



The Magic Of Manifestation

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34 Duke Road, London W4 2DD
shomit@shomitmitter.com | +44 (0)7771 766601
shomitmitter.com



6.1: Homework

1. Practise the “Spirit Guide Encounter” meditation every day at a set time of day.

Build your relationship with your guides. See if you can gradually get to the point when you don't need the whole exercise, when you can just feel your guides around you all the time, or indeed within you.

2. Keep a journal of your conversations with your guides. Make a note as well of any images you may get.

Often some of the most valuable information comes through this kind of meditation. Jung wrote of his conversations with his guides: “These conversations with the dead formed a kind of prelude to what I had to communicate to the world about the unconscious . . . All my works, all my creative activity, has come from those initial fantasies and dreams which began in 1912, almost fifty years ago. Everything that I accomplished in later life was already contained in them, although at first only in the form of emotions and images.”

3. Read *The Adventure of Consciousness* and *The Gospel of Sri Ramakrishna*.
4. Sit with the image I have sent you.

Let them seep into you – they will resonate with, and awaken, layers of deep-seated knowing that you have already. Look at the images carefully. See if you can spot aspects of these images that resonate with themes that run through the workshop but which were not perhaps discussed explicitly in this session.

Optional Extra:

5. Do some research on the internet and see if you can find images of spirit guides from other cultures.

The American Indian, Hawaiian and Chinese traditions are rich in such material. Notice how each of these traditions will have both winged figures and wise men (upper world guides) and animals (lower world guides). Concentrate for the moment on Upper World guides.



6.2: Spirit Guide Encounter – A Meditation

Stage 1

Breathe, close your eyes and relax your body from the feet up to the head.

Find yourself standing on a steep, sandy embankment, looking down over a beach.

Step off the edge of the cliff (facing down any fears you may have about this).

Count yourself down 10 steps (feeling the sand give way under your feet – and then compact to hold you, just as you began to feel you would sink).

Walk along the water's edge, one foot in the wet, cool sand, the other foot in the dry, gritty sand (without preferring the one sensation to the other).

Find yourself a hammock, get into it and relax, taking the sights and sounds and smells of the beach – the children playing, the motorboats chugging along, the gulls.

There is a storm building on the horizon. The wind whips up. Pitch dark clouds come racing towards the beach. Everyone scatters, children cry.

Only *you* have the insight to see that the storm is not really threatening at all. You are in a swimming costume, so it doesn't matter if you get wet; it's warm so the rain won't make you cold.

The rain comes. It is a torrential downpour.

Focus on the rain falling on your forehead – and see how it washes clean through

Focus on the rain falling on your throat – and see how it washes clean through

Focus on the rain falling on your chest – and see how it washes clean through

Focus on the rain falling on your solar plexus – and see how it washes clean through

Focus on the rain falling on your tummy – and see how it washes clean through

Focus on the rain falling on the base of your spine – and see how it washes through

And then the storm passes – and the sun comes out – and people begin to drift back on to the beach.

You notice that they are all looking up in wonder. You follow their gaze and find that they are all looking at the most beautiful rainbow as it arches across the sky.



When you follow the rainbow down to the point where it meets the earth, you get a shock: it is your body that is creating the rainbow! Your body has been washed through by the storm so completely, that it has become a crystal which, as it catches the sun, creates the rainbow.

It is because you submitted to the dark, it is because you had the insight to see that the storm was not a threat but an opportunity, it is because you allowed it to wash all the way through you, that you are now, as the creator of the rainbow, able to bring so much joy to the people around you.

Stage 2

Breathe out slowly and gently float up along the rainbow.

Look down lovingly at all the people on the beach, they who still look up at you in wonder and admiration.

Float up higher – and look down on the town that is adjacent to the beach. You feel a pang as you see the people on the streets rushing anxiously to meet deadlines, people in box-like flats stacked one on top of another, some fighting, some arguing – none able to see the rainbow.

You float up higher and find yourself on a platform, where you sit, and relax, and cast your eye over a vast and beautiful expanse of sky, where the beautiful setting sun creates pretty patterns of the reds and oranges in the sky.

