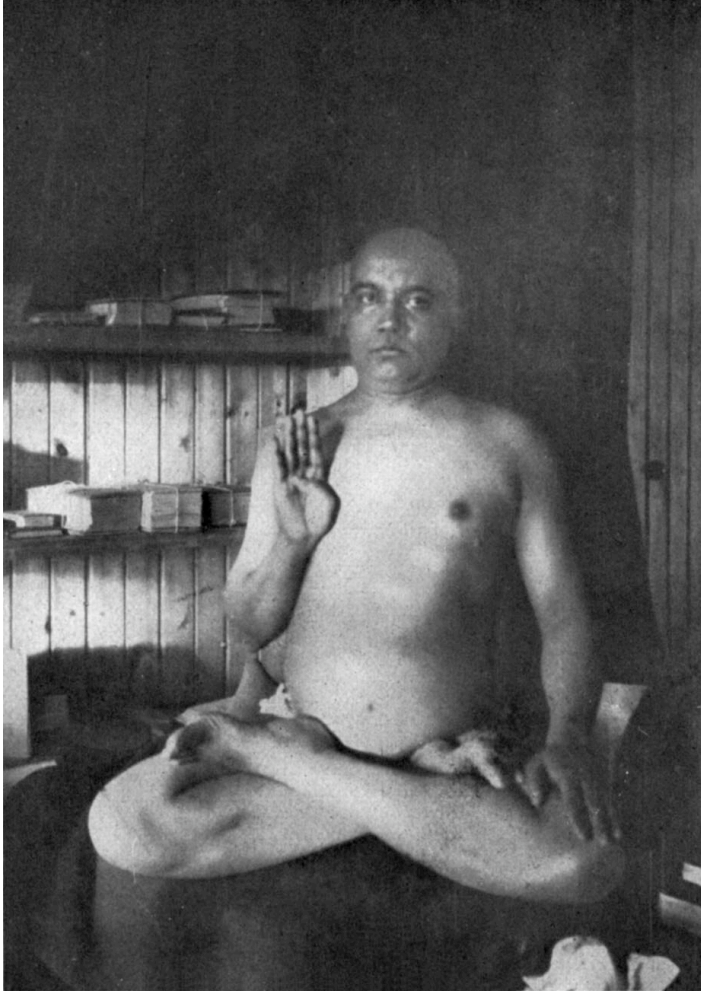


K A R L I M A R A N I

By
Swāmi Srī Ānanda Āchārya



Swāmi Śrī Ānanda Ācharya

K A R L I M A R A N I

By

Ś r ī Ā n a n d a Ā c h ā r y a

Being a series of eighteen lectures on the Reconstruction
of the Humanity-Ideal together with a new interpretation
of the Laws of Real Living and their relation to a hitherto
undiscovered Aspect of Nature, called Person-Nature, and
to God, delivered by Sister Karlima Rani, Abbess of the
Kristo Cloisters on the slopes of Mount Kailasa above
Lake Mansarowar in the Himalayas, to Hallgerður Hall-
grimsdottir, a truth seeker from Isafjörður in Iceland, who
having suffered an earthquake of the soul during the Great
War, set out for India in quest of Yoga, Peace and Truth,
and landed at Cape Comorin on the Eve of Christmas in
the Year of Grace nineteen hundred and eighteen,
and travelling through the sacred land reached
Mount Kailasa on the twenty-fourth Day
of March in the Year of Grace
nineteen hundred and
nineteen

*

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DEDICATED

to

Bhagavān Siva Nārāyana

इ॒दमु॒ त्यत्पु॑रु॒तमं॑ पु॒रस्ता॒ज्
ज्योति॑स्तम॒सो व॒युना॑वदस्यात् ।
नू॒नं दि॒वो दु॑हित॒रो विभा॑तीर्
गा॒तुं कृ॑णवन्नु॒षसो॑ जना॒य ॥
ऋ॒ग्वेदे ॥ ४. ५. ५१. १.

Lo, in the East this wisdom-show'ring Light
Adorable, hath sprung from out the night;
Now may the Dawns, bright heaven-daughters, spread,
Shining afar, a path for Man to tread.

Rig Veda IV 5. 51. 1.

१ २२ १ २ १ १ २२ १ २२ १ २
य॒द्वर्चो॑हि॒रण्य॑स्या॒ यद्व॑वर्चो॒गवामू॑ता
२ १ २ १ २२ १ १ २२ २२ १ २२
स॒त्यस्य॑ब्र॒ह्मणो॑र्व॒चाः ते॒नमा॑सं॒ सृजाम॑सि ।
आ॒ सा॒ वे॒ ४. १०.

