Chapter Seven

Difficulties Experienced in the Process of Descent

Alternations in the Intensity of the Force

Sometimes the descent comes with great force in order to open something, afterwards it becomes more quiet and normal until the consciousness is ready for a more sustained descent.

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There are always alternations in the intensity of the Force at its work. It comes with great power and effects something that had to be done; then it is either concealed or retires a little or is felt but from behind a screen as you say, while something comes up that has to be prepared for illumination and then it comes in front again and does what has to be done there. But formerly while the support, help, even the deeper consciousness was always there, as you now rightly feel, yet when a veil fell, then it was all forgotten and you felt as if there was nothing but darkness and confusion. This happens to most sadhaks in the earlier stages. It is a great progress, a decisive advance if, at the time when the Force is working from behind the screen, you feel that it is there, that the help and support, the more enlightened consciousness is there still; this is a second stage in the sadhana. The third is when there is no screen and the Force and all else are always felt whether actively working or pausing during a transition.

The Need of Assimilation

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.

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It \textit{[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.

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If the peace once becomes stable, there is no farther assimilation needed for that, as that means the whole system is sufficiently prepared to receive and absorb continuously. There may be periods of assimilation necessary for other things, but these periods need not interrupt the inner status. For instance if Force or Ananda or Knowledge begin to descend from above, there might be interruptions and probably would be, the system not being able to absorb a continuous flow, but the peace would remain in the inner being. Or there might even be something like periods of struggle on the surface, but the inner being would remain calm and still, watching and undisturbed and, if there is knowledge established within, understanding the action. Only for that the whole being vital, physical, material must have become open and receptive to the peace. Peace would then go on perhaps deepening and becoming wider and wider, but periods of interruption and assimilation would not be needed.

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This feeling of being able to break a stone with the hand or for that matter break the world without anything at all except the force itself, is one that comes especially when the mind and vital have not assimilated the Power. It is the feeling of something extraordinary to them and omnipotent; the idea of breaking or crushing is suggested by the rajas in the vital. Afterwards when quietly assimilated this sensation disappears and only the feeling of calm strength and immovable firmness remains.

**Pulling Down the Force**

I mean \textit{[by writing “let the Force come in’’]} that you need not pull it down, but you should aid its entry by your full aspiration and assent.

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This sort of giddiness and weakness and disturbance ought not to take place. When it comes it shows that more Force is being pulled down than is assimilated by the body. At such times you ought to rest till the disturbance has passed and there is a proper balance.

* It is certainly a mistake to bring down the light by force — to pull it down. The supramental cannot be taken by storm. When the time is ready it will open of itself — but first there is a great deal to be done and that must be done patiently and without haste.

**Shaking or Swaying of the Body**

That [shaking of the body] sometimes happens when the Force is coming down. It must be allowed to pass off as the body becomes more quiet and assimilative.

* The swaying motion takes place when the body is not accustomed to the descent; it tries by the movement to assimilate what is coming down.

* The swaying is due probably to the body not being habituated to receive the Force — it should cease as soon as the body is accustomed.

* Some have this swaying of the body when the peace or the Force begins to descend upon it, as it facilitates for it the reception. The swaying ceases usually when the body is accustomed to assimilate the descent.

The peace comes fully at the meditation time because the Mother’s concentration at that time brings down the power of the higher consciousness and one can receive it if one is able to do so. Once it begins to come, it usually increases its force
along with the receptivity of the sadhak until it can come at all times and under all conditions and stay longer and longer till it is stable. The sadhak on his side has to keep his consciousness as quiet and still as possible to receive it. The Peace, Power, Light, Ananda of the higher spiritual consciousness are there in all veiled above. A certain opening upwards is needed for it to descend—the quietude of the mind and a certain wide concentrated passivity to the descending Influence are the best conditions for the descent.

Headaches Due to Resistance

What you saw was indeed a sun,—the sun of blue light which is the light of a higher mind than the ordinary human mind. The sun is the symbol of Light and Truth. This higher spiritual Mind is trying to wake in you, but at the beginning there is always a difficulty because the consciousness is not habituated to receive, so there is the sense of pressure deepening sometimes into a feeling of headache or this feeling of the head preparing to split. It is nothing but a sensation in the physical created by the inner mind (this part of the head is the seat of the inner mind) trying to open under the touch from above.