And, as you look up, you see a figure all of light appearing through the veil of white clouds. This is your Spirit Guide.

(You may see your guide in human form which is fine – your guides will assume whatever form they feel will be most appropriate for you.)

Thank your Guide for joining you – and ask as many questions as you wish. Listen attentively to the answers. Don't judge the answers – just ask, and listen.

Stage 3

Float up above the figures on the platform – and look down on “yourself” and your Guide deep in conversation.

Ask yourself, who is this? Who is it that is looking down at the figures on the platform?



I AM.

Stage 4

Float down into the energy system of your Guide and look across at “yourself”. Feel the deep-seated connection, the love, between the two of you. Hear the questions “you” have – and answer them as your “Guide”.

Float across to “yourself” and listen to what the “Guide” is saying. Do you feel differently about the conversation now?

Stage 5

Get up and hug your “Guide”.

As you hug, allow a part of the Guide’s energy system to see into you.

Say goodbye to your Guide and see them ascend through the veil of white cloud in the sky.

Descend along the rainbow to the hammock, the little source of “guidance” secure within your heart.

Slip back into your body as you would into a set of clothes.

Walk back along the beach – and up the sandy embankment – back to where you started.



6.3: Quotations

Phillip Coppens on Jung and Philemon:

“Jung felt that psychotherapy was too narrow in focus – and his ideas were based on personal experience. Jung had “spirit guides”, one of whom was named “Philemon”. Jung observed that “Philemon and other figures of my fantasies brought home to me the crucial insight that there are things in the psyche which I do not produce, but which produce themselves and have their own life. Philemon represented a force that was not myself. In my fantasies I held conversations with him, and he said things which I had not consciously thought. [...] Psychologically, Philemon represented superior insight.” To anyone else, Philemon might be a figment of Jung’s imagination, or evidence of his madness. But Jung felt that Philemon was real – yet somehow dead, and somehow “talking” to Jung – to Jung’s mind.

Jung thus felt he was not insane; he felt that Philemon was a source of information that was legitimate: somehow, Jung was able to receive information from a source of information outside of his head – not existing in this physical reality. It opened the way for his theory of the collective unconscious, a type of library containing everything ever known, and archetypes, “active principles” that interacted between that “dimension” and ours.

“These conversations with the dead formed a kind of prelude to what I had to communicate to the world about the unconscious . . . All my works, all my creative activity, has come from those initial fantasies and dreams which began in 1912, almost fifty years ago. Everything that I accomplished in later life was already contained in them, although at first only in the form of emotions and images.”

Wordsworth – *Trailing clouds of glory*

Our birth is but a sleep and a forgetting:
The Soul that rises with us, our life’s Star,
 Hath had elsewhere its setting,
 And cometh from afar:
 Not in entire forgetfulness,
 And not in utter nakedness,
But trailing clouds of glory do we come
 From God, who is our home:



Vaughan – *Eternity*

I saw eternity the other night
Like a great Ring of pure and endless light,
 All calm as it was bright;
And round beneath it, Time in hours, days, years,
 Driven by the spheres,
Lie a vast shadow moved, in which the world
 And all her train were hurled...



6.4: *The Adventure of Consciousness* – selection

Satprem, Sri Aurobindo or the Adventure of Consciousness

All is His Play, terrible and beautiful. (p.27)

If we want to progress on this path, it is not enough to read books or to collect clinical data on all the neuroses of our unhinged century: we must *take the plunge*. (p.28)

If you have a guide for part of the path, once you have travelled that path, leave the path and the guide behind, and move on... Once you have moved through a stage, let it go! And move on! (p.31)

“Abandon this world of illusion,” exclaimed the great Shankara. “Brahman is real, the world is a lie,” says his Vivekachudamani: *brahma satyam jagan mithya*. Try as we might, we simply cannot understand through what distortion or oversight “All is Brahman” became “All, except the world, is Brahman.” (p.32)

