The Descent of the Higher Powers

The Descent of Peace, Force, Light, Ananda

The descent of Peace, the descent of Force or Power, the descent of Light, the descent of Ananda, these are the four things that transform the nature.

* Light, Peace, Force, Ananda constitute the spiritual consciousness; if they are not among the major experiences, what are?

* Presence, Peace, Force, Light, Ananda, these are five things that most commonly come down.

* The being is not supposed to remain always empty. When the calm and peace of the pure existence is established, Force also has to descend as well as Light, Ananda and other things.

* Wideness is only the first step—there must be the descent of light, knowledge, peace, force or power and the settling of these things and their constant development.

* There is no rule, but the most normal course is for a certain Peace and Force and Light which is above the mind to descend and as the result of its workings the cosmic consciousness opens and in it higher and higher levels above mind. Many people get an opening into the cosmic consciousness first but without the basis of the higher Peace and Light it brings only a mass of unorganised experiences.
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.

**Peace, Calm, Quiet as a Basis for the Descent**

Peace and movement on the basis of peace are the first aspects of the One to establish themselves. Bliss and light do not fix so easily or so early — they have to grow.

* The Peace, Purity and Calm of the Self must be fixed — otherwise the active Descent may find the forces it awakes seized on by lower Powers and a confusion created. That has happened with many.

* It is not a matter of any particular act or feeling, but a sort of excited vibration with which the vital and physical consciousness meets the vital disturbance — it is evident in the tone and language of what you write when there is the stress of vital suggestion — but it used also to rise when you got the experiences in an excited vibration and bubbling of joy which would easily lapse into some rajasic movement or be replaced by the opposite excitement of suffering and disturbance. Quiet, quiet and more quiet, calm strength, calm gladness are what are needed in mind and nerves and body as a basis for the siddhi — precisely because the Force, the Light, the Ananda that come down are extremely intense and need a great stillness in the being to bear and support them.

* It is the right fundamental consciousness that you have now got. The tamas and other movements of the lower universal Nature are bound to try to come in, but if one has the calm of the inner being which makes them felt as something external to the being, and the light of the psychic which instantly exposes and rejects
them, then that is to have the true consciousness which keeps one safe while the more positive transformation is preparing or taking place.

That transformation comes by the descent of the Force, Light, Knowledge, Ananda etc. from above. So you are right in your feeling that you should open with a quiet śānta samāhita aspiration or invocation for the descent of the Light from above. Only it must be an aspiration in this calm and wideness, not disturbing it in the least — and you must be prepared for the result being not immediate — it may be rapid, but also it may take some time.

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Yes, when things begin to descend, they must come down on a solid basis. That is why it is necessary to have peace as the first descent and that it should become as strong and solid as possible. But in any case to contain is the first necessity — then more and more can come and settle itself. Once these two things are settled — peace and strength, one can bear any amount of everything else, Ananda, Knowledge, or whatever it may be.

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The experience of this “solid block” feeling indicates the descent of a solid strength and peace into the external being, — but into the vital physical most. It is this always that is the foundation, the sure basis into which all else (Ananda, light, knowledge, bhakti) can descend in the future and stand on it or play safely. The numbness was there in the other experience because the movement was inward; but here the Yogashakti is coming outward into the fully awake external nature, — as a first step towards the establishment of the Yoga and its experiences there. So the numbness, which was a sign of the consciousness tending to draw back from the external parts, is not there.

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It is good — the strength is the next thing that has to come down after the peace and join with it. Eventually the two become one.
The Descent of Peace

When one has gone so far that peace from above can descend, that is a considerable progress.

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Yes, surely the peace can come into the outer consciousness also; it is meant to do so. It is perfectly possible for the body to bear the peace and stillness. It is more difficult for it to bear the full play of the Force; but if the peace is first established in it, then there is no difficulty of that kind.

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It [peace] has to be brought down to the heart and navel first. That gives it a certain kind of inner stability — though not absolute. There is no method other than aspiration, a strong quiet will and a rejection of all that is not turned towards the Divine in those parts into which you call the peace — here the emotional and higher vital.

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They [the mind and vital] are always more open to the universal forces than the material. But they can be more restless than the material so long as they are not subjected to the peace from above.

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The movement of universality by itself cannot prevent the vital from disturbing — it is the complete surrender and the complete descent of peace into all the being down to the most material that can do it.

