Chapter One

The Inward Movement

The Importance of Inner Experiences

The outer work is only half the matter. There is also the consciousness within which does the work and that must develop from the mental-vital to the spiritual-psychic. How can it do that without experiences? Also one can develop an intuitive consciousness which is helpful to the work.

* What you say about the outer being is correct; it must change and manifest what is within in the inner nature. But for that one must have experiences in the inner nature and through these the power of the inner nature grows till it can influence wholly and possess the outer being. To change the outer consciousness entirely without developing this inner consciousness would be too difficult. That is why these inner experiences are going on to prepare the growth of the inner consciousness. There is an inner mind, an inner vital, an inner physical consciousness which can more easily than the outer receive the higher consciousness above and put itself into harmony with the psychic being; when that is done the outer nature is felt as only a fringe on the surface, not as oneself, and is more easily transformed altogether.

Whatever difficulties there may still be in the outer nature, they will not make any difference to the fact that you are now awake within, the Mother’s force working in you and you her true child destined to be perfectly that in all ways. Put your faith and your thought entirely on her and you will go through all safely.

* What you express in the letter is the right way of thinking and seeing. The self-will of the mind wanting things in its own way
and not in the Divine’s way was a great obstacle. With that gone the way should become much less rough and hard to follow.

The outer consciousness can grow in faith, fidelity to the Divine, reverence, love, worship and adoration, great things in themselves, — though in fact these things too come from within, — but realisation can only take place when the inner being is awake with its vision and feeling of things unseen. Till then, one can feel the results of the divine help and, if one has faith, know that they are the work of the Divine; but it is only then that one can feel clearly the Force at work, the divine Presence, the direct communion.

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So long as you live only in thoughts and other movements of the surface consciousness, you cannot be conscious in the Yogic sense. It is when the mind becomes quiet that the real (inner) consciousness comes out or the higher consciousness above the mind comes down. It is only then also that the inner physical being becomes active and brings an alert consciousness and an intuitive sense into the body. Also the higher thought and the inner will comes then only.

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The exterior being has to become aware of the inner — the veil between the inner and outer consciousness has to be removed, it is only then that a real Yogic consciousness begins. The outer has to be merely an instrument or channel for the inner to express itself and communicate with the outer physical world. The inner again has to have free communication with the universal on all the planes — it has to enter into the cosmic consciousness. The outer consciousness has to be remoulded and reshaped through the inner consciousness and the processes that must do it are the psychic by its influence and the higher consciousness by its descent. Naturally, in the process the outer being also will lose its separativeness and become aware of and, in a way, unified with the universal.
Becoming Aware of the Inner Being

It is not that anything has been taken from you, but as you say at the end, your being is seen by you in two parts. That is a thing that happens as the sadhana proceeds and must happen in order that one may have completely the knowledge of oneself and the true consciousness. These two parts are the inner being and the outer being. The outer being (mind, vital and physical) has now become capable of quietude and it sits in meditation in a free, happy, vacant quietude which is the first step towards the true consciousness. The inner being (inner mind, vital, physical) is not lost but gone inside — the outer part does not know where — but probably gone inside into union with the psychic. The only thing that can have gone is something of the old nature that was standing in the way of this experience.

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The silence descends into the inner being first — as also other things from the higher consciousness. One can become aware of this inner being, calm, silent, strong, untouched by the movements of Nature, full of knowledge or light, and at the same time be aware of another lesser being, the small personality on the surface which is made up of the movements of Nature or else still subject to them or else, if not subject to them, still open to invasion by them. This is a condition that any number of sadhaks and Yogis have experienced. The inner being means the psychic, the inner mind, the inner vital, the inner physical. In this condition none of these can be even touched, so there has been an essential purification. All need not feel this division into two consciousnesses, but most do. When it is there, the will that decides the action is in the inner being, not in the outer — so the invasion of the outer by vital movements can in no way compel the action. It is on the contrary a very favourable stage in the transformation because the inner being can bring the whole force of the higher consciousness in it to change the nature wholly, observing the action of Nature without being affected by it, putting the force for change wherever needed.
and setting the whole being right as one does with a machine. That is if one wants a transformation. For many Vedantins don't think it necessary — they say the inner being is *mukta*, the rest is simply a mechanical continuation of the impetus of Nature in the physical man and will drop away with the body so that one can depart into Nirvana.

