Chapter Four

The Danger of the Ego
and the Need of Purification

Spiritual Experiences and the Ego

A certain exaltation of the being comes naturally with the stronger experiences and the sense of marvel or miracle may go with it, but there should be no egoistic feeling in the exaltation.

* What you have to be careful about is, when the feeling of power and strength comes into you or when you have experiences, not to allow it to be seized on by any kind of egoistic or vital desire, pride, ambition, wish to dominate others — even if it takes the garb of doing the Mother’s work, — for this is your great weakness which always gets in and spoils your progress. Also when you have experiences, do not allow yourself to get exalted and excited by them so as to lose discrimination; for, if you do, then even though the experiences when they begin may be of the right kind, the vital forces take advantage of the excitation and rush in with their own deformations. Remain always calm, collected, quiet within, vigilant — discriminate always. The progress so made may be more slow or seem so; but it is more sure.

* A true spiritual experience must be free from the claim of the ego. What the ego can do however is to get proud of having the experience and think, “What a great one am I.” Or it may think, “I am the Self, the Divine, so let me go and do what I will, for it is the Divine who wills in me.” It is only if the experience of Self imposes silence on the other parts and frees the psychic that the ego disappears. Even if not ego itself, numerous fragments and
survivals of ego-habit can remain and have to be eliminated.

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Yes, if there is the solid experience, the ego habit is much diminished, but it does not go altogether. It takes refuge in the sense of being an instrument and — if there is not the psychic turn — it may easily prefer to be the instrument of some Force that feeds the satisfaction of the ego. In such cases the ego may still remain strong although it feels itself instrumental and not the primary actor.

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Although there is no ego in the spiritual planes, yet by the spiritual experience the ego on the lower planes may get aggrandised through pride and wrong reception of the experience. Also by entering into the larger mental and vital planes one may aggrandise the ego. These things are always possible so long as the higher consciousness and the lower are not harmonised in the being and the lower transformed into the nature of the higher.

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The first result of the downflow of the overmind forces is very often to exaggerate the ego, which feels itself strong, almost irresistible (though it is not really so), divinised, luminous. The first thing to do, after some experience of the thing, is to get rid of this magnified ego. For that you have to stand back, not allow yourself to be swept in by the movement, but to watch, understand, reject all mixture, aspire for a purer and yet purer light and action. This can only be done perfectly if the psychic comes forward. The mind and vital, especially the vital, receiving these forces, can with difficulty resist the tendency to seize on and use them for the ego’s objects or, which comes practically to the same thing, they mix the demands of the ego with the service of a higher object.
There is when one receives forces without a basis of peace, light and love more a sense of having power than real power. There are some mixed and quite relative powers — sometimes a little effective, sometimes ineffective — which could be developed into something real if put under the control of the Divine, surrendered. But the ego comes in, exaggerates these small things and represents them as something huge and unique and refuses to surrender. Then the sadhak makes no progress — he wanders about in the jungle of his own imaginations without any discrimination or critical sense or among a play of confused forces he is unable to understand or master.

Forces can come anywhere. The Asuras have their forces, but without peace, light or love — only they are forces of darkness.

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The man there in the correspondent’s dream symbolises that ego-tendency in the human nature which makes a man, when some realisation comes, to think how great a realisation is this and how great a sadhak am I and to call others to see and admire — perhaps he thinks like the man in the dream, “I have seen the Divine, indeed I feel I am one with the Divine, — I will call everybody to see that.” This is a tendency which has injured the sadhana of many and sometimes ruined the sadhana altogether. In the thoughts you describe you came to see something in yourself which is there more or less in all human beings, the desire to be thought well of by others, to occupy a high place in their esteem or their affection, to have honour, position, admiration. When anybody joins this feeling to the idea of sadhana, then the disposition to do the sadhana for that and not purely and simply for the sake of the Divine comes in and there must be disturbance or else an obstruction in the sadhana itself or if in spite of it spiritual experience comes, then there is the danger of his misusing the experience to magnify his ego like the man in the dream. All these dreams are coming to you to give you a vivid and concrete knowledge and experience of what these human defects are so that you may find it easier to throw them
out, to recognise them when they come in the waking state and refuse them entrance. These things are not in yourself only but in all human nature; they are the things one has to get rid of or else to guard against so that one’s consecration to the Divine may be complete, selfless, true and pure.