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Nobody said that you should not take the higher being as a first station. The question was about enforcing the peace of the higher being in the lower parts down to the physical so as to (1) create that separateness which would prevent the inner being
from being affected by the superficial disturbance and resistance,
(2) make it easier for the force and other powers of the higher
being to descend.

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Peace can be brought down into the physical to its very cells.
It is the active transformation of the physical that cannot be
completely done without the supramental descent.

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The peace that descends from above can stop the lower action, if
it settles in all the being. But that is not sufficient if one wants to
develop the dynamic side of the being also on the lines of Yoga.

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After the body is accustomed to the peace, the peace itself can
become dynamic.

**The Descent of Silence**

What is trying to come down in you is the silence and peace of the
Self — when that comes fully, then there is no ego-perception, it
is drowned in the wideness of the silence and peace of the Self.
But this realisation is at first in the static condition of the Self only
— in the dynamic movements the ego may still be there owing
to past habits — but each time an ego-movement is abandoned,
the sense of the loss of ego becomes deeper and more complete.
It is perhaps some impression of what is trying to come that has
touched you.

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It must have been the descent of the higher silence, the silence
of the Self or Atman. In this silence one perceives, but the mind
is not active, — things are sensed, but without any responsive
connection or vibration. The silent Self is there as a separate
reality, not bound or involved in the activity of Nature, aloof,
detached and self-existent. Even if thoughts come across this
silence, they do not disturb it; the Self is separate from the thinking mind also. In this connection the feeling “I think” is a survival from the old consciousness; in the full silence what one feels is “thought occurs in me”—the identification with thoughts as well as with the perception of objects ceases.

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To still the mind absolutely is not so easy. It can be done usually only by the descent of the Silence from above and even then it is not complete until the whole system has been occupied by the higher silence and peace.

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It is the silence and calm of the higher consciousness pressing down into the body. When it comes down fully then there is the “still statue” feeling at first. Afterwards the calm or silence becomes free and normal.

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It is the wideness and silence of the being which makes transformation possible, because the lower movements disappear and in the emptiness the Truth from above can descend.

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Who told you that whenever there was silence or genuine silence knowledge would come down? The silence is a fit vessel for anything from above, but it does not follow that when there is silence, everything is bound to come down automatically.

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In what may be called the first silence, it is like that—silence alone with no emotion or other inner activity. When it deepens one can feel the Nirvana of the Buddhists or the Atmabodha of the Vedantins. Both force and bliss or either can descend into the silence, filling it with calm Tapas or silent Ananda.
The Descent of Force or Power

The experiences you have had are very clear evidence that you have the capacity for Yoga. The first decisive experiences in this Yoga are a calm and peace that is felt, first somewhere in the being and in the end in all the being, and the descent of a Power and Force into the body which will take up the whole adhar and work in it to transform mind, life and body into the instrumentation of the Divine Consciousness. The two experiences of which you wrote in your letter are the beginning of this calm and the descent of this Force. Much has to be done before they can be established or persistently effective, but that they should come at this stage is a clear proof of capacity to receive. It must be remembered however that the Yoga is not easy and cannot be done without the rising of many obstacles and much lapse of time — so if you take it up it must be with a firm resolve to carry it through to the end with a whole-hearted sincerity, faith, patience and courage.

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It is the Mother’s force that descended to work in the system. There are two things that have to be established in order to make a foundation for the workings of the sadhana in the waking consciousness, 1st a descent of Peace from above, 2nd a descent of the Force. If one has these two things permanently established in the consciousness, then one has the basis.

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By Force I mean not mental or vital energy but the Divine Force from above — as peace comes from above and wideness also, so does this Force (Shakti). Nothing, not even thinking or meditating can be done without some action of Force. The Force I speak of is a Force for illumination, transformation, purification, all that has to be done in the Yoga, for removal of the hostile forces and the wrong movements — it is also of course for external work, whether great or small in appearance does not matter — if that is part of the Divine Will. I do not mean any personal
force egoistic or rajasic.

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Yes, it [the Force] is quite concrete. Usually at first it descends of itself from time to time — and also one calls it in face of a difficulty. But eventually it is always there supporting or determining all the action of the being.

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The Force comes down as soon as it finds an opening and acts in the Adhara whenever it is ready. What determines the descent cannot always be mentally fixed. Aspiration, call, will, prayer, etc. create a favourable precondition in the head or heart or anywhere else and are sometimes the determining cause.