*In fact all these ignorant vital movements originate from outside in the ignorant universal nature; the human being forms in his superficial parts of being, mental, vital, physical a habit of certain responses to these waves from outside. It is these responses that he takes as his own character (anger, desire, sex etc.) and thinks he cannot be otherwise. But that is not so; he can change. There is another consciousness deeper within him, his true inner being, which is his real self, but is covered over by the superficial nature. This the ordinary man does not know, but the Yogi becomes aware of it as he progresses in his sadhana. As the consciousness of this inner being increases by sadhana, the surface nature and its responses are pushed out and can be got rid of altogether. But the ignorant universal Nature does not want to let go and throws the old movements on the sadhak and tries to get them inside him again; owing to a habit the superficial nature gives the old responses. If one can get the firm knowledge that these things are from outside and not a real part of oneself, then it is easier for the sadhak to repel such notions, or if they lay hold, he can get rid of them sooner. That is why I say repeatedly that these things are not in yourself, but from outside.*

**The Piercing of the Veil**

The cry you heard was not in the physical heart, but in the emotional centre. The breaking of the wall meant the breaking of the obstacle or at least of some obstacle there between your inner and your outer being. Most people live in their ordinary outer ignorant personality which does not easily open to the
Divine; but there is an inner being within them of which they do not know, which can easily open to the Truth and the Light. But there is a wall which divides them from it, a wall of obscurity and unconsciousness. When it breaks down, then there is a release; the feelings of calm, Ananda, joy which you had immediately afterwards were due to that release. The cry you heard was the cry of the vital part in you overcome by the suddenness of the breaking of the wall and the opening.

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The piercing of the veil between the outer consciousness and the inner being is one of the crucial movements in Yoga. For Yoga means union with the Divine, but it also means awaking first to your inner self and then to your higher self,—a movement inward and a movement upward. It is, in fact, only through the awakening and coming to the front of the inner being that you can get into union with the Divine. The outer physical man is only an instrumental personality and by himself he cannot arrive at this union,—he can only get occasional touches, religious feelings, imperfect intimations. And even these come not from the outer consciousness but from what is within us.

There are two mutually complementary movements; in one the inner being comes to the front and impresses its own normal motions on the outer consciousness to which they are unusual and abnormal; the other is to draw back from the outer consciousness, to go inside into the inner planes, enter the world of your inner self and wake in the hidden parts of your being. When that plunge has once been taken, you are marked for the Yogic, the spiritual life and nothing can efface the seal that has been put upon you.

This inward movement takes place in many different ways and there is sometimes a complex experience combining all the signs of the complete plunge. There is a sense of going in or deep down, a feeling of the movement towards inner depths; there is often a stillness, a pleasant numbness, a stiffness of the limbs. This is the sign of the consciousness retiring from the body inwards under the pressure of a force from above,—that
pressure stabilising the body into an immobile support of the inner life, in a kind of strong and still spontaneous āsana. There is a feeling of waves surging up, mounting to the head, which brings an outer unconsciousness and an inner waking. It is the ascending of the lower consciousness in the Adhara to meet the greater consciousness above. It is a movement analogous to that on which so much stress is laid in the Tantrik process, the awakening of the Kundalini, the Energy coiled up and latent in the body and its mounting through the spinal cord and the centres (cakras) and the Brahmarandhra to meet the Divine above. In our Yoga it is not a specialised process, but a spontaneous uprush of the whole lower consciousness sometimes in currents or waves, sometimes in a less concrete motion, and on the other side a descent of the Divine Consciousness and its Force into the body. This descent is felt as a pouring in of calm and peace, of force and power, of light, of joy and ecstasy, of wideness and freedom and knowledge, of a Divine Being or a Presence — sometimes one of these, sometimes several of them or all together. The movement of ascension has different results: it may liberate the consciousness so that one feels no longer in the body, but above it or else spread in wideness with the body either almost non-existent or only a point in one’s free expanse. It may enable the being or some part of the being to go out from the body and move elsewhere, and this action is usually accompanied by some kind of partial samādhi or else a complete trance. Or it may result in empowering the consciousness, no longer limited by the body and the habits of the external nature, to go within, to enter the inner mental depths, the inner vital, the inner (subtle) physical, the psychic, to become aware of its inmost psychic self or its inner mental, vital and subtle physical being and, it may be, to move and live in the domains, the planes, the worlds that correspond to these parts of the nature. It is the repeated and constant ascent of the lower consciousness that enables the mind, the vital, the physical to come into touch with the higher planes up to the supramental and get impregnated with their light and power and influence. And it is the repeated and constant descent of the Divine Consciousness and its Force
that is the means for the transformation of the whole being and the whole nature. Once this descent becomes habitual, the Divine Force, the Power of the Mother begins to work, no longer from above only or from behind the veil, but consciously in the Adhara itself, and deals with its difficulties and possibilities and carries on the Yoga.

