

Chapter One

The Outer Being and the Inner Being

The Outer and the Inner Being and Consciousness

There are always two different consciousnesses in the human being, one outward in which he ordinarily lives, the other inward and concealed of which he knows nothing. When one does sadhana, the inner consciousness begins to open and one is able to go inside and have all kinds of experiences there. As the sadhana progresses, one begins to live more and more in this inner being and the outer becomes more and more superficial. At first the inner consciousness seems to be the dream and the outer the waking reality. Afterwards the inner consciousness becomes the reality and the outer is felt by many as a dream or delusion, or else as something superficial and external. The inner consciousness begins to be a place of deep peace, light, happiness, love, closeness to the Divine or the presence of the Divine, the Mother. One is then aware of two consciousnesses, this inner one and the outer which has to be changed into its counterpart and instrument—that also must become full of peace, light, union with the Divine. At present you are moving between the two and in this period all the feelings you have are quite natural. You need not be at all anxious about that, but wait for the full development of the inner consciousness in which you will be able to live.

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There is always a double nature in human beings, the inner (psychic and spiritual) which is in touch with the Divine; the outer, mental, vital and physical, which has been brought up in the Ignorance and is full of defects, imperfections and impurities. It is for this reason that in sadhana things cannot be changed in a

moment. The inner experience grows and extends and fills more and more of the nature, but till all is filled, the imperfections remain somewhere.

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It is a usual experience — to live within in one consciousness while the external being (mind, life, body) goes on of itself under the impulsion of the cosmic Force, doing quietly whatever is necessary to do. This is part of the Yogic consciousness and to have it means a very real and considerable advance on the path of Yoga.

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You have been accustomed to feel your outer consciousness as if it were yourself and so, when you are in your inner realisation, you feel as if you were not in this old accustomed self. As you grow in the sadhana, you must learn to live in this inner being and to feel the outer as something a little outside and this inner being as your real self.

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The inner parts in everybody remain vulgar or become high according as they are turned to the outward forces of the Ignorance or towards the higher forces from above and the inner impulsion of the psychic. All forces can play there. It is the outer being that is fixed in a certain character, certain tendencies, certain movements.

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The outer consciousness is shut up in the body limitation and in the little bit of personal mind and sense dependent on the body — it sees only the outward, sees only things. But the inner consciousness can see behind the thing, it is aware of the play of forces, personal or universal — for it is in conscious touch with the universal action.

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The outer consciousness is that which usually expresses itself in ordinary life. It is the external mental, vital, physical. It is not connected very much with the inner being except in a few — until one connects them together in the course of the sadhana.

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The exterior being is the physical which is connected in an ignorant way with the physical universe. It is this physical being which has developed an external mind and vital. The inner mind and vital are on the contrary in direct contact with the universal mental and vital and their forces; the inner subtle physical can also be in direct touch with the cosmic forces of the physical universe. But the exterior being is not in direct touch with the universal or cosmic — only through the outer mind and senses.

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It is the outer nature that is obscure and when it is at ease, feels no necessity of remembering the Mother — when the difficulty comes, then it feels the necessity and remembers. But the inner being is not like that.

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The inner being is not usually unquiet but it can be quiet or unquiet like the outer.

The Inner, the Outer and the Process of Yoga

It is only by virtue of the inner consciousness that the outer can awaken to the Divine Influence at all — it receives the inner urge even when it is not aware whence it comes.

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They [*the inner mind and vital*] exercise an influence and send out their powers or suggestions which the outer sometimes carries out as best it can, sometimes does not follow. How much they work on the outer depends on how far the individual has an inner life. E.g. the poet, musician, artist, thinker, live much from

within — men of genius and those who try to live according to an ideal also. But there are plenty of people who have very little inner life and are governed entirely by the forces of Nature.

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As one gathers experience from life to life, mental or vital, the inner mind and vital also develop according to the use made of our experiences and the extent to which they are utilised for the growth of the being.

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You are mistaken in thinking that your external being alone is like that. Hardly anybody has the external being of a Yogi — it is the inner being that has the Yogic turn — the external has to be converted and transformed.

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If the inner being does not manifest or act, the outer being will never get transformed.

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If the inner being is safe, then there is no longer any struggle or overpowering [*of the outer being*] by inertia or depression or other fundamental difficulties. The rest can be done progressively and quietly, including the coming down of the Force. The outer being becomes merely a machinery or an instrumentation to be set right. It is not so easy to be entirely *mukta* in the inner being.

