the spiritual realm and its phenomena and only show the incapacity of the outer intellectual reason to play the role you want it to play, that of a supreme judge of spiritual truth and inner experience—a quite natural incapacity because it does not know even the A.B.C. of these things and it passes my

comprehension how one can be a judge about a thing of which one knows nothing. I know that the 'scientists' are continually doing it with supraphysical phenomena outside their province—those who never had a spiritual or occult experience laying down the law about occult phenomena and Yoga; but that does not make it any more reasonable or excusable. Any Yogi who knows something about pranayama or japa can tell you that the running of the name in the breath is not a small phenomenon but of great importance in these practices and, if it comes naturally, a sign that something in the inner being has done that kind of sadhana in the past. As for the current it is the familiar sign of a first touch of the higher consciousness flowing down in the form of a stream—like the 'wave' of light of the scientist—to prepare its possession of mind, vital and physical in the body. So is the stillness and rigidity of the body in your former experience a sign of the same descent of the higher consciousness in its form or tendency of stillness and silence. It is a perfectly sound conclusion that one who gets these experiences at the beginning has the capacity of Yoga in him and can open, even if the opening is delayed by other movements belonging to his ordinary nature. These things are part of the science of Yoga, as familiar as the crucial experiences of physical Science are to the scientific seeker." (CWSA 30: 16)

3.

"*Are there any signs which indicate that one is ready for the path, especially if one has no spiritual teacher?*

Yes, the most important indication is a perfect equality of soul in all circumstances. … That is the first sign.

A second sign: you feel completely imprisoned in your ordinary normal consciousness, as in something extremely hard, something suffocating and intolerable, as though you had to pierce a hole in a brass wall. …

There is yet another sign: when you concentrate and have an aspiration, you feel something coming down into you, you receive an answer; you feel a light, a peace, a force coming down; and almost immediately—you need not wait or spend a very long time—nothing but an inner aspiration, a call, and the answer comes. This also means that the relation has been well established." (CWM 4: 97–98)

XX—Man Can Transfigure and Acquire the Higher Nature

[Transfigure means to transform into something more beautiful or elevated or spiritual change]

1.

"For man is precisely that term and symbol of a higher Existence descended into the material world in which it is possible for the lower to transfigure itself and put on the nature of the higher and the higher to reveal itself in the forms of the lower." (CWSA 23: 8)

2.

"The method we have to pursue, then, is to put our whole conscious being into relation and contact with the Divine and to call Him in to transform our entire being into His. Thus in a sense God Himself, the real Person in us, becomes the sadhaka of the sadhana as well as the Master of the Yoga by whom the lower personality is used as the centre of a divine transfiguration and the instrument of its own perfection. In effect, the pressure of the Tapas, the force of consciousness in us dwelling in the Idea of the divine Nature upon that which we are in our entirety, produces its own realisation. The divine and all-knowing and all-effecting descends upon the limited and obscure, progressively illumines and energises the whole lower

nature and substitutes its own action for all the terms of the inferior human light and mortal activity." (CWSA 23: 45–46)

3.

"The process of Yoga is a turning of the human soul from the egoistic state of consciousness absorbed in the outward appearances and attractions of things to a higher state in which the Transcendent and Universal can pour itself into the individual mould and transform it." (CWSA 23: 58)

4.

"A union of our instrumental being no less than of our soul and spirit must change our imperfect nature into the very likeness and image of Divine Nature; it must put off the blind, marred, mutilated, discordant movements of the Ignorance and put on the inherence of that light, peace, bliss, harmony, universality, mastery, purity, perfection; it must convert itself into a receptacle of divine knowledge, an instrument of divine Will-Power and Force of Being, a channel of divine Love, Joy and Beauty. This is the transformation to be effected, an integral transformation of all that we now are or seem to be, by the joining—Yoga—of the finite being in Time with the Eternal and Infinite.