**Purification and Preparation of the Nature**

I don’t think there is any cause for dissatisfaction with the progress made by you. Experiences come to many before the nature is ready to make full profit from them; to others a more or less prolonged period of purification and preparation of the stuff of the nature or the instruments comes first while experiences are held up till this process is largely or wholly over. The latter method which seems to be adopted in your case is the safer and sounder of the two. In this respect we think it is evident that you have made considerable progress, for instance in control over the violence and impatience and heat natural to the volcanic energy of your temperament, in sincerity also curbing the devious and errant impulses of an enormously active mind and temperament, in a greater quiet and harmony in the being as a whole. No doubt the process has to be completed, but something very fundamental seems to have been done. It is more important to look at the thing from the positive rather than the negative side. The things that have to be established are — brahmacaryaṃ śamāḥ satyaṃ praśāntir ātmasaṃyamah: brahmacaryaṃ, a complete sex-purity; śamāḥ, quiet and harmony in the being, its forces maintained but controlled, harmonised, disciplined; satyaṃ, truth and sincerity in the whole nature; praśāntih, a general state of peace and calm; ātmasaṃyamah, the power and habit to control whatever needs control in the movements of the nature. When these are fairly established one has laid a foundation on which one can develop the Yogic consciousness and with the Yogic consciousness there comes an easy opening to realisation and experience.

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The progress does not always come in the way that people expect. There is first a preparation within even for many years before such experiences come as people usually associate with the word progress. There has been this preparation and progress in you, but because struggle is still there you cannot recognise it.

You must put your trust in the Mother and let her Force work in you — keep the attitude of confidence and self-offering and the result will appear as soon as the consciousness is ready.

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According to the affirmation of people acquainted with the subject, the preliminary purification before getting any Yogic experiences worth the name may extend to 12 years. After that one may legitimately expect something. You are far from the limit yet — so no reason to despair.

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Do not be over-eager for experience, — for experiences you can always get, having once broken the barrier between the physical mind and the subtle planes. What you have to aspire for most is the improved quality of the recipient consciousness in you — discrimination in the mind, the unattached impersonal Witness look on all that goes on in you and around you, purity in the vital, calm equanimity, enduring patience, absence of pride and the sense of greatness — and more especially, the development of the psychic being in you — surrender, self-giving, psychic humility, devotion. It is a consciousness made up of these things, cast in this mould that can bear without breaking, stumbling or deviation into error the rush of lights, powers and experiences from the supraphysical planes. An entire perfection in these respects is hardly possible until the whole nature from the highest mind to the subconscious physical is made one in the light that is greater than Mind; but a sufficient foundation and a consciousness always self-observant, vigilant and growing in these things is indispensable — for perfect purification is the basis of the perfect siddhi.

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You must not try to get experiences; you are not yet ready for them; instead of the right experience something abnormal comes. You must get your vital purified and calm so that these movements may not come. Nothing abnormal like not sleeping, not eating — all that is the vital trying to do extraordinary things so as to imagine it is going fast and doing high sadhana. A pure, simple, quiet, well-balanced vital is necessary for this Yoga.

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The automatic tendency is a good sign as it shows that it is the inner being opening to the Truth which is pressing forward the necessary changes.

As you say, it is the failure of the right attitude that comes in the way of passing through ordeals to a change of nature. The pressure is becoming greater now for this change of character even more than for decisive Yoga experience — for if the experience comes it fails to be decisive because of the want of the requisite change of nature. The mind for instance gets the experience of the One in all, but the vital cannot follow because it is dominated by ego-reaction and ego-motive or the habits of the outer nature keep up a way of thinking, feeling, acting, living which is quite out of harmony with the experience. Or the psychic and part of the mind and emotional being feel frequently the closeness of the Mother, but the rest of the nature is unoffered and goes its own way prolonging division from her nearness, creating distance. It is because the sadhaks have never even tried to have the Yogic attitude in all things — they have been contented with the common ideas, common view of things, common motives of life, — only varied by inner experiences and transferred to the framework of the Asram instead of that of the world outside. It is not enough — and there is great need that this should change.