Last comes the crossing of the border. It is not a falling asleep or a loss of consciousness, for the consciousness is there all the time; only, it shifts from the outer and physical, becomes closed to external things and recedes into the inner psychic and vital part of the being. There it passes through many experiences and of these some can and should be felt in the waking state also; for both movements are necessary, the coming out of the inner being to the front as well as the going in of the consciousness to become aware of the inner self and nature. But for many purposes the ingoing movement is indispensable. Its effect is to break or at least to open and pass the barrier between this outer instrumental consciousness and that inner being which it very partially strives to express, and to make possible in future a conscious awareness of all the endless riches of possibility and experience and new being and new life that lie untapped behind the veil of this small and very blind and limited material personality which men erroneously think to be the whole of themselves. It is the beginning and constant enlarging of this deeper and fuller and richer awareness that is accomplished between the inward plunge and the return from this inner world to the waking state.

The sadhak must understand that these experiences are not mere imaginations or dreams but actual happenings, for even when, as often occurs, they are formations only, of a wrong or misleading or adverse kind, they have still their power as formations and must be understood before they can be rejected and abolished. Each inner experience is perfectly real in its own way, although the values of different experiences differ greatly, but it is real with the reality of the inner self and the inner planes. It is a mistake to think that we live physically only or only with the outer mind and life. We are all the time living and acting on other planes of consciousness, meeting others there and acting upon
them, and what we do and feel and think there, the forces we gather, the results we prepare have an incalculable importance and effect, unknown to us, upon our outer life. Not all of it comes through, and what comes through takes another form in the physical — though sometimes there is an exact correspondence; but this little is at the basis of our outward existence. All that we become and do and bear in the physical life is prepared behind the veil within us. It is therefore of immense importance for a Yoga which aims at the transformation of life to grow conscious of what goes on within these domains, to be master there and be able to feel, know and deal with the secret forces that determine our destiny and our internal and external growth or decline.

It is equally important for those who want that union with the Divine without which the transformation is impossible. The aspiration could not be realised if you remained bound by your external self, tied to the physical mind and its petty movements. It is not the outer being which is the source of the spiritual urge; the outer being only undergoes the inner drive from behind the veil. It is the inner psychic being in you that is the bhakta, the seeker after the union and the Ananda, and what is impossible for the outer nature left to itself becomes perfectly possible when the barrier is down and the inner self in the front. For the moment this comes strongly to the front or draws the consciousness powerfully into itself, peace, ecstasy, freedom, wideness, the opening to light and a higher knowledge begin to become natural, spontaneous, often immediate in their emergence.

Once the barrier breaks by the one movement or the other, you begin to find that all the processes and movements necessary to the Yoga are within your reach and not as it seems in the outer mind difficult or impossible. The inmost psychic self in you has already in it the Yogan and the bhakta and if it can fully emerge and take the lead, the spiritual turn of your outer life is predestined and inevitable. In the initially successful sadhak it has already built a deep inner life, Yogic and spiritual, which is veiled only because of some strong outward turn the education and past activities have given to the thinking mind and lower
vital parts. It is precisely to correct this outward orientation and take away the veil that he has to practise more strenuously the Yoga. Once the inner being has manifested strongly whether by the inward-going or the outward-coming movement, it is bound to renew its pressure, to clear the passage and finally come by its kingdom. A beginning of this kind is the indication of what is to happen on a greater scale hereafter.

The Movement Inward

The movement inward is all to the good — for going inward if one goes far enough brings one to the psychic. The more peace there is the better; even if it is only a little at first, that is so much gained. If the inward-drawing movement is held to, it will grow and the power to reject anger and other such movements will increase. It is this peace and inward psychic movement in you that we shall try for till it is done.

* It is rather a pity that the fear came in and spoiled the inward movement — for this inward movement is exceedingly important for the sadhana. The increasing frequency and completeness of the psychic consciousness in you coming in and replacing the ordinary one has hitherto been the most hopeful sign of progress — but the establishment of an inward movement would be a still greater thing; for its natural result would be to liberate the soul within and to give you a stand in the inner being so that you would be able to regard any fluctuations in the outer consciousness without being subjugated by them and without any interruption of the inner poise and freedom. But the movement is bound to come back and fulfil itself. It is very good that the help comes when you call and that you can shake yourself free — it is another sign of the psychic growth.

* It takes time of course to make the transition from one state of consciousness to another. The depth of feeling will come more
and more as your consciousness draws back from the claim of external things and goes deeper in into the heart region seeing and feeling from there with the psychic to prompt and enlighten it. Faith also will increase with that movement — for it is the outer intellect that is infirm or deficient in faith, the inner being in the heart has it always.

That is quite natural [an inward movement during the afternoon nap]. The usual movement does not take place, but there is still a pressure habitual at the time under which the consciousness goes inside not into sleep but into some kind of samadhi in which a working takes place in the inner consciousness. As yet you have not developed the power of being conscious in this state nor the power of remembering what took place.