The truths of universal existence are of two kinds, truths of the Spirit which are themselves eternal and immutable, and these are the great things that cast themselves out into becoming and there constantly realise their powers and significances, and the play of the consciousness with them, the discords, the musical variations, soundings of possibility, progressive notations, reversions, perversions, mounting conversions into a greater figure of harmony; and all of these things the Spirit has made, makes always his universe. (p.35)

A dominant note of Sri Aurobindo, who, in the political as in the spiritual battle and in all circumstances, urges us to look within ourselves for the cause of our misfortunes and the woes of the world, no outside or elsewhere: *Outer circumstances are merely the unfolding of what we are* (p.39)

If the power to think is a remarkable gift, *the power not to think* is a still far greater one. (p.44)

Yoga is not a way of *doing*, but a way of *being*. (p.47)

Practice silencing the mind just where it is *seemingly* the most difficult: on the street, in the subway, at work and everywhere. Instead of walking down the same crowded street four times a day like someone hounded and forever in a hurry, we can *walk consciously*, as a seeker. (p.47)

The main trial of this transition is the inner void. (p.47)

It is not a credulous mindlessness but a *foreknowledge*, something in us that knows before we do, sees before we do, and which sends its vision to the surface in the form of a need, a



seeking, an inexplicable faith. *Faith, says Sri Aurobindo, is an intuition, an intuition not only waiting for experience to justify it, but leading towards experience.* (p.48)

Sri Aurobindo's goal is not only to ascend, but to descend, not only to dart up into eternal Peace, but to transform Life and Matter. (p.51)

The seeker feels a *separation* take place in his being: a silent depth vibrating in the background, and a fairly thin surface on which activities, thoughts, gestures, and words go by. He has discovered the Witness in him, and will allow himself less and less to be absorbed by the outside play. (p.53)

Step by step we discover that there is no necessity to think: something behind, or above, does all the work, with a precision and infallibility that grows as we get into the habit of referring to it; there is no necessity to remember, since the exact indication comes forth just when it is needed; no necessity to plan our action, since a secret spring sets it in motion, and makes us do exactly what we have to do, with a wisdom and a foresight of which our mind, forever shortsighted, is quite incapable. (p.54)

All here is Consciousness, because all is Being or Spirit. The history of our earthly evolution is ultimately the history of a slow conversion of Force into Consciousness or, more precisely, a slow remembering of Itself by the Consciousness buried in its own Force. (p.73)

All evolutionary progress is measured by the capacity to disengage or extricate the element of consciousness from its element of force. Simultaneously as the Force recovers its Consciousness, it recovers the mastery of its force and of all forces, for to be conscious is to have power. (p.74)

There is one last equivalence. Not only is consciousness force, not only is consciousness being, but consciousness is joy. To be conscious is joy. (p.75)

We notice a very interesting phenomenon: our inner silence has power. If, instead of responding to the incoming vibration, we maintain absolute inner stillness, we see that this stillness dissolves the vibration. Take the simple example of anger: if instead of vibrating inside in unison with the person in front of us, we can remain absolutely still within, we see the person's anger gradually dissolve like smoke. Wearing an impassive mask while we are boiling inside will not do, however: we cannot cheat with vibrations (as animals know very well); it is not a question of so-called "self-control," which is only a control of appearances, but a question of true inner mastery. All vibrations, whatever their nature, are contagious (the highest as well as the lowest, let us note: this is how a Master can transmit spiritual experiences or power to a disciple), and it is up to us to accept the contagion or not; if we are afraid, it means we have already accepted it, and hence accepted the blow of the angry man or the bite of the snake. (p.80)



Ordinary external life (which is ordinary only for those who live it ordinarily) becomes a vast field of experience in handling vibrations, which is why Sri Aurobindo always wanted his yoga to mingle with life. Alone, we can very easily live under the perfect delusion of self-mastery. (p.81)

The real complications are not in life but in ourselves, and all external circumstances are the exact image of what we are. (p.81)

We can very distinctly feel anger, desire or depression *prowling* around us – but through continued nonintervention these vibrations lose their strength and eventually leave us alone. And one day we happily notice that certain vibrations that seemed irresistible no longer affect us. (p.82)

There is very little of “us” in all this, except a habit of responding. (p.83)

