

On the Meaning of Realization

Part 15 of 16

Franklin Merrell-Wolff

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. . . I was speaking of a critical stage in the *sadhana*. We might . . . use this figure to distinguish three things. Think of a mountain with a long talus slope, that is a long gradual slope approaching it, then a very steep climb up the mountain, and then up, well up, a plateau before you rise to still greater heights. The earlier phase of the *sadhana* would correspond to the travel along the long talus slope or alluvial fan, then the severe exacting part, the part that has to do with the radical overturn, would correspond to the steep climb up the mountain, and the plateau would correspond to arrival to—on the basis of a new self center, or when one's center of gravity is established upon another level. The crisis is in this first part.

Now, the conservation of sexuality, or of sexual force, has in part a meaning that is simply dynamical. If for instance we had an engine which required a steam pressure of 200 pounds per square inch to make it operate, and we had on the boiler the safety valve set at a level of 100 pounds when it would discharge steam, then it's quite obvious you could never get up to steam in the boiler that's necessary for running the engine. Conservation of sexual energy is essential for the *sadhana*. You can't make the climb without conservation. That's the dynamical side of it, but there are other sides of the problem; for instance, from the Buddhist angle, the aim is to destroy the desire for sentient existence—to destroy craving. Well, manifestly one can make no progress in the destroying of craving if he indulges the strongest force of craving that there is. And then again from the standpoint of Sri Aurobindo, sexual energy in its ordinary manifestation is a continuance of a vital principle within the ignorance, and what we wish to establish is a break out of the ignorance. However, the rule in its rigorous sense applies only to the critical phase, the phase that in general would correspond to accepted *chelaship*.

We might divide peoples into three classes. We might call those who are traveling up the talus slope the half-and-half-ers, for whom the rules in a rigorous sense do not apply. What you might say is their problem with sexuality is the problem of raising the natural sexuality of the lower vital to something that was finer, something that was more beautiful; that is a definite progress. We might call them half-and-half-ers as I suggest. And we might call those that are out in the plains beyond the talus slope, the skimmed-milkers, and we're not formulating any rules for them whatsoever. And only those that are on the steep mountain climb we call the pure-creamers. This rule applies only to the pure-creamers.

Another point in passing, there was the question of sleep and I forgot to mention it. Again, the rule of moderation—neither too much nor too little. And Aurobindo makes this specific statement that except in the case of an individual with an unusually strong nervous system, the minimum sleeping time is seven hours indicated in the *sadhana* and

possibly more. So, avoid the habit of sleeping too little, it strains the nerves, and also the habit of sleeping too much because that leads to *tamasic* states of consciousness.

A word further on diet: very definitely we do not regard that man is what he eats, nor does Sri Aurobindo. Moleschott formulated that principle some time ago. He was a fairly famous German materialist. But I like to point out that the idea is much older than Moleschott. It seems to be the basic philosophy of the cannibals. And the cannibals have carried it out most consistently, for you know if you become that which you eat, you should eat the highest form of being that you can find. What better than man, therefore? And, in addition, you should take your most excellent human beings, the finest warriors, the saints and the saviors, and all of those, you know, and those are the ones you should eat. Now, if you believe consistently a man is what he should eat, he should become a cannibal. However, we don't suggest that because we don't believe in the philosophy. We believe that a man is a spiritual being and that eating is merely a collateral affair concerning the well-being of the body—the nervous organism primarily.

Now to come to our main interest of the evening. Tonight and next Friday we hope to reach to some glimpse, or shall we say perhaps some dimly reflected light, of the culminating stage of this yoga. Tonight will be somewhat preparatory, we hope, to that glimpse or reflected glimpse. As part of an aid to this, I think I'll make some references to states of consciousness or states of Realization and transition that were developed in *Pathways Through to Space*. My own acquaintance with Sri Aurobindo is scarcely two years old as yet, and it's acquaintance that comes first of all through *The Life Divine*, and prior to that I did not know that such a man was living. It only required a few minutes glancing at a couple of paragraphs in the book and over the table of contents to recognize that here was majesty—here was a magisterial writing of the first order. That early impression grew in strength until in the end I was filled with a feeling of awe in the presence of this majesty. However, I could not have realized what was here without the aid of the Realizations which were reported in *Pathways Through to Space*.

