

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, 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 pre-

pared 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 yogin and the bhakta and if it can fully emerge and take the lead, the spiritual turn of your outward 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.

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