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What you feel in the head is probably the first conscious descent into the body of the divine Force from above. Up to now it must have been working unfelt by you from behind the heart. If the concentration takes place naturally in the head you must allow it to do so, but the possibility of this has been prepared by the previous concentration in the heart, so that also need not be discontinued unless the force working in you insists on the upper concentration only. Aspiration can be continued in the same way until the conduct of the sadhana by the Mother’s power is clearly felt and becomes to you the normal thing.

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The experience you had was simply the descent of the Divine Force into the body. By your attitude and aspiration you called for it to work in you, so it came. Such a descent brings naturally a deep inward condition and a silence of the mind, and it may bring much more — peace, a sense of liberation, happiness, Ananda. It is very often attended as in this experience by a light or luminosity. It was felt enveloping the upper part of the body down to the cardiac centre, because it is these centres, the head and heart centres that are first invaded and occupied by
whatever descends from above, Consciousness, Force, Light or Ananda. Usually, there is at first a pressure from above on the head, then one feels something entering the higher part of the head and then the whole head is occupied, as you feel now with the fourmillement at the time of concentration. Once the head with its mental centres is open and occupied, the Force descends rapidly to the heart centre, unless there is some obstacle or a resistance in the higher vital parts. From there it sends its stream into the whole body and begins to occupy the vital and physical centres — from the navel to the Muladhara. The coming of this experience, occupation of the body by the Force from above, is a great step forward in the sadhana.

The fear of a syncope was due only to the sanskara in the mind; it must be dismissed. The Force can very well come down in the full waking consciousness; if it brings a kind of samadhi, it is usually a conscious inner condition — the consciousness taken away from outward things, but in full power within. Even if a trance came, it would be a trance and not a swoon.

The good condition of openness with the Force descending and the constant remembrance — or whatever other form the condition takes — is the beginning of the true consciousness and its duration is always short at the beginning, because the ordinary consciousness is not accustomed to it, but to something else. But it always increases in duration and power until it is able to maintain itself even when the outer consciousness is occupied with other things. At first it remains there as something behind which emerges as soon as the outer preoccupation ends; afterwards it remains behind, but as something just felt, and in a later stage it is always there, so that there are two consciousnesses, the inner consciousness always connected with the Mother and full of her working or her presence or both and the surface consciousness occupied with outer things. Finally, even the surface consciousness begins to feel the direct connection in action itself. One need not mind if there are intervals when the true condition is not there. It does not prove that you are unfit; it is only a period
in which what is not yet changed comes up to be worked upon and prepared for change. When the inner consciousness is well established, then these periods take place only in the surface consciousness and are no longer troublesome as before.

P.S. Probably the difficulty you feel is in the externalising mind the centre of which is in the throat. When there is no resistance there, the Force comes down to the heart level and below.

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As for the dynamic descent, you say that the Force has descended to your forehead (inner mind) centre. It seems to be very slow in coming through. It has to come down to the heart centre and below before it can begin to be fully effective. Probably there must be something either in the physical mental (throat) or the emotional vital that obstructs the descent. That may be the reason of the union of the upper Agni and the psychic fire and the push on the psychic centre — something is trying to remove the difficulty.

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The Power above the head is of course the Mother’s — it is the power of the Higher Consciousness which is preparing its way of descent. This Higher Consciousness carrying in it a sense of wide and boundless existence, light, power, peace, Ananda etc. is always there above the head and when something of the spiritual Force comes down to work upon the nature, it is from there that it comes. But nothing like the full descent of the peace, bliss etc. can come so long as the being is not ready. Very usually the first preparation is to work on the mind and vital and physical nature in such a way that the soul, the psychic being can have a chance of manifesting itself and influencing the rest of the nature; for that purpose all the main darknesses in the mind and vital have to be combated and thrown out and the physical also prepared in an initial way so that the descent may be possible. This is what has been done so long in you. It has to be made stronger and more complete; but sufficient has been done for it to be possible to prepare the descent of the higher consciousness. 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.

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The sadhana is a difficult one and time should not be grudged; it is only in the last stages that a very great and constant rapidity of progress can be confidently expected. As for Shakti, the descent of Shakti before the vital is pure and surrendered, has its dangers. It is better for him to pray for purification, knowledge, intensity of the heart’s aspiration and as much working of the Power as he can bear and assimilate.