There are certain points that are emphasized in Sri Aurobindo that were fundamental in those experiences in *Pathways*. One thing to which Sri Aurobindo refers again and again is that the awakening, or new birth, or Realization, is in the nature of a reversal or an "inversion." It is so in more than one sense. For instance the relationship between the psychical being and the triune nature—mind, vital, and body—is reversed from that which usually applies in worldly consciousness. In worldly consciousness the mind, vital, or body leads and the psychical being has to follow exerting what influence it can indirectly. When the psychical being is brought out to the surface it leads and mind, vital, and body are reduced to the status of instruments. We have here directly an inversion. When there is the spiritual awakening. When man transcends the status of being a mental being and becomes primarily a spiritual being, the former leadership of the mind or the former leadership of feeling is transcended by the spiritual leadership, so that both the feeling, the life feeling, and the mind thought become servant or instruments helping the spiritual being.

In my own experience this principle of inversion was primary. In fact it was the critical discovery of the whole process. I was sitting on the bank of a stream in northern California once, thinking, brooding, and it suddenly occurred to me that reality was not to be found in the direction in which our senses or our concepts led us, but in the reverse

direction. In other words, in just precisely those zones where perception and conception would suggest that there was nothing at all, there was the actual reality; and that in the direction where the senses, the perceptive faculties, pointed and the direction in which our conceptual ideas pointed to a seeming somewhat, there actually was a relative emptiness, a relative nothingness. That came with very clear emphasis not simply as an idea but as a luminous truth. It was evidently the case and has remained ever since as an accepted principle, an unquestioned principle. It is a foundation stone underlying all of the other steps following.

Now, here we have a principle of inversion. I gave it finally a rather mathematical type of formulation: substantiality is inversely proportional to ponderability, or reality is in inverse ratio to appearance. In other words, here we take this table, the solidier it is, the more dense, the stronger the impress it makes upon your senses, the less reality there is there. In the empty spaces where there seems to be nothing at all to the sensuous consciousness, the greater reality is. This means that you interpret the things as they appear to the senses as though they were voids, emptinesses, absences rather than fillings; that the matrix which supports them is the substantial, is the real. Now, sense testimony does not necessarily at all imply something, actuality, where the sense points. We might say sense testimony means a nothingness; that if we had a full consciousness, a consciousness that is in no sense restricted, we would have no particularization in it—completely balanced on all sides, completely full on all sides. The attention could not be attracted to any particularization. It is attracted—from fullness it can be attracted only by that which is a relative absence. Now, we take that the state of consciousness in which we're moving ordinarily, in a state in the ignorance, the key to the knowledge lies in this formula of inversion. Give your valuation to the opposite of that which sense leads to, which concept leads to directly and you notice there's an essential overturn in that—overturn in your whole scheme of valuation.

Now, there's some interesting results follow. If you take substantiality is inversely proportional to ponderability or the statement reality is in inverse ratio to appearance, you can write that symbolically $S = 1/p$. You see, S standing for substance or substantiality is equal to the inverse ratio of ponderability. Your inverse ratio is indicated by the $1/p$. That's the regular mathematical way of saying the same thing. Or you could make it $PS = 1$. That's multiplying through by P on both sides of the equation. In treating PS as variables, $PS = 1$ is the equation of an equilateral hyperbola using the asymptotes as axes. Now, very interesting things follow. This equilateral hyperbola has in the families of hyperbolas the same place that the circle has in the family of all ellipses. The circle has many valuable functions which we call trigonometric functions which are used practically in surveying, in navigation, and in the various measurements that the astronomer has to use. There is a certain curve which we derive from what is known as the sine and cosine functions which when developed in a certain way takes this particular form. I should have a blackboard for this you see. It goes on to infinity in this particular form, and it is the general curve of all periodicity. It can represent birth and death, or life—yes, birth and death, and all life processes, anything whatsoever that follows a periodicity. There's no end to it; it goes on infinitely into the past and infinitely into the future. It fits very well then the Buddha's statement that this process of birth and death starts in the beginningless past and goes on into the endless future. All right. Now, you

may think of your Realization as taking a step of escape from this endless process of birth and death.

Now we'll go over now to our equilateral hyperbola and consider the fact that it too has trigonometric functions which are known as hyperbolic functions. It has its hyperbolic sine and cosine as well as the rest. And now here's a very peculiar fact. If you write out the curve of the hyperbolic sine, it's a curve that's—it follows this form: it passes through zero here and curves right on up and goes on up to infinity without any of that repetition. In other words, now the life curve, or the consciousness curve, instead of being an endless repetition of a periodicity that gets nowhere, climbs.