The pressure [from above] does not “bring” a resistance. “If there were no resistance there would be no headache” is the proper knowledge, not the reverse. So long as you think that it is the pressure that brings the resistance, the very idea will create the resistance. X’s case is not an example either of headache due to resistance or of headache due to pressure—it is due to ordinary physical and psychological causes.
To make people ill in order to improve or perfect them is not Mother’s method. But sometimes things like headache come because the brain either tries too much or does not want to receive or makes difficulties. But these Yogic headaches are of a special kind and after the brain has found out the way to receive or respond, they don’t come at all.

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Headache is not a sign of the force descending, it is only a result sometimes of some difficulty in receiving it. If there is no difficulty in receiving, there is no headache. The signs of the force coming are the pressure to be quiet, the sense of peace coming or wanting to come and many others, such as a feeling in the head or body of something coming in like a stream or a current or shower etc.

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Pain in the head and physical strain are due to resistance, but pressure and throbbing and electric sensation are only signs of the Force working, not of resistance. The sensation of coolness is a very good sign.

**Talking Loudly**

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.
Fear of the Descending Force

The first condition of progress in sadhana is not to fear, to have trust and keep quiet during an experience. What happened was simply that the Force came down and tried to quiet the mind and hold the body still so that it might work. If you had not feared, that would have happened. But your terror made the mind and body resist and get the impression that they were being tortured or in danger. The feeling of the tough body and great force like a hand upon it is quite usual in this kind of experience and does not terrify the sadhak, but brings a great joy and release. In future you must try to be quiet and not have any fear or imagination of danger. Naturally when you thought that you could not bear it, the Force withdrew as you are not ready to receive.

Desires and Descent

The descent of Light etc. is always impermanent at first. First the Peace and Force and Light have to be settled in the mind, then in the vital (heart, navel and below) and the physical. The desires etc. will then have been pushed out into a kind of environmental consciousness from which they try to return and must be driven out from there also. This will create a firm basis for the rest of the sadhana.

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He is to be congratulated on the victory in the matter of sex — it is very important to have that when the intense definitive experiences are beginning. For if once the actual penetrative descent is felt, the less the higher consciousness is met by the sex force the better, for then a dangerous mixture may take place or else a struggle which is better avoided.

The description of the Power he feels — which is obviously the true thing — is very accurate — it is so, like rain or a fall of snow, that it often comes at first. I take it from his use of the word “around”, that it is an enveloping power that he feels. It does not begin for all in the same way — some only feel it above
their heads occasionally descending on them and entering.

**Tiredness, Inertia and Sleep**

It *[feeling tired and heavy]* is probably a passing symptom of the attempt of peace to come down. I have heard from several in the first stages that the body was disinclined or felt unable to move about. It is of course an unnecessary reaction — the body wants to translate the pressure for inner immobility into an outward immobility.

There is no connection between the descent of Peace and depression. Inertia there may be if the physical being feels the pressure for quietude but turns it into mere inactivity — but that cannot be called exactly a descent — at least not a complete one, since the physical does not share in it.

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.

You need not worry about that *[the body's tendency to sleep]*. When there is a strong inward tendency, the body not being yet conscious enough to share the experience in a waking state tries to assimilate the descending forces through sleep. This is a common experience. When it has assimilated enough, it will be more ready.

**Mixing with the World**

That *[problem of “mixture”]*¹ might apply to a sending out

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¹ The correspondent wrote that a person seeking transformation is different from others, like a red wave in the midst of the ordinary blue waves of the sea. Would such a wave, he asked, be dissolved and mixed with the ordinary waves or would it remain separate and transform them? — Ed.
of the new waves upon the old sea, i.e. an attempt to transform the world. But the problem here is of self-transformation. Mixture comes by the old waves pressing in again; one has to prevent or get rid of the mixture. But the decisive movement is the descent of the things from above — when that becomes complete, then the being depends on the Above not on the Around. If the waves from the Around try to get in, it is they who are transformed (or rejected automatically), the roles are reversed.