All this difficult result can become possible only if there is an immense conversion, a total reversal of our consciousness, a supernormal entire transfiguration of the nature. There must be an ascension of the whole being, an ascension of spirit chained here and trammelled by its instruments and its environment to sheer Spirit free above, an ascension of soul towards some blissful Super-soul, an ascension of mind towards some luminous Supermind, an ascension of life towards some vast Super-life, an ascension of our very physicality to join its origin in some pure and plastic spirit-substance. And this cannot be a single swift upsoaring but, like the ascent of the sacrifice described in the Veda, a climbing from peak to peak in which from each summit one looks up to the much more that has still to be done. At the same time there must be a descent too to affirm below what we have gained above: on each height we conquer we have to turn to bring down its power and its illumination into the lower mortal movement; the discovery of the Light for ever radiant on high must correspond with the release of the same Light secret below in every part down to the deepest caves of subconscient Nature. And this pilgrimage of ascension and this descent for the labour of transformation must be inevitably a battle, a long war with ourselves and with opposing forces around us which, while it lasts, may well seem interminable. For all our old obscure and ignorant nature will contend repeatedly and obstinately with the

transforming Influence, supported in its lagging unwillingness or its stark resistance by most of the established forces of environing universal Nature; the powers and principalities and the ruling beings of the Ignorance will not easily give up their empire.

…

It is for this [difficulty] that a surrender and submission to That which is beyond us enabling the full and free working of its Power is indispensable. As that self-giving progresses, the work of the sacrifice becomes easier and more powerful and the prevention of the opposing Forces loses much of its strength, impulsion and substance. Two inner changes help most to convert what now seems difficult or impracticable into a thing possible and even sure. There takes place a coming to the front of some secret inmost soul within which was veiled by the restless activity of the mind, by the turbulence of our vital impulses and by the obscurity of the physical consciousness, … There will come about as a result a less impeded growth of a Divine Presence at the centre with its liberating Light and effective Force and an irradiation of it into all the conscious and subconscious ranges of our nature. These are the two signs, one marking our completed conversion and consecration to the great Quest, the other the final acceptance by the Divine of our sacrifice." (CWSA 23: 131–133)

5.

"In this progressive world, with this human creature in whom the divine spark has been kindled, real wisdom is likely to dwell with the higher aspiration rather than with the denial of aspiration or with the hope that limits and circumscribes itself within those narrow walls of apparent possibility which are only our intermediate house of training. In the spiritual order of things, the higher we project our view and our aspiration, the greater the Truth that seeks to descend upon us, because it is already there within us and calls for its release from the covering that conceals it in manifested Nature." (CWSA 21: 284)

XXI—Those Who Are Filled with Enthusiasm for the Idea of Terrestrial Transformation by the Descent, Progress Magnificently

1.

"If while doing what you have to do—whatever it may be, whatever work it is—if you do it and while doing it are careful not to forget the Divine, to offer to Him what you do and try so to give yourself to Him that He may change all your reactions—instead of their being selfish, petty, stupid and ignorant, making them luminous, generous—then in that way you will make progress. Not only will you have made some progress but you will have helped in the general progress. I have never seen people who have left everything in order to go and sit down in a more or less empty contemplation (for it is more or less empty), I have never seen such people making any progress, or in any case their progress is very trifling. I have seen persons who had no pretensions of doing yoga, who were simply filled with enthusiasm by the idea of terrestrial transformation and of the descent of the Divine into the world and who did their little bit of work with that enthusiasm in the heart, giving themselves wholly, without reserve, without any selfish idea of a personal salvation; these I have seen making magnificent progress, truly magnificent. And sometimes they are wonderful. I have seen sannyasis, I have seen people who live in monasteries, I have seen

people who professed to be yogis, well, I would not exchange one of the others for a dozen such people (I mean, from the standpoint of terrestrial transformation and world progress, that is to say, from the standpoint of what we want to do, to try that this world may no longer be what it is and may become truly the instrument of the divine Will, with the divine Consciousness). It is not by running away from the world that you will change it. It is by working there, modestly, humbly but with a fire in the heart, something that burns like an offering." (CWM 5: 43–44)

2.

"Many means have been suggested [*the means by which the present chaos and obscurity can be transformed into light and harmony*]: political, social, ethical, even religious.... Indeed, none of these seem sufficient to face with any reliable success the magnitude of the task to be done. Only a new spiritual influx, creating in man a new consciousness, can overcome the enormous mass of difficulties barring the way of the workers. A new spiritual light, a manifestation upon earth of some divine force unknown until now, a Thought of God, new for us, descending into this world and taking a new form here." (CWM 2: 160)

XXII—Individuals Who Have Attained a Higher Consciousness Have the Right to Govern

1.

