Chapter One

Light

Seeing Light

Light is always seen in Yoga with the inner eye and even with the outer eye, but there are many lights; all are not and all do not come from the *param jyotih*.

* Lights of various colours are one of the first things people see when they meditate.

* There is no imagination in the seeing of these lights — it is when the inner vision is open or active that one sees them — for they themselves are subtle and not physical lights.

* A concentrated mind is not always necessary for seeing the light — if there is an opening anywhere in the consciousness, that is sufficient.

* It is not necessary to have the mind quiet in order to see the lights — that depends only on the opening of the subtle vision in the centre which is in the forehead between the eyebrows. Many people get that as soon as they start sadhana. It can even be developed by effort and concentration without sadhana by some who have it to a small extent as an inborn faculty. The quietude of the mind is needed for other things, such as the feeling of the presence of the Mother etc.

* Light between the eyebrows indicates some opening of the Ajna-
chakra, which is there — it is the centre of the inner mind, inner will and occult vision.

* The light outside means a touch or influence of the Force indicated by the light (golden is truth-light, blue is some spiritual force from the upper planes), while within means that it has penetrated and is established or is frequently active in the nature itself. Light above means a Force descending upon the mind, light around a general enveloping influence.

* The golden and blue lights are both of them lights of Krishna. It was intimated to you by your seeing them once that they are there within you waiting to manifest. But it is by a psychic and spiritual, not a physical pressure that it must be done. If the mind can become silent and not interfere and if the nature can become more pure and both open to what is above the mind, these lights descend into the body and with them the divine influence.

**Light and the Illumination of the Consciousness**

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

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

* There are many lights of various planes — there is also the Divine Light that comes down from the higher planes and illumines the Adhar.

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

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

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Light is a general term. Light is not knowledge but the illumination that comes from above and liberates the being from obscurity and darkness. But this Light also assumes different forms such as the white light of the Mother, the pale blue light of Sri Aurobindo, the golden light of Truth, the psychic light (pink and rose) etc.

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The light, colours, flowers are always seen when there is a working of the forces within at a certain stage of the sadhana. The light of course indicates an illumination of the consciousness, the colour the play of forces mental (yellow), physical and vital, but forces making for enlightenment of these parts of the being. The flowers usually indicate a psychic activity.

**Different Forms of Light**

One sometimes sees the Light in masses, sometimes in forms — and the most common forms are sun, moon, star or fire.

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The Light is often seen in front before the centre of inner vision, mind and will which is between the eyebrows in the forehead. The Sun means the formed Light of the Divine Truth, the starry light is the same Light acting as a diffused Power on the ordinary consciousness which is seen as the night of Ignorance. The call
brought the Light etc. streaming down into the inner being.

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

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What you saw was the procession of the chariots of the gods (Divine Powers) bringing light flashes into the air and the other was the corresponding movement of lightning flashes of the Truth in the heart lighting up the consciousness. These lightning flashes do not as yet bring knowledge — as the sunlight from above the mind does, — but they prepare the consciousness for realisation and knowledge.

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Sparks or movements of light indicate the play of forces in the consciousness or around it.

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Any well-formed illumined thought can be seen as a spark of light.

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A glow means a subdued but rich light or else a sort of warm exhilaration of a luminous kind.

Two Visions Explained

(1) The lid of the skull opening means that the mental being has opened to the Divine Light and the flames indicate aspiration filled with the Light arising to join the mental part to what is above Mind.
(2) The Divine Light from above is of various colours. White is the Divine Power of purity, blue the light of the spiritual consciousness, gold the hue of the supramental knowledge or of knowledge from the intermediate planes.

(3) OM golden rising to the sky = the cosmic consciousness supramentalised and rising towards the Transcendent consciousness.

(1) and (2) indicate either something that is happening at present or a potentiality that is trying to materialise. (3) symbolises the process of the Yoga which will be followed if this potentiality is realised and pursued to its natural goal.

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About your vision. It came as an answer to your call for the removal of ugly things in your own nature and you were shown how it would be effectively done.

First a vivid realisation was given of what the lower nature is, its terrible darkness and ugliness in which men contentedly live. But having realised its true nature a cry came from your lower nature itself for the change.

You were then shown the light of the higher nature by whose descent the change could come — the white light of the Mother’s consciousness and a flame of it descended into you by the usual path and filled you with the light. From there it descended into the subconscient and brought the light there. As a result the consciousness (it was the inner consciousness) became like a crystal pillar connecting the heights with the depths, the superconscient with the subconscient. In it the image of the Mother filled with the light in her.

You were then shown a symbol of the rūpāntar, the change in the universal Nature. This change was only in seed and in symbol. Afterwards this part of the vision disappeared and you saw again the darkness of the lower Nature. But in you the light was there still and the assurance that it brings. For it is in the individual that the change must first come and it is with the light and the faith in the individual as a support that the wider change can be made.