Of lustre's Being indestructible
And essence of the star-rays are we made,
And of the glory of the One True God.

Āranyaka of the Sāma Veda IV. 10.

CONTENTS

CHAPTER	PAGE
Introduction	xi
1 In Quest of the Holy Lotus	1
2 The Epic of Duty	8
3 The Bird of Unity	18
4 The Night of Prayer	29
5 The Blossom of Remembrance	39
6 The Dreaming Knight	47
7 Dewdrops of Imagination	56
8 Eternal Messengers	66
9 The Star of Sacrifice	74
10 The Coming Peace	83
11 The Herald of Power	94
12 The Spring-Garden of Hope	104
13 The Mountain Path of Conduct	113
14 The Dawn-Light of Progress	121
15 The Bamboo Flute of Resignation	130
16 Sun-Faith	136
17 Forest-Whispers of Immortality	144
18 God-Ward	150

INTRODUCTION

Swami Sri Ananda Acharya: A Short Biography

By Bjørn Pettersen

SRI ANANDA was born early in the morning of Thursday 29th December 1881, by the shores of the Ganges, in the town of Hooghly, Bengal, in the east of India. His full family name was Surendra Nath Baral and he was the eldest son in a family of ten brothers and sisters. His father, Babu Gobardhan Baral, was known for his great generosity and charity. He worked in nearby Calcutta as a consultant managing director at the National Bank of India Ltd. His mother, Srimati Sauravamayee Dasi, was a kind of religious mystic who never visited any temple. She used to say that Divinity lived in the heart and that she worshipped it there. The family was very wealthy and lived in a huge old mansion with many rooms and several floors.

The very first school he went to was connected with Bandel Church, a Catholic church now over 400 years old, one of the oldest Christian churches in India, built by Portuguese settlers. It was at this school that he saw a big world map for the first time. When the little boy saw the Scandinavian Peninsula it looked to him like a cat, and he exclaimed: “To that tiger I will go when I’m grown up!”

Once in his childhood he had a dreadful experience. He saw an Englishman whipping an Indian labourer until he was smeared with blood. At that moment he felt that life had become unbearable, and in a sudden flash he saw that he would become a “sannyasin” — a free and holy wanderer who has renounced family,

career and his own ambitions in this world, for the sake of helping and enlightening needy fellow human beings. He had always taken an interest in those simple yet impressive wanderers who sometimes came to the family house for food and rest. After this experience he thought constantly about becoming a sannyasin and about three years after this incident Surendranath met such a sannyasin who wished to have him as his disciple. Thus Surendranath actually became a sannyasin in his early youth. He was given the name “Swami Anandacharya”, or Swami Sri Ananda Acharya, as he himself chose to write it later on.

When Sri Ananda went to college he came into contact with the prevailing political currents, which at that time pulsated with the great struggle to achieve a national government and freedom from British tyranny. The dominant atmosphere in Bengal at that time was that the English had to leave India at any cost. There was a desperate longing for freedom after more than a hundred years of brutal occupation and suppression. At this time Sri Ananda was one of the leaders of the illegal youth resistance, working for liberation from British hegemony, and he was pursued by the police during this period. But Sri Ananda was a philosopher and seeker of Truth, even in those stormy days, and he often took his pupils with him on trips to northern India to practise Yoga.

During his college days he started to undertake long journeys and pilgrimages throughout the Indian subcontinent. He visited famous places and pilgrim centres of various kinds, not least the great centres of Sanskrit learning in various parts of India, where he studied for shorter or longer periods under prominent men and women teachers, who were all experts in their field. In this

INTRODUCTION

way he gained intimate knowledge of all the various philosophical schools and the whole spectrum of India's spiritual and cultural tradition.

Sri Ananda undertook further studies at the University of Calcutta, where in 1908 he was awarded a Master of Arts degree with honours in Mental and Moral Science. For several years he had been providing private tuition for young schoolboys and after completing his university studies he also taught for a while at the University of Calcutta.

In 1910, at only 29 years of age, he was appointed professor of philosophy and logic at the Maharaja's College of Burdwan, some miles west of Hooghly. Here he quickly became very popular among the students, who called him "father", and he had great success teaching the students, who all passed their exams. The money he earned he gave away to those of his students who were poor and could not pay for books or study fees. To his father's great dismay he never sent any of his wages home, as is the custom and duty of the eldest son as soon as he earns his own money.

During all of his stay in Burdwan he practised Yoga and his mind became more and more introverted. After a while his state of mind became like that of a Yogi when he withdraws into a remote cave for uninterrupted meditation. As time passed it became more and more difficult for him to teach his students, and he realised that he had to give notice to quit his professorship. The parting was dramatic, and as he left Burdwan Railway Station by train, after about two years of service as a professor, more than 500 students and teachers were left at the platform weeping.