Now, all of these weren't in my mind as thoughts at the time when I got that original conception of inversion, but if you notice how pat the results are, this represents very well what you want when you have this ascending curve, a consciousness that climbs to spiritual heights instead of an endless movement like this. Some of those correlations that you get through mathematics are most surprising because they tie in other elements of the philosophy that you didn't have in mind with the original or initial conception.

I'm afraid many of you are not following what I'm saying because I have no blackboard and it's very hard to visualize all of this material without a blackboard, but perhaps you are getting some impression of how important the principle of inversion proved in this set of Realizations. It is the keystone because it just inverted the whole orientation of consciousness; say consciousness looking out here, it just went back—reversed the direction of looking. It looks to, say, the sensuous effort, feeling-sensation is going out, conception is going out, to that which is beyond, before, other than "I." Now throw the focus in the reverse sense. Move towards that which is not a determinate content. If you do it successfully, all of a sudden you can find yourself over in a domain which is above space, and time, and above causality; and you're beyond the *karmic* law.

Now, part of that inversion in the movement is illustrated in the search for the true self. Our ordinary consciousness, being a consciousness of a self, a subject, aware of a content out here—I think about the content out there—and now I want to start and think about the self which is observing, this subject which is observing that content. First thing I'm apt to do is to think perhaps that this body is that self. Well a little—even superficial analysis will very quickly clear up the fact that the body is not the self because I can observe the body. I can be conscious of it as an object. I talk about its properties, and I can think about its properties, and I can feel it as external to me. So quite obviously I'm not the body.

Well, then, maybe I associate it with my feelings. It's perfectly true that when one is in an intense state of feeling, such as being in love or being angry, there is a fusion between his own identity and the state of feeling; so for a time you call him anger and you call him love—you're just that. But, if one isolates and thinks a little closer, he finds that presently he's standing back of that anger, and of that loving, and of the other feeling relationships that he's experiencing.

Well, then you may think that he's the thinker. If he carries his analysis far enough or if he's subtle enough, he discovers that thinking happens in him; that he himself really isn't the thinker. Although that's a little harder to discover, harder to

discover than one's feelings, in that one's feelings are not identical with one's self because the feelings so obviously change while I continue. But it is possible to discover the fact that I'm not thinking because thoughts happen in me.

Then it dawns upon me that I am something which I may call a "self." Perhaps I think of it as the ego—this entity that makes me different from other persons and other beings, something that can have interests at variance with the interests of other beings. Therefore conflict can arise and so forth. I am that. I am the ego back of this personality. Many people get stuck at that particular point and then they say "I" when someone says "self"; that's all they think of, really, is this separative ego. But if one carries his analysis on to a sufficient degree of subtlety, he'll find that the ego has a certain character, for instance it can get offended, and that he can witness the fact that the ego can be offended; that it can be ambitious, and he can witness the fact that it is ambitious; and so on, so on.

Well, it dawns upon him that that which is witnessing these states, qualified states of the ego, is different from the ego itself. It rides on the back. It dawns upon him finally that the idea that I, I am "the self," [I] am the pure witness. So perhaps he builds up a philosophy in which he puts that pure witness, an "I," a self, out there on the blackboard or on a piece of paper and he formulates: I am that and I am not the object. And he doesn't get anywhere, nothing happens. Until he discovers this subtle fact: that the "I" he's put out there on the blackboard and the "I" he's put on the paper, and the "I" which he holds as an idea in his mind, is only a representative of the true witness. Finally, instead of looking out before his consciousness, he learns this trick of slipping right back without trying to put before the consciousness. Slip right back. And there he is in the ocean of self-knowledge—an incommunicable knowledge. And thenceforth all of these things that he had to free himself from—the mind, the feeling, the body, the ego, and so forth—are external to him and he knows them to be external to him, that the reality of himself is this witness hidden behind.

Now, as that witness begins to develop its character, if his Realization is developing, he finds that the "I-sense" is no longer a sense of particularization, of "I" as different and separate from others, but that his I-sense is all-inclusive, that the "I" in me is the "I" in others, in all creatures. There is the sense that here is the universal witness and not merely a private witness. Along with that there comes the Realization that there's no possibility of loss or gain. Though one part of my essential being may gain at one time, another part loses, and so on, so that the balance is always retained and remaining at all times perfectly equal, perfectly balanced. If this part loses something it's gained in some other part. There's always an equilibrium there going on; hence, I have nothing to attain. I am in that state that's untouched by all becoming. I am that which is above all evolution; I am that which is eternal and immutable. And these are not merely ideas because along with the Realization there comes the profound silence, and the unutterable peace and calm, and of being lifted up above all strain and all problems.