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Quite correct. Unless the adhar is made pure, neither the higher truth (intuitive, illumined spiritual) nor the overmental nor the supramental can manifest; whatever forces come down from
them get mixed with the inferior consciousness and a half-truth takes the place of the Truth or even sometimes a dangerous error.

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As for experiences, anybody with an occult bent can have experiences. The thing is to know what to do with them.

Mixed and Confused Experiences

I do not question at all the personal intensity or concreteness of your internal experiences, but experiences can be intense and yet be very mixed in their truth and their character. In your experience your own subjectivity, sometimes your ego-pushes interfere very much and give them their form and the impression they create on you. It is only if there is a pure psychic response that the form given to the experience is likely to be the right one and the mental and vital movements will then present themselves in their true nature. Otherwise the mind, the vital, the ego give their own colour to what happens, their own turn, very usually their own deformation. Intensity is not a guarantee of entire truth and correctness in an experience; it is only purity of the consciousness that can give an entire truth and correctness.

The Mother’s presence is always there; but if you decide to act on your own — your own idea, your own notion of things, your own will and demand upon things, then it is quite likely that her presence will get veiled; it is not she who withdraws from you, but you who draw back from her. But your mind and vital don’t want to admit that, because it is always their preoccupation to justify their own movements. If the psychic were allowed its full predominance, this would not happen; it would have felt the veiling, but it would at once have said, “There must have been some mistake in me, a mist has arisen in me,” and it would have looked and found the cause.

It is perfectly true that so long as there is not an unreserved self-giving in both the internal and external, there will always be veilings, dark periods and difficulties. But if there is unreserved
self-giving in the internal, the unreserved self-giving in the external would naturally follow; if it does not, it means that the internal is not unreservedly surrendered; there are reservations in some part of the mind insisting on its own ideas and notions; reservations in some part of the vital insisting on its own demands, impulses, movements, ego-ideas, formations; reservations in the internal physical insisting on its own old habits of many kinds, and all claiming consciously, half-consciously or subconsciously that these should be upheld, respected, satisfied, taken as an important element in the work, the “creation” or the Yoga.

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All this is absolutely idiotic confusion. It has come because you have persisted in disobeying and disregarding everything I wrote for you.

I told you you were not to try to decide by your mind. You persistently go on repeating, “I must decide. I must decide. I must take a decision.” You are always repeating this “I, I, I must decide” as if you knew better than myself and the Mother! “I must understand, I must decide.” And always you find that your mind can decide nothing and understand nothing. And yet you go on repeating the same falsehood.

I tell you plainly once again that all your so-called experiences are worth nothing, mere vital ignorance and confusion. The only experience you need is the experience of the presence of the Mother, the Mother’s light, the Mother’s force, and the change they bring in you.

You have to throw away all other influences and open yourself only to the Mother’s influence.

You have to think and talk no longer about energies flowing out and your energies and others’ energies. The only energy you have to feel is the descent and inflow and action of the Mother’s force.

These were my instructions and so long as you carried them out, you were progressing rapidly.
Throw all these incoherent false experiences away. Go back to the single rule I gave you. Open to the Mother’s presence, influence, light, force — reject everything else. Only so will you get back clearness (instead of this confusion), peace, psychic perception and progress in the sadhana.

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But why be overwhelmed by any wealth of any kind of experiences? What does it amount to after all? The quality of a sadhak does not depend on that; one great spiritual realisation direct and at the centre will often make a great sadhak or Yogi, an army of intermediate Yogic experiences will not, that has been amply proved by a host of instances. You need not therefore compare that wealth to your poverty. To open yourself to the descent of the higher consciousness (the true being) is the one thing needed and that, even if that comes after long effort and many failures, is better than a hectic gallop leading nowhere.

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You have missed my rather veiled hint about wealth of “any kind of experiences” and the reference to the intermediate zone which, I think at least, I made. I was referring to the wealth of that kind of experience. I do not say that these experiences are always of no value, but they are so mixed and confused that if one runs after them without any discrimination at all they end either by leading astray, sometimes tragically astray, or by bringing one into a confused nowhere. That does not mean that all such experiences are useless or without value. There are those that are sound as well as those that are unsound; those that are helpful, in the true line, sometimes signposts, sometimes stages on the way to realisation, sometimes stuff and material of the realisation. These naturally and rightly one seeks for, calls, strives after, or at least one opens oneself in the confident expectation that they will sooner or later arrive. Your own main experiences may have been few or not continuous, but I cannot recollect any that were not sound or were unhelpful. I would say that it is better to have a few of these than a multitude of
the others. My only meaning in what I wrote was not to be impressed by mere wealth of experiences or to think that that is sufficient to constitute a great sadhak or that not to have this wealth is necessarily an inferiority, a lamentable deprivation or a poverty of the one thing desirable.

