

In these matters it is not the thinking mind but the vital being — the life-force and the desire nature — or some part of it at least, that usually determines men's action and their choice — when it is not some outward necessity or pressure that compels or mainly influences the decision. The mind is only an interpreting, justifying and devising agent. By your taking up the sadhana this part of your vital being has had a pressure put upon it from above and within which has discouraged its old turn of desires and tendencies, its past grooves, those which would have decided its direction before; this vital has, as is often one first result, fallen silent and neutral. It is no longer strongly moved towards the ordinary life; it has not yet received from or through the psychic centre and the higher mental will a sufficient illumination and impulse to take up a new vital movement and run vigorously on the road to a new life. That is the reason for the listlessness of which you speak and the mistiness of the future. Men do not know themselves and have not learned to distinguish these different parts of the being which are usually lumped together as mind; they do not understand their own states and actions, or, if at all, then only on the surface. It is part of the foundation of Yoga to become conscious of the complexity of the nature, see the different forces that move it and get over it a control of directing knowledge.

The remedy can only come from the parts of the being that are already turned towards the Light. To call in the light of the divine consciousness, bring the psychic being to the front and kindle a flame of aspiration which will awaken spiritually the outer mind and set on fire the vital being, is the way out. It is usually a psychic awakening or a series of strong experiences by which the sadhak comes out of this intermediary no man's land of the quiescent vital (few can avoid altogether this passage through a neutral vital indifference) into the full dynamic course of the spiritual movement.

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It is not absolutely necessary to abandon the ordinary life in order to seek after the Light or to practise Yoga. This is usually

done by those who want to make a clean cut, to live a purely religious or exclusively inner and spiritual life, to renounce the world entirely and to depart from the cosmic existence by cessation of the human birth and a passing away into some higher state or into the transcendental Reality. Otherwise it is only necessary when the pressure of the inner urge becomes so great that the pursuit of the ordinary life is no longer compatible with the pursuit of the dominant spiritual objective. Till then what is necessary is a power to practise an inner isolation, to be able to retire within oneself and concentrate at any time on the necessary spiritual purpose. There must also be a power to deal with the ordinary outer life from a new inner attitude and one can then make the happenings of that life itself a means for the inner change of nature and the growth in spiritual experience.