Now, you recognize that in this we have a state of consciousness that is in an authentic sense spiritual. It may occur in two other forms in contrast to the one I have listed, and the one I have described is one of three forms which are listed as fundamental by Sri Aurobindo. The experience may come in this way: that one finds that the divine reality, the spiritual reality, or the spiritual being, is in everything that surrounds him, in an all-enveloping Otherness rather than something which he finds as the subject, of self,

with which he is identical. In that case you may have the sense of a divine presence that supports you on every side. You are in a sense different from that divine presence. You are something like a child supported by it, and it holds you up, and without it nothing would be possible for you. It is the root source of everything.

These two experiences are complementary. The first one leads to an effect that's more impersonal, and they call it the Realization of the impersonal divine; the second one has an effect that's more personal, and thus it may be called a Realization of the personal divine. And then there's a third Realization, more overwhelming, more complete than either of these two, in which the sense of self and the sense of God is absorbed in a still vaster Ultimate where only the Eternal remains, where there is even a transcendence of bliss and pain in a somewhat of consciousness that rests above either one, with the power to enter either state at will. And for this state of consciousness the whole world of formation dissolves. It is as though the whole universe were—you see it as though it were becoming like a little . . . shrinking, shrinking away in a vast, vast sea that's dissolving it down to almost to a nothingness. All that's left being a less than tissue thin field of images, like moving pictures, that are completely empty, completely without any substance in them at all. They're completely without any value. And even time and space are dissolved in this consciousness. One doesn't feel the need of an *ananda* in this consciousness. It is as though one stood above even *ananda*—that he could enter it at will and he could leave it at will. The sense of equality is so strong that one looks alike upon pain and bliss. One looks alike upon all pairs of opposites. It's utterly synthetic, utterly balanced. Now, this has often been viewed as the culminating state of Realization. It is a state that can be entered from which there would be no return. And there's certainly plenty of desire to enter it, for to him who knows it directly, it's supremely attractive.

It's at this point that the differentiation between the yoga of Sri Aurobindo and the traditional yogas begins. Now, I know this state of consciousness which I've just outlined. I recognized it therefore when it was outlined by Sri Aurobindo. I knew perfectly well that he knew what he was talking about. He couldn't describe it so well if he hadn't been through it. I could verify that fact. I'm not taking Sri Aurobindo blindly, purely upon the formulated word, but I've been able to check upon some of these fundamentals, so I know the way he's gone so far that parallel these experiences to this point.

Now there comes a question, is there any place for formation after one has become fused with this level of consciousness? Remember that the first powerful effect is a dissolution of all formation whatsoever including conceptual formation. I found that was the thing that dissolved last; sensuous formation dissolved first. Conceptual formation could endure longer than any other formation, but there came a point where just like warm water grabbing ice, or sugar placed in warm water, an object formed of sugar placed in water would just dissolve, you could see the concepts just starting to break down, with a movement into a consciousness that was perfectly formless. Actually, I stood right at that point and didn't go any further, was . . . I wanted to get a correlation.

Now, Buddhism says that beyond this world and the universe does not extend. Shankara says that beyond this universe, formation does not extend. You step into the fathomless, illimitable, eternal of formless, impersonal consciousness. Aurobindo tells of having stood in that consciousness for days on end until finally something began to

happen: a new kind of awareness of formation that wasn't sensuous—a development of a spiritual object, if you please—began to take place in a level where the mind could not reach. Now, he says what has happened here is that the mind, the highest developed power of evolved man so far, having reached to its utmost limits and overpassing itself is aware of nothing but the entrance into the void of utter formless consciousness. Hence you have the emptiness philosophies of the Buddhists—the Shunyata or the Void. It's simply a void to the mind. It's not an absence of consciousness, but it's beyond all mental description, or mental symbol, or means of representation. You have to use the method of absolute negation that has been used by mystics, the profounder mystics, from time to time to suggest what it is, and then you suggest something that doesn't mean anything to the ordinary mind. But Aurobindo says, here comes another power if you wait—a power which brings back formation in another sense.