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When the inner being once thoroughly establishes its separateness, even oceans of inertia cannot prevent it from keeping it. It is the first thing to be done in order to have a secure basis in the Yoga, to establish thoroughly this separateness. It comes most usually when the peace is thoroughly fixed in all inner parts, that the separateness also becomes fixed and permanent.

The Inner Being

The inner being is the inner mind, inner vital, inner physical with the psychic behind them. The [*term*] higher being is used to denote the conscious self on planes higher than the ordinary human consciousness.

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Do you not know that the inner being means the inner mind, inner vital, inner physical with the psychic behind as the inmost? How can there be one centre for all that?

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The inner being cannot be “located” above, it can only join with the above, penetrate it and be penetrated by it. If it were located above, then there would be no inner being.

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The inner being has its own time which is sometimes slower, sometimes faster than the physical.

The Inner Being, the Antaratma and the Atman

The word Antaratma is very vaguely used like the word soul in English — so used, it covers all the inner being, inner mind, inner vital, inner physical even, as well as the inmost being, the psychic.

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Our inner being is in touch with the universal mind, life, matter, a part of all that, but by that very fact it cannot be in possession of liberation and peace. You are thinking probably of the Atman and confusing it with the inner being.

The Inner Being and the Psychic Being

I did not mean by the inner being the psychic or inmost being. It is the psychic being that feels love, bhakti and union with the

Mother. I was speaking of the inner mental, inner vital, inner physical; in order to reach the hidden seat of the psychic one has first to pass through these things. When one leaves the outer consciousness and goes inside, it is here that one enters — some or most entering into the inner vital first, others into the inner mental or inner physical; the emotional vital is the most direct road, for the seat of the psychic is just behind the emotional in the heart centre. It is absolutely necessary for our purpose that one should become conscious in these inner regions, for if they are not awake, then the psychic being has no proper and sufficient instrumentation for its activities; it has then only the outer mind, outer vital and body for its means and these are too small and narrow and obscure. You as yet have been able only to enter the outskirts of the inner vital and are still insufficiently conscious there. By becoming more conscious there and going deeper one can reach the psychic — the safe refuge, *nirāpad sthāna*, of which you speak, and you will not be disturbed by the confused visions and experiences of the inner vital outskirts.

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The psychic stands behind the inner mind, inner vital and inner physical and supports them all — they are the inner, this the inmost being.

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I do not know what you mean by its [*the inner being's*] being “around” the psychic. It is obviously nearer to the psychic than the outer mind, vital or physical, but that does not ensure its being open to the psychic only and not to other universal forces.

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The psychic can have peace behind it — but the inner mind, vital and physical are not necessarily silent — they are full of movements. It is the higher consciousness that has a basis of peace.

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The psychic being is described in the Upanishads as no bigger than the size of one's thumb! That of course is a symbolic image. For usually when one sees anybody's psychic being in a form, it is bigger than that. As for the inner being, one feels it big because the true mental or the true vital or even the true physical being is much wider in consciousness than the external consciousness which is limited by the body. If the external parts seem to occupy the whole consciousness, it is when one comes down into the physical and feels all the activities of Nature playing in it—even the mental and vital movements are then felt through the physical and not as things of a separate plane. But when one lives in the inner being then one is aware of a consciousness which begins to spread into the universal and the external is only a surface movement thrown up by the universal forces.

The Outer Being and Consciousness

The outer being is a means of expression only, not one's self. One must not identify with it, for what it expresses is a personality formed by the old ignorant Nature. If not identified, one can change it so as to express the true inner personality of the Light.

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They [*the outer mind, vital and body*] are small, but not unimportant in spite of their apparent insignificance—because they are a necessary passage of transmission between the soul and the outer world.

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You take the outer waking consciousness as if it were the real person or being and conclude that if it is not this but something else that has the realisation or abides in the realisation, then no one has it—for there is no one here except this waking consciousness. That is the very error by which the ignorance lasts and cannot be got rid of. The very first step in getting out of the ignorance is to accept the fact that this outer consciousness is not one's soul, not oneself, not the real person, but only a temporary

formation on the surface for the purposes of the surface play. The soul, the person is within, not on the surface — the outer personality is the person only in the first sense of the Latin word *persona* which meant originally a mask.