It was probably not so much a sleep as a going inward under the pressure of the influence at the Pranam. In any case it was not a dream but an experience, an ascent into one of the higher ranges of consciousness above the mind — all of which have this character of vastness and peace everywhere.

X’s experiences are those which usually attend the withdrawal from the outer consciousness into an inner plane of experience. The feeling of coldness of the body in the first is one of the signs — like the immobility and stiffness of Y’s experience — that the consciousness is withdrawing from the outer or physical sheath and retiring inside. The crystallisation was the form in which he felt the organisation of an inner consciousness which could receive at once firmly and freely from above. The crystals at once indicate organised formation and a firm transparency in which the greater vision and experience descending from the higher planes could be clearly reflected.

As for the other experience, his rejection of the waking consciousness evidently had the result of throwing him into an
inner awareness in which he began to have contact with the supraphysical planes. What was meant by the sea of red colour and stars depends on the character of the red colour. If it was crimson, what he saw was the sea of the physical consciousness and physical life as it is represented to the inner symbolic vision; if it was purple red, then it was the sea of the vital consciousness and the vital life-force. Perhaps, if he had not stopped his sense of the Mother’s presence, it would have been better,—he should rather, if he can, take it with him into the inner planes, then he would have had no occasion to fear.

In any case, if he wants to go into the inner consciousness and move in the inner planes—which will inevitably happen if he shuts off the waking consciousness in his meditation—he must cast away fear. Probably he expected to get the silence or the touch of the divine consciousness by following out the suggestion of the Gita. But the silence or the touch of the divine consciousness can be equally and for some more easily got in the waking meditation through the Mother’s presence and the descent from above. The inward movement, however, is probably unavoidable and he should try to understand and, not shrinking or afraid, to go to it with the same confidence and faith in the Mother as he has in the waking meditation. His dreams are of course experiences on the inner (vital) plane.

P.S. The dream about the Mahadeva image may mean that someone (not of this world, of course) wanted to mislead him and make him confuse some narrower traditional form of the past with the greater living Truth that he is seeking.

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The difficulty indicated by you in your last (long) letter indicates that you enter into the inner being and begin to have experiences there, but there is a difficulty in organising them or seeing them coherently. The difficulty is because the inner mind is not yet sufficiently habituated to act and see the inside things and therefore the ordinary outer mind interferes and tries to arrange them; but the outer mind is unable to see the meaning of inner things. When the outer mind is left outside altogether,
the things inside begin to be seen vividly and clearly, but the
inner mind not being active, either their coherence is not seen
or the consciousness lingers in the confused experiences of the
lower vital plane and does not get through to the deeper, more
coherent and significant experiences. A development of the inner
consciousness is needed — when that development takes place,
then all will become more clear and coherent. This development
will take place if, without getting disturbed, you quietly aspire
and go on calling the Mother's Force to do what is needed.

Your call will always reach the Mother. If you remain quiet
and confident, you will in time become aware of the answer.
The more the mind becomes quiet, the clearer will it become to
you and you will feel her working. From time to time you can
write of your experiences; wherever an answer is needed, I will
answer.

The Inner Consciousness and the Body

It is the inner consciousness that you felt separated from the
body, liberated from the identification with the body, and yet
in touch with all the material surroundings. It is a very helpful
experience — indispensable for the Yoga.

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It is that the consciousness is detaching itself from the body.¹
Usually in men it is identified with the body and bound to it
—in Yoga it detaches itself and becomes free. The body is no
longer felt as oneself, but as something not oneself, something
that one carries with oneself or else as an instrument which one
uses for certain purposes.

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If you went inside and lost consciousness of the outer world,
it would be called a kind of samadhi — but this experience can

¹ The correspondent wrote that sometimes he felt raindrops or sunlight falling on his
body as if they were touching something other than himself; at other times he felt very
light, as if he had no body at all. — Ed.
be got in the waking state also. It is a liberation from body consciousness and an awakening into the spiritual wideness. At first it is usually felt as a void of all other things but consciousness alone or existence alone.

*The feeling [in meditation] of having no head usually means that the mental consciousness is no longer imprisoned in the head at the time — but silent and extended.*

**A Transitional State of Inwardness**

The condition which you feel is one which is very well known in sadhana. It is a sort of passage or transition, a state of inwardness which is growing but not yet completed — at that time to speak or throw oneself outward is painful. What is necessary is to be very quiet and remain within oneself all the time until the movement is completed; one should not speak or only a little and in a low quiet way nor concentrate the mind on outward things. You should also not mind what people say or question; although they are practising sadhana, they know nothing about these conditions and if one becomes quiet or withdrawn they think one must be sad or ill. The Mother did not find you at all like that, sad or ill; it is simply a phase or temporary state in the sadhana that she has experience of and knows very well.