From the moment we have seen how it all works, everything can change, because we can choose not to respond, we can use silence to dissolve the disruptive vibrations and tune in elsewhere, if we like. In spite of many an old saying, human nature can be changed. Nothing in our consciousness or nature is fixed once and for all, all is but a play of forces or vibrations. Sri Aurobindo’s yoga envisages *the possibility of an entire reversal of the ordinary rule of the reacting consciousness*. (p.83)

As soon as we want to get out of a rut, a thousand forces rise up, very eager to see us behave “like everybody else”. To these adverse forces have been applied all manner of demonic and “dark” names in the spiritual history of the world, as though their sole function were to damn the seeker and give decent folks trouble for the sake of trouble. The reality is somewhat different, for where is the devil if not in God? These forces have their place in the universal economy. If, instead of whining and blaming the devil or the wickedness of the world, we look into ourselves, we find that each of these attacks has exposed one of our innumerable righteous self-deceptions. If the disruptive forces pull the cloaks a bit violently at times, it is not just randomly or with wanton malice, but to open our eyes and compel us to a perfection we were balking at. “That by which you fall is that by which you rise”. We protest against the apparently useless and arbitrary “catastrophes” that come and strike us in our heat or our flesh, we blame the “Enemy,” but *is it not possible that the soul itself – not the outward mind, but the spirit within – has accepted and chosen these things as part of its development in order to get through the necessary experience at a rapid rate? To the spirit within us, may not difficulties, obstacles, attacks be a means of growth, added strength, enlarged experience, training for spiritual victory?* More and more these attacks will seem to take place on the surface of our being; we may be shaken, upset, yet deep down we will feel the “Witness” is us, unaffected – he is never affected, never suffering. We fall down and get back to our feet, stronger each time. The only sin is to lose heart. (p.85-87)



Yoga is precisely that point of our development when we pass from the endless meanderings of natural evolution to a conscious and guided evolution. (p.107)

Evolution does not consist in becoming more saintly or intelligent, but in becoming more conscious. (p.110)

When we are in a state of harmony and our actions confirm to the deeper truth of our being, nothing seems able to resist, even "impossibilities" dissolve, as though another law were superimposed on the "natural" one... When there is some inner disorder, mental or vital, we find that this disorder irresistibly *calls up* untoward outer circumstances, the intrusion of an illness or an accident. (p.120)

Each time we feel an impossibility, a limitation or a barrier, we can be sure it is tomorrow's victory, because without feeling the obstacle we would not be conquering it; we can be sure that we are meant to conquer all and to live all our dreams, for it is the Spirit that dreams in us. (p.125)

[The changes of consciousness] *made me see with a stupendous intensity the world as a cinematographic play of vacant forms in the impersonal universality of the Absolute Brahman.* (p.153 – direct quote from Sri Aurobindo)

In the enormous spaces of the self The body now seemed only a wandering shell... (p.153 – direct quote from Sri Aurobindo)

There was no One or many even, only just absolutely That, featureless, relationless, sheer, indescribable, unthinkable, absolute, yet supremely real and solely real. (p.153 – direct quote from Sri Aurobindo)

Going into Nirvana does not take place at the top of the ladder, any more than going to sleep or dying does; Nirvana can occur at *any level of our consciousness.* (p.155)

It was in the midst of this Void, and as if emerging from it, that the world once again burst in with a new face, as though *each time one had to lose everything in order to find everything again one step higher.* (p.162)

He said to me, "When you were cast into jail, did not your heart fail and did you not cry out to me, where is Thy protection? Look now at the Magistrate, look now at the Prosecuting Counsel." I looked and it was not the Magistrate whom I saw, it was Vasudeva, it was Narayana who was sitting there on the bench. I looked at the Prosecuting Counsel and it was not the Counsel for the prosecution that I saw; it was Sri Krishna who sat there and smiled. "Now do you fear?" He said, "I am in all men and I overrule their actions and their words." For, in truth, God is not outside His world, He did not "create" the world – He became the world.