"*That is to say that it is possible so long as they accept the guidance of a sage?*

Yes. The first thing that should be accepted and recognised by everyone is that the invisible and higher power—that is, the power which belongs to a plane of consciousness that is mostly veiled, but which is within each; a consciousness which can be called anything, by any name, it does not matter, but which is integral and pure in the sense that it is not false, it is in the Truth—that this power is capable of ordering material things in a way that is truer, happier and better for everyone than any material power. That is the first point. Once people agree on that...

…

And the second thing is the power of conviction; that is, the highest consciousness, when it is brought into contact with Matter, spontaneously has a greater power of conviction than all the intermediary planes. By mere contact, its power of conviction, that is, its power of transformation, is greater than that of all the intermediary planes. That is a fact. These two facts together make it impossible for any pretension to last long. I am looking at it from the standpoint of a collective organisation.

As soon as you come down from this supreme Height, there is all the play of the various influences (*gesture of mixture and conflict*) and that in itself is a sure sign: even a slight descent—even into the domain of higher mind, higher intelligence—and the whole conflict of influences begins. Only what is right at the very summit and is perfectly pure, has this power of spontaneous conviction. Therefore, whatever one may do instead of that is an approximation and it is not much better than democracy—that is, the system which wants to rule by the greatest number and the lowest level—I mean social democracy, the latest trend.

If there is no representative of the supreme Consciousness—that can happen, can't it?—if there isn't any, there could be instead, it could be tried, government by a few—a small number set between four and eight, something like that, four, seven, eight—who have an *intuitive* intelligence: 'intuitive' is more important than intelligence—with an intuition that is manifested intellectually.

This would have its drawbacks from the practical point of view, but it would perhaps be closer to the truth than the lowest level—socialism or communism. Everything in between has proved to be incompetent: theocracy, aristocracy, democracy and plutocracy, all those have been a complete failure. The other one, the socialist or communist government is proving itself a failure as well.

Basically socialism and communism correspond to a kind of absence of government, because they do not have the power to govern others; they are obliged to transfer their power to someone who exercises it, like a Lenin for example, because he was a brain. All this has been tried and proved to be incompetent. The only thing that could be competent is the Truth-Consciousness, which would choose instruments and express itself through a certain number of instruments in the absence of one—'one' is not enough either, 'one' would necessarily have to choose a group.

Those who have this consciousness may belong to any social class: it is not a privilege of birth, but the outcome of personal effort and development. In fact, that is an outward sign, the obvious sign of a change from the political point of view—it is no longer a matter of classes and categories nor of birth—all that is obsolete. It is the individuals who have attained a certain higher consciousness who have the right to govern—not others, regardless of their social class.

This would be the true vision.

All those who participate in the experiment should be absolutely convinced that the highest consciousness is the best judge of the most material things. What has ruined India is this idea that the higher consciousness deals with higher things and that lower things do not interest it at all, and that it understands nothing about them! That has been

the ruin of India. Well, this error must be completely eradicated. It is the highest consciousness which sees most clearly—most clearly and most truly—what the needs of the most material things must be.

With that, a new type of government could be tried." (CWM 13: 272–274)

2.

[Regarding people who will work in Auroville]

"You know, I do not believe in external decisions. I simply believe in one thing only: the force of the Consciousness which is making a *pressure* like that (*crushing gesture*). And the pressure goes on increasing... which means that it will sift out the people. I believe only in that—the pressure of the Consciousness. All the rest are things that men do. They do them more or less well, and then it lives, and then it dies, and then it changes, and then it gets distorted, and then... everything they have done. It is not worth the trouble. The power of execution must come from above, like that, imperative (*gesture of descent*)! And for that, this (*Mother points to her forehead*), this must keep quiet. Not to say, 'Oh, that must not be, oh! this must be, oh! we ought to do...' Peace, peace, peace." (CWM 13: 308–309)

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