

The Descent

“For a knowledge from above begins to **descend**, frequently, constantly, then uninterruptedly, and to manifest in the mind’s quietude or silence;...”¹

Sri Aurobindo

“That Self and Spirit cannot be expressed by the mind’s abstract generalisations; all the inspired descriptions of the seers and mystics cannot exhaust its contents and its splendours.”²

Sri Aurobindo

“Only those Scriptures, religions, philosophies which can be thus constantly renewed, relived, their stuff of permanent truth constantly reshaped and developed in the inner thought and spiritual experience of a developing humanity, continue to be of living importance to mankind. The rest remain as monuments of the past, but have no actual force or vital impulse for the future.”³

Sri Aurobindo

“...but when we advance in self-knowledge, we find that **all our thought and will originate from above** though formed in the mind and there first overtly active.”⁴

Sri Aurobindo

“Truth is not a dogma that one can learn once and for all and impose as a rule. Truth is as infinite as the supreme Lord and It manifests every instant for those who are sincere and attentive.”⁹

The Mother

“For **knowledge shall pour down** in radiant streams
And even darkened mind quiver with new life
And kindle and burn with the Ideal’s fire
And turn to escape from mortal ignorance.”⁶

Sri Aurobindo

A concentrated writing can be truly offered near the Divine if it remains free absolutely from all motives. It should be written for the sole satisfaction of the Divine, for the sole reception of the transcendent wisdom, for the sole opening towards the Word that can incarnate the highest Truth and a concentration on central thought and central Truth that can become Omnipotent. It can be made fit for the Divine offering if the writing is made perfect even in its smallest external detail as well as the highest Spirit and Soul quality from which it has descended.

So the first objective of *The Descent* is to restate the Spiritual experience and bridge the gulf between *Sri Aurobindo’s* early *sadhana* at *Pondicherry* and *The Mother’s* last cellular transformation experience which is a preliminary effort to accumulate Their vast Spiritual wealth and the utter need to live in the atmosphere of Their Supreme Presence; its second objective is to revise and

heighten the already restated statements through fresh instreaming of overhead Spiritual experiences and Wisdom which is extended to overcome the human limitation of fragmentary knowledge in Ignorance, leading towards an integration of Knowledge; its third objective is to identify *The Mother* and *Sri Aurobindo's* established and the most concentrated Spiritual experiences and find the possible means of purification to repeat those experiences which results in a revolution of our internal being and, through the internal movement of Consciousness our external life is perfected; its fourth objective is to establish a strong Spiritual foundation which will serve as a platform for the development and consummation of Their highest hinted Spiritual experiences and utilise that base as lever action to escape into still unknown heights of Consciousness and call down the corresponding divine Light to penetrate into the untouched nether domain of dark Inconscient plane.

So the writings of *The Descent* depend firstly on the Word that descends from above and is caught through large, subtle and plastic Idea which does not insist too much on rigid definition; secondly, it organises anew the highest and the best written wisdom already available on the earth through its past and present Spiritual quests; thirdly, some of its writings are based on the construction of the mind which expresses partial and practical truth and waits till its constant element of falsity is replaced by the higher and wider knowledge from within and above; fourthly, to mind Spiritual experiences of Individual, Cosmic and Transcendent Beings are intelligible as eternal hierarchies of powers of Consciousness and we cannot hope to describe adequately the visions of heights of Consciousness or experience of the mysteries Absolute in terms of negative or positive abstract mental language but can only hope to indicate, glimpse and hint it to the utmost power of our pure symbolic language which is **'yet to be discovered and mapped in their completeness;**⁵ fifthly, integral Yoga authorises 'an absolute liberty'⁷ to enter new subjective Spiritual experience and reaffirm rightly all knowledge in new terms and new combinations; sixthly, Consciousness must be trained to move in between Subliminal, Psychic and Spiritual plane and through this movement corresponding Psychic and Spiritual Sheaths and adjacent mental, vital and physical sheaths are enlarged, purified, transformed and perfected and writing/oration can be used as one of the important means for this movement of Consciousness; and lastly, it aims at elevating all writings towards the status of absolute *Brahman* through constant restatement extending over a long formative period of *Sadhana* and in this endless growth of impersonal and universal state there is no trace of negation, discord and division and one enters into exceedingly affirmative and uniting Consciousness with radically different ecstatic awareness of things. There can develop Supramental envisaging of the universe whose each step and action are dictated by an innate Spiritual vision, a comprehensive and exact penetration into the truth of all and the truth of each thing. Large and plastic idea and speech can be expressed through supreme effort of creative

Consciousness in carrying those highest experiences to its farthest end and assist mankind towards the possession of the knowledge of the God and the supreme Reality.

The Descent can serve its true purpose when it will be able to catch without ego, the most of the secret threads of integral Yoga or seizes the knowledge of the Unknowable directly, not by intellectual poor abstract understanding but by discovery of another overhead language which is at once creatively metaphysical, revealingly poetic, substantially malleable and can pour down in a vivid plastic massiveness of flaming stream.

A *Sadhaka's* Spiritual life is secured through complete union of Soul with the universal and transcendent Divine and by fulfilment of the task of accountability in *sadhana* before his Self, World and Divine. His principal motive is to give Them (Divine) consecrated service and this slavehood to the Divine gives him right to enter deep into Their Teachings. Their Teachings contain vast Truth of reconciling wisdom and oneness whose wrong discrimination and misuse can make life *asuric* and a separative commerce⁸ with the world for some personal gain may become predominant. If he accumulates Their Spiritual opulence rightly without separate personal energy of ego, *vidhipurbakam*, then life will flower unimaginably with predominance of Truth, Plasticity, Consciousness and Love in his frontal nature and he will serve at once as Instrument and Participant in the bliss of universal Divine action and the bliss of world transformation.

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References:

- 1: CWSA/22/The life Divine-946,
- 2: CWSA/23/The Synthesis of Yoga-296,
- 3: CWSA-19/Essays on the Gita-5,
- 4: CWSA/24/The Synthesis of Yoga-818,
- 5: CWSA/22/The life Divine-953,
- 6: Savitri-710,
- 7: CWSA/23/The Synthesis of Yoga-56,
- 8: "The man of knowledge, the liberated soul offers on the contrary all his activities to the one eternal Godhead without any attachment to their fruit or to the satisfaction of his lower personal desires. He works for God, not for himself, for the universal welfare, for the Soul of the world and not for any particular object which is of his own personal creation or for any construction of his mental will or

object of his vital longings, as a divine agent, not as a principal and separate profiteer in the world commerce. And this, it must be noted, is a thing that cannot be really done except in proportion as the mind arrives at equality, universality, wide impersonality, and a clear freedom from every disguise of the insistent ego: for without these things the claim to be thus acting is a pretension or an illusion.”
CWSA/19/Essays on the Gita-458.

9: The Mother’s Agenda-22.03.1967,

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