*The condition [of inwardness] lasts often for a number of days, sometimes many, until something definite begins. Remain confident and quiet.*

**The Growth of the Inner Being and the Inner Consciousness**

What you feel as the new life is the growth of the inner being in you; the inner being is the true being and as it grows the whole consciousness begins to change. This feeling and your new attitude towards people are signs of the change. The seeing
of inner things also usually comes with this growth of the inner being and consciousness; it is an inner vision which awakes in most sadhaks when they enter this stage.

It is also a characteristic of this inner consciousness that even when it is active, there is felt behind the action or containing it a complete quietude or silence. The more one concentrates, the more this quietude and silence increases. That is why there seems to be all quiet within even though all sorts of things may be taking place within.

It is also quite usual that what takes place in the inner consciousness should not express itself at present in the outer physical. It at first creates changes inside, but takes possession of the outer instruments only afterwards.

The things you feel are due to the fact that the consciousness goes inside, so physical things are felt as if they were at a distance. The same phenomenon can happen when one goes into another plane of consciousness and sees physical things from there. But it is probably the first that is happening with you. When one goes quite inside, then physical things disappear, — when some connection is kept, then they become distant. But this is a transitory change. Afterwards you will be able to have the two consciousnesses together, be in your psychic in one part of yourself with all the experience and activities of the psychic being and nature and yet with your surface self fully awake and active in physical things with the psychic support and influence behind this outer action.

It is a very good sign that when the thoughts and the attempt at disturbance come there is something that remains calm and cool — for that, like the psychic reply from within, shows that the inner consciousness is fixed or fixing itself in part of the being. This is a well-recognised stage of the inner change in sadhana. Equally good is the emerging of the self-existent Ananda from within not dependent on outward things. It is a fact that this
inner gladness and happiness is something peaceful and happy at once — it is not an excited movement like the vital outward pleasure, though it can be more ardent and intense. Another good result is the fading out of the feeling that “the work is mine” and the power to do it with the outward consciousness not engaging the inner being.

The sense of release as if from jail always accompanies the emergence of the psychic being or the realisation of the self above. It is therefore spoken of as a liberation, mukti. It is a release into peace, happiness, the soul’s freedom not tied down by the thousand ties and cares of the outward ignorant existence.

It was of course the Mother's face you saw in your vision, but probably in one of her supraphysical, not her physical form and face — that is also indicated by the great light that came from the form and rendered it invisible.

* I am glad to hear of the development you speak of in your dealing with others. It is a power proper to the Yoga consciousness that is developing in you, because the Mother's force is at work and is developing the inner consciousness. For it is one of the powers of this inner consciousness to bring about what it sees to be the right thing by simply communicating in entire silence to the consciousness of another. That is the true way of acting — through the power of the inner consciousness, its knowledge, vision and will. The other thing, the coming of what you want to see on the street, is another form of the same action of the inner conscious force. As for the anger it is evidently in process of control and elimination and its recurrences cannot fail to disappear after a time as the new consciousness increases.

Living Within

There is an inner being in man of which he is not usually conscious; he lives in a superficial consciousness which he calls himself and which is normally concerned with outer things; one is aware of the inner being either not at all or only as something
behind from which feelings, ideas, impulses, imperatives etc. come occasionally into the outer. When one ceases to be mainly concerned with outer and surface things one can go more inside nearer to this inner being and become aware of things other than the ego and the outer nature. One can become aware of the inner being and live in it and get detached from the hold of outer things, dealing with them from an inner consciousness (felt as separate from the outer consciousness) according to an inner truth of the soul and spirit and no longer according to the demands of the outer Nature.

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If one lives within, then it is the inner consciousness that one depends on, not the outer. The inner consciousness can then always go on independent of the outer state to which it gives attention only when it chooses.

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It is good. Fasten on the true thing, the concentration in the inner being and the inner life. All these outer things are of minor importance and it is only when the inner life is well established that the difficulties with which they are hampered can get their true solution. That you have seen several times when you went inside. To be too much occupied in mind with the outer difficulties keeps it externalised. Living inwardly you will find the Mother close to you and realise her will and her action.

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Do not allow outward events to disturb you or be the cause of suggestions. It is as with the words of people and the suggestions they raise which disturb uselessly the consciousness. Both should be rejected. Live in the inner consciousness which can remain in its own calm and light whatever happens outside.

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To remain within, above and untouched, full of the inner consciousness and the inner experience, — listening, when need be,
to X or another with the surface consciousness, but with even that undisturbed, not either pulled outwards or invaded, that is the perfect condition for the sadhana.