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Power can be everywhere, on any plane. What descends from above is power of the higher Consciousness — but there is a Power of the vital, mental, physical planes also. Power is not a special characteristic of the psychic or of the spiritual plane.

The Descent of Fire

The fire is the divine fire of aspiration and inner tapasya. When the fire descends again and again with increasing force and magnitude into the darkness of human ignorance, it at first seems swallowed up and absorbed in the darkness, but more and more of the descent changes the darkness into light, the ignorance and unconsciousness of the human mind into spiritual consciousness.
The Descent of Light

The descent of the Light producing a concrete illumination of the consciousness is always one of the decisive experiences of the sadhana.

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You can tell her that Light like peace is one of the things that come down from the higher consciousness. It is the light of the Truth that is there — it is sometimes golden, sometimes white, sometimes blue of various shades, sometimes sunlight.

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It is a true experience and the Light that you felt is the Light of the Truth from above. These things indicate that there is already an opening, but it takes time to become constant and complete. That always happens at first — there are periods in which the consciousness or something in it opens, there are others in which the opening is clouded until something more opens. This goes on until the whole consciousness has been sufficiently worked upon for the full opening and lasting experience to be there.

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These are special forces of the Light and there is a play of them according to need, but the Light in itself can be lived in as much as one can live in Peace or Ananda. As Peace and Ananda can pour through the whole system and fully stabilise themselves so that they are in the body and the body and the whole being are in them — one might almost say, are that, are the Peace and Ananda — so it can be with Light. It can pour into the body, make every cell luminous, fix itself and surround on all sides in one constant mass of Light.

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1 The correspondent asked how one can “live in” the different forces of the Light such as the white light of the Mother, the pale blue light of Sri Aurobindo, the golden light of the Truth and the pink light of the psychic. — Ed.
It depends upon the colour of the Light. In any case it is the light of a Force from above. All lights are indications of a Force or Power. It is the work of the Lights and the Forces they represent to act in their descent on the lower nature and change it.

The Descent of Knowledge

The knowledge comes from above like the light and peace and everything else. As the consciousness progresses, it comes from a higher and higher level. First it is the higher or illumined mind that predominates, then the intuition, next the overmind, lastly the supermind; but the whole consciousness has to be sufficiently transformed before the supramental knowledge can begin to come.

The Descent of Wideness

Like everything else, peace, Light, Power, so wideness descends.

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Ananda comes afterwards — even if it comes at the beginning it is not usually constant. Wideness does not come because the consciousness is not yet free from the body. Probably when what is felt above the head comes down, it will be liberated into the wideness.

The Descent of Ananda

It is quite possible that if a too intense Ananda is allowed before the purity and peace are in the nature, it may disturb the system — though I don’t know whether there is any instance of madness as a consequence. At any rate it is a fact that normally Ananda comes (in the natural course, I mean, if not pulled down) only occasionally so long as the peace and purity are not there as a base. It is probably right that it should be so.

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You are dealing in the right way with the sex feeling. As to why it rose when you were using the name there are two reasons. One is that when you use the name, it is the Mother’s power that you call there and the first result often is that the difficulty rises like a snake whose head is touched to resist the pressure or — if you look at it from another point of view — it rises to be dealt with. The other is that when what is to be brought down is the Ananda — of the force, light etc., but especially of the love — then the vital-physical passion rises up to try and mix with and get hold of the Ananda hoping to turn it to a sort of sublimated vital pleasure. It is well known that this happens to Vaishnavas very often when they do the Sankirtan. In your case it is probably the first reason, because the love-Ananda or any other is not yet coming, so that explanation is improbable. As for the Force descending into the head, it has two sides to it — one is peace and when that is prominent, there is the sense of coolness; when there is a strong dynamic action instead, the feeling may be of heat, Agni-power. Most people feel these two things; they are not imagination.

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I did not say it [a descent of Ananda] was vital and mental, but that it was Ananda manifesting itself in the mental and vital — a quite different thing — for the one Ananda (the true thing) can manifest in any part of the being.

The Flow of Amrita

It [a flow of sweet liquid in the mouth] is a form of the flow of Ananda from above — when it takes a quite physical form the Yogins call it Amrita.

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Sudhā is nectar or Amrita, the food or drink of the gods. It is applied in Yoga to something that flows down from the Brahmarandhra into the palate when there is strong concentration. But this is psychological, so it must be the psychic sweetness flowing into the system.