Now remember, we assume at this point the establishment of the spiritual being, that which we reached up to in some of our other classes after describing what was not the spiritual being. Here we have spiritual being in its stasis aspect.¹ “Stasis” means it's immobile consciousness, it's pure spiritual actuality without any movement in effectuation in terms of manifestation. The thing that's left out is a possible dynamic aspect corresponding to this stasis aspect. It's the introduction of this dynamic aspect that constitutes the advance of Sri Aurobindo's yoga over the yogas that have gone before. After we have reached the spiritual being, the end of former yogas, the distinctive yoga of Sri Aurobindo begins. We're just tonight coming to the critical point where the Aurobindian yoga begins. Otherwise, it assumes all of the yogas that have gone before; they're preliminary. This yoga takes the step of bringing to birth the gnostic being within the spiritual being. One can become the spiritual being without arousing the gnostic level within spirit and accept the full release from movement within the evolution; in other words *Nirvana*, but the further step is to this gnostic being.

Now, we're going to try if possible by the end of next class to get some glimpse of this. Let us recapitulate a little bit of previous steps. We spoke of the fact that after the *sadhaka* has shifted his center of gravity from the external nature to the inner nature, the inner vital, physical, and mental, and had perhaps secured the awakening and drawing to the front of the psychic being, then there was aroused in him certain steps of spiritualization, certain overhead steps.

First of all, *higher mind*, which consisted of a power of thought, still, but a thought which did not depend upon the use of words though it could use words. You may remember how I illustrated how it could operate as it were touching the high points of ordinary verbal thought as though it represented those high points as peaks, touch those peaks and move between, touch those peaks, and left perhaps an aphoristic idea at each one. But it thinks. It thinks with its orientation based upon spirit instead of being based upon matter or upon sense. Its original datum is a spiritual datum—just the opposite of the outer mind.

Then beyond this was the *illuminative mind*, a mind which did not think; a phase of mind where there was not thought but Vision, truth was seen as Vision, as Light—the active principle of the seer. And beyond this, *pure intuition* which may be likened unto

¹ Wolff misspeaks here and in the following, pronouncing stasis as “status.”

lightning strokes illuminating a restricted field when it comes, very sharply that field but not the relationships of whatever idea or impress is given; but it can be developed to the point where one intuitive flash is aided by another intuitive flash to show how it should apply, and so on until you could build up a whole field, a massed lightning according to a Sanskrit figure of intuition. And yet even this was not completely comprehensive, and above this level of mind there still was one more level—all of this was in the field of spiritual mind—that called *overmind* which was a massive thought, moved in terms of infinitudes and of eternal, yet remained a mental consciousness. It was the mind you might say of the cosmos. It corresponds to the term ‘*mahat*’, as that term appears in *The Secret Doctrine*. Now, the highest inspiration that so far has come down into literature, in poetry, and so on, is an occasional line reaching from the touch of *overmind*. Overmind has two properties: moving downward it is the beginning point of differentiation, different qualities are separated one from the other, like the aesthesis separated from logic, and it can lead to the full development of that as it descends—aesthesis on one side or logic on the other. In the reverse sense, it tends to integrate all of these separated things, tends to bring them together. So if you differentiate between the lower side of *overmind* and the upper, the lower side is the beginning of differentiation, the upper side the beginning of the complete integration that one finds in the *supermind*. It is also the highest point of the lower hemisphere, above it one enters into the true transcendence.

Now, it’s that step just beyond, just beyond the highest level of *overmind*, is the step to which Sri Aurobindo is pointing and pressing, pressing. And I’m trying to get over something of some faint glimpse of all that’s involved here. The *sadhana* may be way back in the early phases, but here’s an outline of a trail ahead. That trail heretofore has envisaged *Nirvana* as a supremely valuable goal. Here we have a trail that envisages another objective and the earlier steps of the trail are designed with a view to preparing the consciousness for this other objective. I may say beforehand that the other objective is to bring to birth a supramental being that will be embodied even in physical matter and yet the central consciousness of this being will be supramental or gnostic; that it will use all of these levels of mind I’ve just outlined, as well as the outer and inner mind, and the vital, and the physical, as instrumentations below it. It becomes, thus, a very complex being. If such beings were established in the world, a limited number of them establishing something like a different race, they would transcend ordinary mental men—yes even our geniuses, our Einsteins and our Newtons—in much the way that mental man transcends the animal. It’s to bring such a race into being that constitutes the prime objective of Sri Aurobindo. Undoubtedly a very long labor, but the yoga is offered to those who seek to have a part or wish to have a part in becoming supramental beings sometime.

We do not inevitably become supramental beings. Let me repeat that: we can enter into the spiritual stasis, step out of the evolution, or we can take the next step beyond simply being a spiritual being, and become a gnostic being whereby the higher transcendental consciousness as a means of effectuation consciously within the field of formation. The question may arise: what could be the order of life, the order of function of such beings? I shall next meeting, our last one, try to give some suggestion that may possibly carry a faint understanding, or a faint glimpse, of what this order of life, and consciousness, and embodiment, might be.