We erect a God of Love and Mercy, a God of Good, a God just, righteous and virtuous according to our own moral conceptions of justice, virtue and righteousness, and all the rest, we say, is not He or is not His, but was made by some diabolical Power which He suffered for some reason to work out its wicked will... We have to look courageously in the face of the reality and see that it is God and none else who has made this world in his being and that so he has made it... Death universal and ineluctable and the violence of the Rudra forces in man and Nature are also the supreme Godhead in one of his cosmic figures... In this touch that tests our imperfection [we discover] the touch of the friend and builder of the spirit in man. The discords of the world are God's discords and it is only by accepting and proceeding through them that we can arrive at the greater concords of his supreme harmony, the summits and thrilled vatsness of his transcendent and his cosmic Ananda [Divine joy]... For truth is the foundation of real spirituality and courage is its soul. (p.165 – direct quote from Sri Aurobindo)

So far we have known only one kind of perfection, the one that eliminates, not the one that embraces all – but perfection is a *totality*. Because we see only one second of Eternity at a time and this second fails to contain all that we would wish to see and have, we complain and declare that this world is not well made, but when we emerge from our second and enter the Totality, everything changes and we see Perfection in the making. This world is not finished, it is *becoming*. (p.167)

In this chaotic and harried world where we have to become, to act, to face things, we need to be. Without this being, our becoming is scattered in the throng. Without this becoming, our being fades into a *blissful Zero*. (p.176)

Was there not a *totality above* that could also be the *totality below*? (p.178)

Is this whole story then only a long and laborious transit from the Divine to the Divine through the dark purgatory of Matter? But why this purgatory, why this Matter? Why did we ever enter it, if it was to get out again? (p.178)

But Matter, here is a heaven to build. Perhaps [Spirit] wants to experience this same Glory, this same Joy, in conditions seemingly contrary to its own, in a life besieged by death, ignorance, darkness, and in the multitudinous diversity of the world, rather than in a blank oneness? This life and Matter would then have a meaning; they would no longer be a purgatory or a vain transit to the beyond, but a *laboratory* in which, step by step, through Matter, the plant, the animal, then through increasingly conscious man, the Spirit works out the superman, the god: *The soul has not finished what it has to do by merely developing into humanity; it has still to develop that humanity into its higher possibilities.* (p.182)

Instead of a rocket that goes crashing into the sun, we need a rocket that harpoons the sun of the supreme consciousness and has to power to bring it down to all points of our earthly



consciousness: *The ultimate knowledge is that which perceives and accepts God in the universe as well as beyond the universe and the integral Yoga is that which, having found the Transcendent, can return upon the universe and possess it, retaining the power freely to descend as well as ascend the great stair of existence.* (p.185)

The seeker learns to listen, to follow these intimations, the more numerous, accurate, irresistible they become. Gradually he realizes that all his acts can be supremely guided by this silent source above. He begins to live constant little miracles. (p.188)

In practice, the only essential thing is to open ourselves to these higher regions. Once we enter there, each one receives according to his or her own capacity and needs, or aspiration. All these quarrels between materialists and religious people, between philosophers and poets and painters and musicians, are the childish games of an infant humanity in which everyone wants to fit the whole world in his own mould. When we contact the luminous Truth, we see that It can contain everything without any quarrel, and that everyone is Its child: the mystic receives the joy of Him whom he loves, the poet receives poetic joy, the mathematician mathematical joy, and the painter coloured revelations – and all are spiritual joys. (p.197)

The secret, precisely, is to discover the eternal in the very midst of the temporal, the infinite in the finite, and the full wholeness of things in the most obscure fraction. (p.201)

If we could remain quiet, with this flash vibrating, as if suspended in its light, without pouncing on it to cut it into little intellectual pieces, we would notice after a time that our whole being has changed altitude, and that we possess a new vision instead of a defunct little formula... If [the seeker] is patient, he will see the flashes gradually multiply, come closer together, as it were, and another consciousness slowly take shape in him. (p.209)