There are two classes of things that happen in Yoga — realisations and experiences. Realisations are the reception in the consciousness and the establishment there of the fundamental truths of the Divine, of the Higher or Divine Nature, of the world-consciousness and the play of its forces, of one’s own self and real nature and the inner nature of things, the power of these things growing in one till they are a part of one’s inner life and existence, — as for instance, the realisation of the Divine Presence, the descent and settling of the higher Peace, Light, Force, Ananda in the consciousness, their workings there, the realisation of the divine or spiritual love, the perception of one’s own psychic being, the discovery of one’s own true mental being, true vital being, true physical being, the realisation of the overmind or the supramental consciousness, the clear perception of the relation of all these things to our present inferior nature and their action on it to change that lower nature. The list of course might be infinitely longer. These things also are often called experiences when they only come in flashes, snatches or rare visitations; they are spoken of as full realisations only when they become very positive or frequent or continuous or normal.

Then there are the experiences that help or lead towards the realisation of things spiritual or divine or bring openings or progressions in the sadhana or are supports on the way — experiences of a symbolic character, visions, contacts of one kind or another with the Divine or with the workings of the higher Truth, things like the waking of the Kundalini, the opening of the chakras, messages, intuitions, openings of the inner powers, etc. The one thing that one has to be careful about is to see that they are genuine and sincere and that depends on one’s own sincerity, for if one is not sincere, if one is more concerned with the ego or being a big Yogi or becoming a superman than with meeting the Divine or getting the Divine Consciousness which enables one
to live in or with the Divine, then a flood of pseudos or mixtures comes in, one is led into the mazes of the intermediate zone or spins in the grooves of one's own formations. There is the truth of the whole matter.

Then why does Krishnaprem say that one should not hunt after experiences but only love and seek the Divine? It simply means that you have not to make experiences your main aim, but the Divine only your aim; and if you do that, you are more likely to get the true helpful experiences and avoid the wrong ones. If one seeks mainly after experiences, his Yoga may become a mere self-indulgence in the lesser things of the mental, vital and subtle physical worlds or in spiritual secondaries, or it may bring down a turmoil or maelstrom of the mixed and the whole or half pseudo and stand between the soul and the Divine. That is a very sound rule of sadhana. But all these rules and statements must be taken with a sense of measure and in their proper limits, — it does not mean that one should not welcome helpful experiences or that they have no value. Also when a sound line of experience opens, it is perfectly permissible to follow it out, keeping always the central aim in view. All helpful or supporting contacts in dream or vision, such as those you speak of, are to be welcomed and accepted. I had no intention of discouraging such things at all. Experiences of the right kind are a support and help towards the realisation; they are in every way acceptable.

Purification and Positive Experience

It is a mistake to dwell too much on the lower nature and its obstacles, which is the negative side of the sadhana. They have to be seen and purified, but preoccupation with them as the one important thing is not helpful. The positive side of experience of the descent is the more important thing. If one waits for the lower nature to be purified entirely and for all time before calling down the positive experience, one might have to wait for ever. It is true that the more the lower nature is purified, the easier is the descent of the higher Nature, but it is also and more true that the more the higher Nature descends, the more the lower is purified.
Neither the complete purification nor the permanent and perfect manifestation can come all at once; it is a matter of time and patient progress. The two (purification and manifestation) go on progressing side by side and become more and more strong to play into each other’s hands — that is the usual course of the sadhana.