I think that’ll be enough. Is there any music . . .

Wolff: . . . pure mind, so that you may have some idea of the difference between this yoga and the other yogas. It's up at this point that the difference begins.

Are there no questions because it's all so clear? Can't you get the beginning of a question or is the idea so foggy?

Participant: [Difficult to hear.]

Wolff: I understand there is such a place, though it may not be physical—not simply symbolic, a real place; but that doesn't mean it's necessarily gross physical.

Any other questions?

Participant: [Difficult to hear.]

Wolff: Yeah, the important reason is that all of the yoga from the beginning is orientated to either the goal of *Nirvana* or the goal of the supramental being. He has some conception of what *Nirvana* may mean. Now, if we're oriented that way, our discipline will take certain forms—the most favorable form. If we're orientated to the development of the supramental being, then our yoga takes another form—it must be synthetic. It's not necessary in the first case to follow a synthetic yoga; in the second case it is. It means that you have to follow the yoga of knowledge, the yoga of love, and the yoga of action—all three. And that is the foundation stone or base for still more elaborate developments in the *sadhana*. Therefore you could become qualified as a guru and still be a *sadhaka* of this higher yoga. I am told that many of the *sadhakas* in the *ashram* of Aurobindo are men and possibly women who could be gurus in their own right on the basis of their own yogic Realizations. In a certain sense you may say Aurobindo's yoga is a yoga for yogis. However, the yoga can be started directly from the base of bringing out the psychic being, and that's why we gave that discipline [the name] of surrender. One could start with that. Although if one has already realized the yoga of knowledge, his course is different. He can reach into these different possibilities more readily. But one can begin his yoga with the yoga of surrender as the most direct route for awaking the psychic being or bringing it to the surface so that it can be in command. Now, that would not be so important if the goal were just simply the state of *nirvanic* release. It is important for following towards this other goal of the evolution of the supramental being.

Participant: How does the supramental being differ from the *Nirmanakaya* . . . ?

Wolff: It's a conception that in some respects differs. Shall we say this: that the *Nirmanakaya* grows out of the office of compassion that would bring salvation to all suffering humanity? The question might arise, suppose there was a time when there was no more a suffering humanity—that all was divine; what would the life of a completely divine nature be? The answer offered here is that it is the life of the supramental being.

Any other questions?

Participant: Still not a *Dharmakaya* . . . ? Still not a Dharmakaya, a full *Dharmakaya* consciousness?

Wolff: Yes, it would be full *Dharmakaya* consciousness; but full *Dharmakaya* consciousness is quite compatible with being a manifested consciousness too. You see, the tri-kaya consciousness which is *Dharmakaya*, *Sambhogakaya*, and *Nirmanakaya*, all at the same time; you see. You don't have to abandon *Dharmakaya* in order to have the

Nirmanakaya; you have all at once—the full Realization. That’s envisaged in the—that would parallel the meaning Aurobindo has in the supramental being who is at one and the same time transcendently consciousness and active in the field of even physical formation. Whereas, we move in the field of physical formation having all of this transcendent part superconscious. That means it’s not available to our ordinary conscious. Suppose that the executive consciousness that was moving in the world at the same time reached up without a break into transcendent levels, was conscious all through, all over that whole zone, then it would be *Dharmakaya*, *Sambhogakaya*, and *Nirmanakaya*, all at once and all conscious at once.

Participant: . . . is this element of spontaneity still present in Aurobindo’s way or is it commensurate with a certain accomplishment of . . . or accomplishments? You read about this term of the power of will.

Wolff: Yeah. Does the Aurobindo yoga depend primarily upon the principle of spontaneity or upon a self-determined effort, yeah? The emphasis in the yoga of surrender is upon the principle of spontaneity or Grace. The effort is initial, of course, with the *sadhaka*. His effort is primarily in terms of trying to surrender himself on every point—watching himself at all times, making the surrender, making the sacrificial offering, and making the dedication of himself. Now, that is effort on his part. It’s an effort of emptying the ego, self-effort in emptying, until past a certain critical point another power comes in which we here call the divine power and the *sadhana* becomes spontaneous; and that is the main power operating from thenceforth, so that the larger proportion of the yoga is spontaneous, guided and performed by the divine. The *sadhaka* maintaining the attitude of surrender makes this possible. Now, that divine is also the true person and the true individual which we are at the . . .