Chapter Two

Aspects of the
Cosmic Consciousness

The Cosmic Ignorance and the Cosmic Truth

I think you are speaking of two different sides of the cosmic Consciousness, that which is behind all Cosmos and that which is expressed in the apparent universe.

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There are in the cosmic consciousness two sides — one the contact with and perception of the ordinary cosmic forces and the beings behind these forces, that is what I call the cosmic Ignorance — the other is the perception of the cosmic Truths, the realisation of the one universal, the one universal Force, all the Vedantic truths of the One in all and all in one; all the various aspects of the Divine in the cosmic and a host of other things can come which do help to realisation and knowledge — provided they are taken in the right way. However all that can be best dealt with when it actually comes. It does not always come as soon as there is the widening — many pass through the widening of the consciousness to what is beyond the cosmic and take the cosmic in detail afterwards — and it is perhaps the safest order.

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Each defect of the nature of the Ignorance is a deformation of something in the higher nature — a deformation which amounts to a contradiction even. It is a concretised perception of this that you got in your experience.

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There is no ignorance that is not part of the cosmic Ignorance — only in the individual it becomes a limited formation and
movement, while the cosmic Ignorance is the whole movement of world-consciousness separated from the supreme Truth and acting in an inferior motion in which the Truth is perverted, diminished, mixed and clouded with falsehood and error. The cosmic Truth is the view on things of a cosmic Consciousness in which things are seen in their true essence and their true relation to the Divine and to each other.

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The Yogi’s cosmic experiences are spiritual experiences — experience of the play of the Forces and its relation with the self, the action of the Guide, what is behind the appearance of things, occurrences etc. etc., the actual relations of the workings of Purusha and Prakriti etc. The Divine Truth is the truth of the divine Essence, Consciousness, Self-Knowledge, Light, Power, Bliss. It is something from which the cosmos derives with all its movements, but it is more than the cosmos.

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The cosmic Truth is the truth of things as they are at present expressed in the universe. The Divine Truth is independent of the universe, above it and originates it.

The Cosmic Harmony and Discords

A cosmos or universe is always a harmony, otherwise it could not exist, it would fly to pieces. But as there are musical harmonies which are built out of discords partly or even predominantly, so this universe (the material) is disharmonious in its separate elements — the individual elements are at discord with each other to a large extent, — it is only owing to a sustaining divine Will behind that the whole is still a harmony to those who look at it with the cosmic vision. But it is a harmony in evolution, in progress — that is, all is combined to strive towards a goal which is not yet reached, and the object of our Yoga is to hasten the arrival to this goal. When it is reached, there will be a harmony of harmonies substituted for the present harmony built up on
discords. This is the explanation of the present appearance of things.

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This harmony of the lower consciousness is a harmony of discords brought about by a clash and mixture of forces.

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It [a rhythmic word like a song]\(^1\) is a representation in sound of the cosmic harmony from which the Ignorance is a fall and a discord.

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There is a rhythm in everything unheard by the physical ear and by that rhythm things exist.

**The Cosmic Will**

It is not possible for the individual mind, so long as it remains shut up in its personality, to understand the workings of the Cosmic Will, for the standards made by the personal consciousness are not applicable to them. A cell in the body, if conscious, might also think that the human being and its actions are only the resultant of the relations and workings of a number of cells like itself and not the action of a unified self. It is only if one enters into the Cosmic Consciousness that one begins to see the forces at work and the lines on which they work and get a glimpse of the Cosmic Self and the Cosmic Mind and Will.

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Everything here is not perfect, but all works out the cosmic Will in the course of the ages.

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\(^1\) *The correspondent heard a rhythmic word entering into his ears from above. The word was like a song and its rhythm sustained the universe, though it worked through destruction.* — Ed.
Opening to the Cosmic Mind

What is happening is that you have got into touch with the cosmic Mind where all sorts of ideas, possibilities, formations are moving about. The individual mind takes up those which appeal to it or perhaps come into distinct form when they touch it. But these are possibilities, not truths, so it is better not to let them run free like that.

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One who is open to the cosmic Mind is aware of the cosmic Mind and the mental forces that move there and how they work on one's mind and that of others and one is able to deal with one's own mind with a greater knowledge and effective power. There are many other results, but this is the fundamental one. This is of course if one opens in the right way and does not merely become a passive field of all sorts of ideas and mental forces.

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The opening to cosmic mind makes the experience of the Divine everywhere for instance more easy — but it is not essentially spiritual; if there is not a coming of wider spiritual experiences, then it need not be spiritual at all.

Opening to the Cosmic Life

One who is open to the cosmic Life becomes aware of all the life-forces and of how they act upon oneself and others, upon mind, upon body — also the force movements behind events. One becomes too directly aware of the vital plane, its worlds, its beings, and the direct action of their formations on the earth-life. One has to become aware also at the same time of one's own true vital being and act from it and not from the surface or desire vital in relation to all these things. All this effect does not come at once, — it develops as the contact with the cosmic Life increases.

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In the universal vital especially there is a deceptive attraction and an exhilarating rush of power (not true quiet power but mere force) which those who yield to it cling to as a drunkard to his intoxicants. It gives them a sense of being strong and great and full of interesting things — when it is taken from them, they feel “like ordinary people” and ask for it back again.

* You had a mental and the beginning of a vital opening to the cosmic consciousness — kept on the spiritualised level, the vision or feeling of the Divine Ananda without seeking for possession or a gross outer enjoyment, it would have established a Yogic consciousness and made a base for knowledge and peace and power and psychic love and surrender to come down.

The Cosmic Consciousness and the Physical

One cannot be high in the cosmic consciousness unless one has taken one’s station above the body in a cosmic wideness which envelops the whole being. What you did was to open to it to a certain extent and then, instead of plunging into it at once as some do, your sadhana took the turn of coming down into the physical to prepare it. That is not altogether an undesirable turn — for many suffer by not having taken it. X for instance got a very evident opening into the cosmic, but he lost his way in it altogether because neither his vital nor his physical were cleared of certain very serious imperfections.

* Yes, it is the psychising and purification that have been going on, but you had some openings of contact with the cosmic consciousness which did not prolong themselves when you came into the physical. X’s ascents, I suppose, are more a going out of the body in his mind and vital than any stationing of his consciousness above. The latter would have brought a calm and peace and liberation which he does not possess as yet. This kind of ascent brings a conscious contact with cosmic forces of the
mental and vital planes (in his case more the vital) and some extraordinary experiences which are not altogether safe. There is great danger there of entering into and getting perplexed in the intermediate zone. I would rather see him liberated from these things than pursuing them any farther. A descent from above of the higher forces would be far more helpful to him than these ascensions.