You must gather yourself within more firmly. If you disperse yourself constantly, go out of the inner circle, you will constantly move about in the pettinesses of the ordinary outer nature and under the influences to which it is open. Learn to live within, to act always from within, from constant inner communion with the Mother. It may be difficult at first to do it always and completely, but it can be done if one sticks to it — and it is at that price, by learning to do that that one can have the siddhi in the Yoga.

It is a very serious difficulty in one’s Yoga — the absence of a central will always superior to the waves of the Prakriti forces, always in touch with the Mother, imposing its central aim and aspiration on the nature. That is because you have not yet learned to live in your central being; you have been accustomed to run with every wave of Force, no matter of what kind, that rushed upon you and to identify yourself with it for the time being. It is one of the things that has to be unlearned; you must find your central being with the psychic as its basis and live in it.

To be aware of one’s central consciousness and to know the action of the forces is the first definite step towards self-mastery.

In the things of the subtle kind having to do with the working of consciousness in the sadhana, one has to learn to feel and observe and see with the inner consciousness and to decide by the intuition with a plastic look on things which does not make set definitions and rules as one has to do in outward life.
Yes. When one is in the right consciousness, then there is the right movement, the right happiness, everything in harmony with the Truth.

When there is the wrong consciousness, there is demand, dissatisfaction, doubt, all kinds of disharmony.

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It [calmness] is only the proper condition for receptivity. Naturally, it is the proper thing to do if you want to be receptive or become conscious of inner things. So long as the mind is jumping about or rushing out to outside things, it is not possible to be inward, collected, conscious within.

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Obviously to live in the silent Brahman, the best way is to live within where one can have the silence and resist all outward pulls. As much avoidance of outer pulls — contact does not matter, if there is no pull outward — as will help that, can be very helpful. It is only an entire seclusion that for occult rather than mental reasons is not altogether desirable unless one has already a great inner strength and poise.

Living Within and the External Being

It is the past habit of the vital that makes you repeatedly go out into the external part; you must persist and establish the opposite habit of living in your inner being which is your true being and of looking at everything from there. It is from there that you get the true thought, the true vision and understanding of things and of your own self and nature.

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You must have somehow externalised yourself too much. It is only by living in one’s inner consciousness and doing everything from there that the right psychic condition can be kept. Otherwise it goes inside and the external covers it up. It is not lost, but hidden — one must go inside again to recover it.

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When one comes out of the inner condition, one gets externalised in the outer consciousness. It is difficult for the outer nature to remain always within, its nature is to pull outward. But when this happens, one must learn to look quietly at what is happening, observe what the outer nature does but not identify with it, not feel that it is oneself that is doing that, but only something that one is observing, while one's real self is that which observes and that which goes within. If one can do that, then there is no disturbance and it is easier to go back again inward.

As for the activity going on, it is so with everybody. What has to be done, is not to be upset by it, but to learn to live inside where one always feels the force — or even if one does not feel because the consciousness is covered up, it is still there and after a time dispels the covering and is visible again. Outside the imperfect activities will go on till the whole being is changed and that cannot be done in a day.

Your mistake is to get upset because the exterior being is still there with its imperfections. What you ought to do is not to mind too much, to aspire for changing it but not get upset, to have confidence that it will change in time and meanwhile to stand back from it, to live in the part of you that is open to the force and to regard the rest as you would a cut that has to be cleaned or anything else belonging to you but external.

The large inner mind and the true vital having shown themselves are bound to get the mastery; but the old lower nature, especially the vital part of it, is bound to struggle for reaffirming its hold on the consciousness. To remain very firm and repel its attacks till they lose their strength, is necessary.

The difficulty is that you attach so much importance to things that are of quite a small value. You behave as if to have or have not a table is something of supreme importance and worry
and excite yourself so much about the rights and wrongs of the matter that you allow it to upset your whole peace of mind and make you fall from the true condition. These things are small and relative — you may have a new table or you may not have a new table, neither way is of any very great importance and it makes no difference to the Divine Purpose in you. The one thing important is to increase calm and peace and the descent of the Divine Force, to grow in equality and inward light and consciousness. Outward things have to be done with a great quiet, doing whatever is necessary but not exciting or upsetting yourself about anything. It is only so that you can advance steadily and quickly. When you feel the Mother’s Force about you, the peace closely round you that is the one thing of importance — these small outward things can be settled in a hundred different ways, it does not really matter.

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The entire dependence on the inner realisation and not on outward things for their own sake and the seeking of the Divine for the sake of the Divine and without any tinge of ego motive is indeed the most difficult thing for the mind even of the Sadhak to learn; but it is the essence of the highest realisation and the condition of a perfect self-finding.

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When you come to the Divine, lean inwardly on the Divine and do not let other things affect you.

**Acting from Within on the Outer Being**

Detach yourself from the outer being; live in the inner; let the Force work from the inner being — it will change the outer being.