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I do not know what Krishnaprem said or in which article, I do not have it with me. But if the statement is that nobody can have a successful meditation or realise anything till he is pure and perfect, I fail to follow it; it contradicts my own experience. I have always had realisation by meditation first and the purification started afterwards as a result. I have seen many get important, even fundamental realisations by meditation who could not be said to have a great inner development. Are all Yogis who have meditated with effect and had great realisations in their inner consciousness perfect in their nature? It does not look like it to me. I am unable to believe in absolute generalisations in this field, because the development of spiritual consciousness is an exceedingly vast and complex affair in which all sorts of things can happen and one might almost say that for each man it is different according to his nature and that the one thing that is essential is the inner call and aspiration and the perseverance to follow always after it no matter how long it takes or what are the difficulties or impediments — because nothing else will satisfy the soul within us.

It is quite true that a certain amount of purification is indispensable for going on, that the more complete the purification the better because then when the realisations begin they can continue without big difficulties or relapses and without any possibility of fall or failure. It is also true that with many purification is the first need, — certain things have to be got out of the way before one can begin any consecutive inner experience. But the main need is a certain preparation of the consciousness so that it may be able to respond more and more freely to the higher Force. In this preparation many things are useful — the poetry
and music you are doing can help, for it acts as a sort of śravaṇa and manana, even, if the feeling roused is intense, a sort of natural nīdiḥśayasana. Psychic preparation, clearing out of the grosser forms of mental and vital ego, opening mind and heart to the Guru and many other things help greatly — it is not perfection or a complete freedom from the dualities or ego that is the indispensable preliminary, but preparedness, a fineness of the inner being which makes spiritual responses and receiving possible.

There is no reason therefore to take as gospel truth these demands which may have been right for Krishnaprem on the way he has trod, but cannot be imposed on all. There is no ground for despondency on that ground — the law of the spirit is not so exacting and inexorable.

Purification and Consecration

What Krishnaprem writes (I have not read it yet) is perfectly true that purification of the heart is necessary before there can be the spiritual attainment. All ways of spiritual seeking are agreed on that. Purification and consecration are two great necessities of sadhana. It is not a fact that one must be pure in heart before one can have any Yogic experience at all, but those who have experiences before purification is done run a great risk. It is much better to have the heart pure first, for then the way becomes safe. Nor can the Divine dwell in one’s consciousness, if that consciousness is obscure with impurity. It is for the same reason that I advocate the psychic change of the nature first — for that means the purification of the heart, the turning of it wholly to the Divine, the subjection of the mind, of the vital passions, desires, demands, of the physical instincts to the control of the inner being, the soul. What Krishnaprem calls intuitions I would describe as psychic intimations or, as some experience it, the voice of the soul showing the outer members what is the true thing to be done. Always when the soul is in front, one gets the right guidance from within what is to be done, what avoided, what is the wrong thing or the true thing in thought, feeling, action. But this inner intimation emerges in proportion as the
consciousness grows more and more pure.

I never intended that X should stay here; he came for darshan and sat down here without a “by your leave”. I allowed him to remain for a while to see if he got any profit out of it; afterwards came his repeated illness and he somehow stuck on till now. What I meant by some concrete method was things like repetition of a mantra, pranayama, asana etc. He has been doing these things even here or some of them at least; it is the only thing he really understands (or misunderstands?); but purification of the heart he has not been capable of doing. What I mean by subtle methods is psychological, non-mechanical processes — e.g. concentration in the heart, surrender, self-purification, working out by inner means the change of the consciousness. This does not mean that there is no outer change, — the outer change is necessary but as a part of the inner change. If there is impurity and insincerity within, the outer change will not be effective; but if there is a sincere inner working, the outer change will help it and accelerate the process. What use is X’s eating less except for his body’s health? But if a man seeks to restrain and get rid of his greed for food or attachment, (not by starvation, though), then he is doing something useful to his sadhana.

Y’s case is different. His main stumbling block was ambition, pride, vanity, the desire to be a big Yogi with occult powers. To try to bring down occult powers into an unpurified mind, heart and body — well, you can do it if you want to dance on the edge of a precipice. Or you can do it if your aim is not to be spiritual but to be an occultist, for then you can follow the necessary methods and get the help of the occult powers. But the occult spiritual forces and masteries can be called down or come down without calling only if that is quite secondary to the true thing, the seeking for the Divine, and if it is part of the Divine plan in you. Occult powers can only be for the spiritual man an instrumentation of the Divine Power that uses him, they cannot be the aim or an aim of his sadhana. I don’t know who started Y on this false path or whether he hit on it himself; many people here have a habit of doing Yoga according to their own ideas without caring for the guidance of the Guru — from whom
however they expect an entire protection and success in sadhana even if they prance or gambol into the wrongest paths possible.