All opposites are no longer felt as negations or shadowy gaps between two flashes of consciousness, but as elements of varying intensity within a continuous cosmic Harmony... He perceives the same light everywhere, in all things and all beings, as he perceives it in his own self: there are no more separating voids, no more fissures of alienness, everything is bathed in a single continuous substance. He knows universal love, universal understanding, universal compassion for all those other "himselves" who are also moving towards their divinity, or rather becoming slowly the light that they are. (p.211)

As if the sole purpose of life in a body were to escape from life and from the body. But we need only look at our own life: we are never in it! We are before or after, absorbed in memories or hopes – the here-and-now is miserable and dull, we do not even know if it exists, except precisely in those moments that are out of life. We cannot blame the churches: all of us constantly live in the beyond. (p.227)



Sri Aurobindo was in quest of a true life here below: *Life, not a remote silent or high-uplifted ecstatic Beyond – Life alone, is the field of our Yoga.* And he clearly saw that the summits of consciousness are not sufficient to make a true life out of life. We may have found joy, a singing immensity, but not that of life, which goes on grating: *When you are far up above in the consciousness, Mother remarked, you see things, you know, but in fact, when you come back down into Matter, it is like water sinking into sand...* Pursued by Death and Inconscience, harassed by suffering and evil, the only way out is not to escape, but to find in the depths of Death, at the very bottom of Evil, the key to divine life. It is to transform this barbarity and our night down here, not to banish it from our island. After the ascent of consciousness, the descent. After the illuminations above, the joy down here and the transformation of Matter. We can say that it is when the circle is truly completed and the two extremities are joined, when the highest manifests in the most material – the supreme Reality in the heart of the atom – that the experience will reach its true conclusion. It seems, says Mother, that we never really understand until we understand with our body. (p.229)

After living long enough from one crisis to the next, we begin to discern a method in the action of the Force, and notice that each time we seem to leave the ascending curve or even lose a realization we had gained, it is to find in the end the same realization again, but one step higher, widened and enriched by the whole part of our domain that our very "fall" has integrated in the new light – had we not "fallen" this lower part would never have been adjoined to our higher one. (p.240)

If you discover a very dense and deep-rooted shadow, be sure that there is somewhere in you a great light. It is up to you to learn how to use the one in order to realize the other... As long as we reject one for the other, we will fail miserably and will miss the goal of existence. (p.243)

All is here, we are right in the middle of the miracle, only we lack the key. Maybe there is nothing for us to remove or to add, maybe not even "something else" to discover, but the same thing, seen differently. (p.244)

The practical beginning of the Secret is first to become aware, then to see that each thing in this world, even the most grotesque or far-wandering error, contains a spark of truth beneath the veil, because everything here below is God moving on in search of Himself... If the seeker starts his work on this premise... and rises degree by degree, each time accepting to go through the corresponding degree below, without cutting out anything, so as to deliver there the same Light hidden under every mask, in every element, even in the darkest mud, the most grotesque error, the most sordid evil, he will gradually see everything grow clear before his eyes, not theoretically but tangibly, and will discover not only summits but vast abysses of Truth. He will see that his Foe was a most diligent collaborator, most attentive to the perfect solidity of his realization, first because each battle has increased his strength, and then because each fall forced him to deliver the truth below instead of fleeing all alone to vacuous summits. (p.224)



Work from both ends, do not neglect one for the other. (p.249)

A grand reversal of the Night and Day

All the world's value changed...

The high meets the low, all is a single plan.

(p.250)

The concept of Power – *Shakti* – is a key of his yoga, because without power we cannot transform anything. *I cherish God in the Fire, not God the Dream*, exclaims Savitri. (p.263)

“The true change of consciousness is one that will change the physical conditions of the world...” (p.265)

There is really no such thing as a miracle, and there are only phenomena whose process we do not understand, and for one who sees, there is only the intervention of the determinism of a higher plane in the determinism of a lower plane. (p.265)

The true miracle is not to do violence to things but to push them secretly, almost stealthily, toward their own centre, so that from deep within they may recognize this Face which is their own face – *there is only one miracle, this instant of recognition when nothing is “other” anymore.* (p.272)

I never think... It is out of a silent mind that I write whatever comes ready-shaped from above. (p.280)