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It is on the surface that the transformation is done. One comes up to the surface with what one has gained in the depths, to
change it. It may be you need to go in again and find it difficult
to make the movement back quickly. When the whole being
becomes plastic you will be able to make whatever movement is
needed more quickly.

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Yes, that is right. Relying on outer methods mainly never suc-
ceeds very well. It is only when there is the inner poise that the
outer movement is really effective — and then it comes of itself.

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The difference [in learning something] is when a thing is done
with the inner mind and when it is done only with the outer
brain. What you feel is the inner mind taking it up — then it be-
comes part of the consciousness and things are really learned —
the working of the outer mind is always difficult and superficial.

It is evident that the inner being in you is beginning to come
more and more forward. As it does so, these outer difficulties will
be more and more pushed out and the consciousness will keep
the peace and force at first in the greater part of it, afterwards
in the whole.

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It is a wall of consciousness that one has to build [against un-
derirable things]. Consciousness is not something abstract, it is
like existence itself or ananda or mind or prana, something very
concrete. If one becomes aware of the inner consciousness one
can do all sorts of things with it, send it out as a stream of force,
erect a circle or wall of consciousness around oneself, direct an
idea so that it shall enter somebody’s head in America etc. etc.

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It is simply that you became conscious of the inner being and
the inner world and rose up to a higher plane of being where the
outer difficulties do not exist. The object of Yoga is to establish
the inner consciousness and the higher being in you and by their
strength change the outer existence.
The condition you describe in your work shows that the inner being is awake and that there is now the double consciousness. It is the inner being which has the inner happiness, the calm and quiet, the silence free from any ripple of thought, the inwardly silent repetition of the name. The automatic repetition of the mantra is part of the same phenomenon — that is what ought to happen to the mantra, it must become a conscious but spontaneous thing repeating itself in the very substance of the consciousness itself, no longer needing any effort of the mind. All these doubts and questionings of the mind are useless. What has to happen is that this inner consciousness should be always there not troubled by any disturbance with the constant silence, inner happiness, calm quietude, etc., while the outer consciousness does what is necessary in the way of work etc. or, what is better, has that done through it — it is the latter experience that you have some days as someone pushing the work with so much continuous force without your feeling tired.

If you feel more quiet and the surrender feels more intense, then that is a good, not a bad condition — and if it makes the mind an empty room receiving the light, so much the better. Experiences and descents are very good for preparation, but change of the consciousness is the thing wanted — it is the proof that the experiences and descents have had an effect. Descents of peace are good, but an increasingly stable quietude and silence of the mind is something more valuable. When that is there then other things can come — usually one at a time, light or strength and force or knowledge or ananda. It is not necessary to go on for ever having always the same preparatory experiences — a time comes when the consciousness begins to take a new poise and another state.

The Inner Being and Calmness, Silence, Peace

The calmness you feel is that of the inner being which remains the same whatever the surface experience. But the use to be made
of these things is to liberate oneself from the desires and mental or vital sanskaras of the past so that one may be free to reach that greater Truth consciousness in which there is no need of an Adesh, for all one’s action there is the direct conscious movement of the self-knowing Truth and the Mother herself is the doer.

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The absence of thought is quite the right thing — for the true inner consciousness is a silent consciousness which has not to think out things, but gets the right perception, understanding and knowledge in a spontaneous way from within and speaks or acts according to that. It is the outer consciousness which has to depend on outside things and to think about them because it has not this spontaneous guidance. When one is fixed in this inner consciousness, then one can indeed go back to the old action by an effort of will, but it is no longer a natural movement and, if long maintained, becomes fatiguing. As for the dreams, that is different. Dreams about old bygone things come up from the subconscient which retains the old impressions and the seeds of the old movements and habits long after the waking consciousness has dropped them. Abandoned by the waking consciousness, they still come up in dreams; for in sleep the outer physical consciousness goes down into the subconscient or towards it and many dreams come up from there.

The silence in which all is quiet and one remains as a witness while something in the consciousness spontaneously calls down the higher things is the complete silence which comes when the full force of the higher consciousness is upon mind and vital and body.

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All experiences come in the silence\(^2\) but they do not come all pell-mell in a crowd at the beginning. The inner silence and peace have first to be established.