Of course, renunciation of sex is indispensable for the purification you seek, — the heart must be pure and consecrated to the Divine. There must be no turn left that side. As for food, well, that is not so much a purification of the heart as of the vital in the physical, but it is of course very helpful to get control there. The purification of the heart is the central necessity, but a purification of the mind, vital and physical is also called for. But the most important thing for purification of the heart is an absolute sincerity. No pretence with oneself, no concealment from the Divine or oneself or the Guru, a straight look at one’s nature and one’s movements, a straight will to make them straight. It does not so much matter if it takes time; one must be prepared to make it one’s whole life-task to seek the Divine. Purifying the heart means after all a pretty considerable achievement and it is no use getting despondent, despairful etc. because one finds things in oneself that still need to be changed. If one keeps the true will and true attitude, then the intuitions or intimations from within will begin to grow, become clear, precise, unmistakable and the strength to follow them will grow also. And then before even you are satisfied with yourself, the Divine will be satisfied with you and begin to withdraw the veil by which he protects himself and his seeker against a premature and perilous grasping of the greatest thing to which humanity can aspire.

Purification and Transformation

Transformation is made possible by purification.

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If you remain in a fully conscious state, the clearing of the outer nature ought not to be difficult — afterwards the positive work of its transformation into a perfect instrument can be undertaken.
Conditions for the Coming of Experience

If you make your mind quiet, the experience will come. If you cannot make your mind quiet, work and pray and wait. Those who are able to open to the Divine receive him — but also to those who can wait for the Divine, the Divine comes.

* If one feels [the Mother’s Force working while in a state of quietness] it is all right — but it does not always happen. The quietness, silence or peace is a basis for the extension of consciousness, the coming of higher experiences or realisations etc. In what way or order they come differs according to the individual nature.

* Visions and experiences will come; but the most important thing is to get in the peace, Ananda, confidence and establish it. When that is fixed, afterwards the consciousness can open to the working of the Mother’s Force — its coming down into the body and its working will bring all the experience and change that is needed.

* To fix the calm and strength is the main thing now — more important than fresh experiences; these will come fast enough if the calm and strength become durable, are made the habit and stuff of the consciousness.

* As for sadhana what is necessary is to arrive at a certain quiet of the inner mind which makes meditation fruitful or a quietude of the heart which creates the psychic opening. It is only by regular concentration, constant aspiration and a will to purify the mind and heart of the things that disquiet and agitate them that this can be done. When a certain basis has been established in these two centres the experiences come of themselves. Many,
no doubt, get some kind of experiences such as visions etc. before
the basis is well laid by a sort of mental or vital aptitude for
these things, but such experiences do not of themselves lead to
transformation or realisation — it is by the quietude of the mind
and the psychic opening that these greater things can come.

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

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

* It is necessary to lay stress on three things — (1) an entire quiet-
ness and calm of the mind and the whole being, (2) a continuance
of the movement of purification so that the psychic being (the
soul) may govern the whole nature, (3) the maintenance in all
conditions and through all experiences of the attitude of ado-
rating and bhakti for the Mother. These are the conditions in
which one can grow through all experiences with security and
have the right development of the complete realisation without
disturbance to the system or being carried away by the intensity
of the experiences. Calm, psychic purity, bhakti and spiritual
humility before the Divine are the three conditions.

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The special experiences you are having are glimpses of what is to
be and what is growing and preparing and are helping to make
the consciousness ready for it. It is not therefore surprising that
they change and are replaced by others — that is what usually
happens; for it is not these forms that are to be perpetuated, but
the essence of the thing which they are bringing. Thus the one
thing that has to grow most now is the silence, the quietude,
the peace, the free emptiness into which experiences can come,
the sense of coolness and release. When that is in possession
of the consciousness fully, then something else will come into it
which is also essential to the true consciousness and fix itself —
it proceeds usually like that. There is nothing strange therefore
in the special forms of experience ceasing and being followed
by others after you have written about or brought them to the
Mother. When the more permanent forms of realisation begin
to come, it will no longer be like that.