The sole purpose of books and philosophies [is] not really to enlighten the mind, but to silence it so that, quieted, it can start experiencing and receive inspiration directly. (p.281)

All is He. Himself the play, Himself the player, Himself the playground. (p.284)

The single Consciousness-Force is henceforth cast off into trillions of forces, each of which will seek its own absolute realization. Once launched, the play will not cease until all possibilities have been accomplished, including those that seem the opposite of the eternal Player. (p.286)

And we are now before two poles... the Force seems engulfed in a Nothingness of Light, an abyss of unruffled peace where everything is self-contained, already there, with no need of the least quiver in order to be – *it is*. At the other pole, a supreme Positive (or Negative, depending on one's liking), where Consciousness seems engulfed in a Nothingness of Darkness, an abyss of blind Force forever imprisoned in its obscure whirling – *it becomes*, inexorably and ceaselessly. This first duality emerges, from which all the others derive: the One and the Innumerable, the Infinite and the Finite, Consciousness and Force, Spirit and Matter... Existence ebbs and flows



from one pole to the other, some of us determined to see only the Transcendent... others swearing only by Matter... this is an illusion. Consciousness does not abolish Force, nor does Matter abolish the Spirit, nor the Infinite the finite, any more than the high contradicts the low. (p.287)

The Consciousness which had lost itself returning again to itself, emerging out of its giant self-forgetfulness, slowly, painfully, as a Life that is would-be sentient, half-sentient, dimly-sentient, wholly sentient and finally struggles to be more than sentient, to be again divinely self-conscious, free, infinite, immortal. (p.289)

It is not our own human forces that will effect the transition to the Supermind, but an increasingly conscious surrender to the Force above. (p.295)

Sleep, food, gravity, causes and effects: one by one Sri Aurobindo tested all the so-called laws of nature, and found them to hold only insofar as we believe in their hold; if consciousness changes, the "groove" changes too. All our laws are only "habits". (p.305)

His yoga rests upon a very simple twofold certainty, the certainty of the Spirit that is in us and the certainty of the Spirit's manifestation on earth – this is the only lever, the true lever of his work: In each man there is a God and to make Him manifest is the aim of the divine life. That we can all do. (p.305)

Modern science also has finally realized that Matter and Energy can be converted into each other: $E = mc^2$ is its great discovery, but it has not seen that this Energy is a consciousness, this Matter is a consciousness, and that, as a result, by manipulating consciousness we can manipulate Energy and Matter. (p.312)

Sri Aurobindo said, we cannot solve a problem, on any plane, without confronting all the opposites of the Goal. Otherwise it would not be a victory, only an oppression. (p.323)

It is not with saintliness that we make a vaccine, but with the share of human disease we have the courage to take upon ourselves. (p.338)

It would seem that the seeker becomes the field of a special, acute battle, symbolic of the same battle waged in the rest of human individuals beneath the surface and on the same point of shadow. You no longer do yoga for yourself alone, you do it for everybody, unintentionally, automatically. (p.339)

That is what is meant by "descending." There is no longer any difference, high and low are equally luminous and peaceful. (p.341)



6.5: *The Gospel of Sri Ramakrishna* – selection

The Gospel of Sri Ramakrishna Translated into English by Swami Nikhilananda

When a person has faith he has achieved everything. There is nothing greater than faith. (p.28)

It is indeed impossible to know Him. What, then, should be our duty? It seems to me that we should live in such a way that, if others followed our example, this very earth would be heaven. (p.48)

The jnani gives up his identification with worldly things, discriminating, 'Not this, not this.' Only then can he realize Brahman. It is like reaching the roof of a house by leaving the steps behind, one by one. But the vijnani, who is more intimately acquainted with Brahman, realizes something more. He realizes that the steps are made of the same materials as the roof: bricks, lime, and brick-dust. That which is realized intuitively as Brahman, through the eliminating process of 'Not this, not this,' is then found to have become the universe and all its living beings. The vijnani sees that the Reality which is nirguna, without attributes, is also saguna, with attributes. (p.54)