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\(^2\) The correspondent wrote that although he was sometimes able to achieve silence of mind, experiences were not coming in the silence. — Ed.
The consciousness from which these experiences come [such as the division of the mind into an active surface mind and a silent inner mind] is always there pressing to bring them in. The reason why they don't come in freely or stay is the activity of the mind and vital always rushing about, thinking this, wanting that, trying to perform mountaineering feats on all the hillocks of the lower nature instead of nourishing a strong and simple aspiration and opening to the higher consciousness that it may come in and do its own work. Rasa of poetry, painting or physical work is not the thing to go after. What gives the interest in Yoga is the rasa of the Divine and of the divine consciousness which means the rasa of Peace, of Silence, of inner Light and Bliss, of growing inner Knowledge, of increasing inner Power, of the Divine Love, of all the infinite fields of experience that open to one with the opening of the inner consciousness. The true rasa of poetry, painting or any other activity is truly found when these activities are part of the working of the Divine Force in you and you feel it as that and you feel in it the joy of that working.

This condition you had of the inner being and its silence, separated from the surface consciousness and its little restless workings, is the first liberation, the liberation of Purusha from Prakriti, and it is the fundamental experience. The day when you can keep it, you can know that the Yogic consciousness has been founded in you. This time it has increased in intensity, but it must also increase in duration.

These things do not “drop” — what you have felt was there in you all the time, but you did not feel it because you were living on the surface altogether and the surface is all crowd and clamour. But in all men there is this silent Purusha, base of the true mental being, the true vital being, the true physical being. It was by your prayer and aspiration that the thing came, to show you in what direction you must travel in order to have the true rasa of things, for it is only when one is liberated that one can get the real rasa. For after this liberation come others and among them the liberation and Ananda in action as well as in the static inner silence.

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I don’t think it is at all owing to the suggestion from what I wrote in the letter that you got the experience [of a deep spiritual peace]. The fundamental reason of these things does not belong to the surface, it is in the depths — or on the heights, at any rate, in the inner being behind the veil of the frontal consciousness. The actual occasional cause of the spiritual experience, — the match that sets the fire, so to say, — may be something very slight and looking accidental on the surface, a chance word or happening or something else quite fortuitous in its appearance. The person also through whom it comes may seem very much like a fortuitous instrument. It is true that this is only in appearance; for things slight and seemingly fortuitous have a reason for happening as they do, but that reason too is not on the surface.

As for the experience itself it takes up the movement which had started in you a long time ago and was interrupted by the vital upheaval that brought you so much trouble and struggle. Only, there has been since a widening of the consciousness and a step forward which made this form of the experience possible. At that time you had not much appreciation for calm and peace — you hankered only after bhakti and Ananda. But calm, peace, shanti are the necessary basis for any establishment of other things. Otherwise there is no solid foundation in the consciousness; if there is only unrest and movement, bhakti, Ananda and everything else can only come and go in starts and fits and find no ground to live on. It must, however, be not a mere mental quiet, but the deep spiritual peace of the shantimaya Shiva. It was this that touched you (descending through the head) in this experience. For the rest it is a resumption of the piercing of the veil, the beginning of the power of inner experience as opposed to the lesser experiences of the surface, the opening of the inner being, which is necessary for bringing the Yogic consciousness. A certain amount of vital purification has taken place which made the resumption of this kind of experience possible.

You certainly need not be afraid of going into unconsciousness, for it is not unconsciousness that you would go into, but simply the inner consciousness, — that going quite inward which
is the result of intense dhyanā and the beginning of a certain kind of samādhi.

The Inner Being and the Inmost or Psychic Being

There is an inner being and an inmost being which we call the psychic. When one meditates, one tries to go into the inner being. If one does it, then one feels very well that one has gone inside. What can be realised in meditation can also become the ordinary consciousness in which one lives. Then one feels what is now the ordinary consciousness to be something quite external and on the surface, not one's real self.

The inner being is composed of the inner mental, the inner vital, the inner physical. The psychic is the inmost — supporting all the others. Usually it is in the inner mental that this separation first happens and it is the inner mental Purusha who remains silent observing the Prakriti as separate from himself. But it may also be the inner vital Purusha or inner physical or else without location simply the whole Purusha consciousness separate from the whole Prakriti. Sometimes it is felt above the head — but then it is usually spoken of as the Atman and the realisation is that of the silent Self.

It is not possible to distinguish the psychic being at first. What has to be done is to grow conscious of an inner being which is separate from the external personality and nature — a consciousness or Purusha calm and detached from the outer action of the Prakriti.

The reason why she remembers nothing when she comes out of her meditation is that the experience is taking place in the inner being and the outer consciousness is not ready to receive it. Formerly her sadhana was mainly on the vital plane which is
often the first to open and the connection of that plane with the body consciousness is easy to establish because they are nearer to each other. Even then however her body was suffering because of attacks from the hostile elements in the vital plane. Now the sadhana seems to have gone inward into the psychic being. This is a great advance and she need not mind the want of connection with the most external consciousness at present. The work goes on all the same and it is probably necessary that it should be so just now. Afterwards, if she keeps steadily to the right attitude, it will descend into the outer consciousness.