He is a perfected soul who has known from his inner experience that God exists. An analogy is given in Vedanta to explain this. The master of the house is asleep in a dark room. Someone is groping in the darkness to find him. He touches the couch and says, 'No, it is not he.' He touches the window and says, 'no, it is not he.' He touches the door and says, 'No, it is not he.' This is known in Vedanta as the process of 'Neti, neti,' 'Not this, not this.' At last his hand touches the master's body and he exclaims, 'Here he is!'. In other words, he is now conscious of the 'existence' of the master. He has found him, but he doesn't yet know him intimately. (p.74-5)

The jnani, following the path of knowledge, always reasons about the Reality, saying, 'Not this, not this.' Brahman is neither 'this' nor 'that'. It is neither the universe nor its living beings. Reasoning in this way, the mind becomes steady. Finally it disappears and the aspirant goes into samadhi. This is the Knowledge of Brahman. (p.104)

A man who had renounced all for God...knew nothing but God. (p.108)

In the Vedas creation is likened to the spider's web. The spider brings the web out of itself and then remains in it. God is the container of the universe and also what is contained in it." (p.110)

The sky appears blue at a distance; but look at it close by and you will find that it has no colour. The water of the ocean, too, looks blue at a distance, but when you go near and take it in your hand, you find that it is colourless. (p.110)



The Divine Mother is always playful and supportive. This universe is Her play. (p.110)

MASTER: That is Her will. She wants to continue playing with Her created beings. In a game of hide-and-seek the running about soon stops if in the beginning all the players touch the 'granny'. If all touch her, then how can the game go on? That displeases her. Her pleasure is in continuing the game. (p.111)

There is nothing wrong in your being in the world. But you must direct your mind toward God; otherwise you will not succeed... After the duty is over, you will hold to God with both hands. (p.111)

Bondage is of the mind, and freedom is also of the mind. A man is free if he constantly thinks: 'I am a free soul. How can I be bound, whether I live in the world or in the forest? I am a child of God, the King of kings. Who can bind me?' (p.111)

If bitten by a snake, a man may get rid of its venom by saying emphatically, 'There is no poison in me.' In the same way, by repeating with grit and determination, 'I am not bound, I am free,' one really becomes so; one really becomes free. (p.112-113)

Here is Thy knowledge, here is Thy ignorance. Take them both and grant me only pure love for Thee. Here is Thy purity, here is Thy impurity. Take them both, Mother, and grant me only pure love for Thee. (p.114)

A man verily becomes liberated in life if he feels: 'God is the Doer. He alone is doing everything. I am doing nothing.' (p.119)

No-one can say with finality that God is only "this" and nothing else. He is formless, and again He has forms. For the bhakta He assumes forms. But he is formless for the jnani, that is, for him who looks on the world as a mere dream. The bhakta feels that he is one entity and the world another. Therefore God reveals Himself to him as a Person. But the jnani – the Vedantist, for instance – always reasons, applying the process of 'Not this, not this.' Through this discrimination he realizes, by his inner perception, that the ego and the universe are both illusory, like a dream. Then the jnani realizes Brahman in his own consciousness. He cannot describe what Brahman is. (p.130)

When the empty pitcher has been filled with water, when the water inside the pitcher becomes one with the water of the lake outside, no more sound is heard. All trouble and botheration come to an end when the 'I' dies. (p.132)

Men shed a jugful of tears for the sake of their children, for their wives, or for money. But who weeps for God? (p.133)



Not even a leaf moves except by God's will. Where is man's free will? All are under God's will. Therefore I say: 'O Mother, I am the machine and Thou art the Operator; I am the chariot and Thou art the Driver. I move as Thou movest me; I do as Thou makest me do. (p.142)

All troubles come to an end when the ego dies. If by God's grace a man but once realizes that he is not the doer, then he at once becomes a jivanmukta: through living in the body, he is liberated. He has nothing else to fear. (p.157)

Brahmo: If the power of avidya is the cause of ignorance, then why has God created it?

Master: That is His play. The glory of light cannot be appreciated without darkness. Happiness cannot be understood without misery. Knowledge of good is possible because of knowledge of evil. (p.195)

6.6: Juanita Puddifoot's image of guides supporting a person in meditation