After Burdwan, Sri Ananda did not see any other possibility than to go to the Himalayas. Together with two friends he travelled northwards by train to Haridwar. From there they intended to walk on foot to Lake Manasarovar in Tibet, but after travelling for three days he experienced a great revelation in a cave by the Ganges at night. He was told that the time had now come for him to travel to Europe, and that he should there proclaim to the people the message of friendship and peace. Therefore, the following day they didn't continue northwards, but instead turned back to travel westwards to Europe.

Early in the morning on the 14th of July 1912 Sri Ananda left Calcutta and embarked on a vessel as a deck passenger heading for Ceylon (Sri Lanka). When they reached Colombo, the capital of Ceylon, he had to change to a French steamboat, which was to take him to Europe. He left Ceylon and India for good on the 17th of July. After crossing the Indian Ocean the steamer made a short halt in an African country to replenish charcoal. At the end of a voyage of about three weeks, Sri Ananda could finally set foot on land at Marseilles, in the south of France. From here he travelled by train across France via Paris to the English Channel, which again was crossed by boat. Penniless, and without friends or acquaintances, he arrived in London on August the 15th, after almost exactly one month's continuous journey from India.

The long journey to Europe as a deck passenger had been hard, but his stay in London for the next two or more years would in no way prove to be any easier. Often he was without food, sometimes without shelter, and he had to endure insults, racism, intrigues, exploitation and other unworthy behaviour from people he met. There were, of course, better times, and he met some sincere, good friends. Nevertheless, this period of his life was

INTRODUCTION

mainly filled with hardships and the struggle for physical survival. In spite of all these difficulties he was very productive while in London. He gave an enormous number of lectures at various spiritual societies and organisations, which flourished in England at that time. He also studied and worked regularly at the British Library, where he found many invaluable treasures which the British had stolen from India over the centuries, in the form of age-old Sanskrit texts written on birch bark and palm leaves. These he used in his work on the three first books he published, which all were English translations of ancient Indian works from original Sanskrit texts.

In the summer of 1914 the First World War broke out and on 4th August England became involved in the war. As time went by and the war spread, it became clear to Sri Ananda that he had to leave England. In late autumn or early winter he got an invitation from one of his friends in London, who was an aristocrat and very rich, to come with her to her house in Norway, and give lectures at the University of Kristiania (Oslo). Since he did not wish to return to India, but considered Europe his future field of work, he accepted the invitation.

He travelled by ship from Newcastle and the journey was slowed due to the threat of attack, but after many hours Sri Ananda could put his feet on Norwegian soil for the first time, on a dark December night in 1914. At the beginning of 1915 he started his series of lectures at the old assembly hall of the University of Kristiania, the lectures continuing throughout the winter and spring. As always, his lectures were delivered *ex tempore* (without manuscript), and notes were recorded by a friend as he spoke. These notes were then compiled into a book entitled *Brahmadarsanam* or *Intuition of the Absolute*, published

in England, and distributed in Great Britain, India, the USA and Canada. The book received unusually good reviews in all the countries in which it appeared. For the first time in the Western World, those interested in philosophy were provided with a systematic presentation of Indian Philosophy by an Indian philosopher, who was, in addition, a sannyasin, and thus in direct spiritual lineage with the originators of these philosophies. The book was also published in Norwegian. During the very first lecture in this series at the university, Sri Ananda met an English professor's daughter, Miss Amy L. Edwards, together with the Norwegian engineer Einar Beer. They soon became friends, and as time passed they became two of the three close associates who assisted him with his work.

After he had spent the summer in Tuddal, Telemark, Miss Edwards brought him to Stockholm, Sweden, in January 1916, to give a longer series of lectures at the university there, during the spring. Miss Edwards was three years older than Sri Ananda and came from Bath in England. She was a genius at languages, who studied all the Indo-European languages, and at that time she had mastered at least French, German, Russian and Greek, and probably also Latin and some other languages. She noted down all the Stockholm lectures, which were later compiled and published both in English and Swedish.

Sri Ananda liked the Norwegian mountains very much and spent the summer of 1916 in Gudbrandsdalen, while the summer of 1917 was spent at Tyin in Jotunheimen. At this time he told Einar Beer that he had become tired of city life and wanted to settle down permanently somewhere in the Norwegian mountains. He then asked Beer if he could find such a place for him in the mountains. Beer answered affirmatively, but in return asked

INTRODUCTION

where he should search. Sri Ananda then turned towards north-east, straightened his arm in front of him and only said that he should search in that direction — to the north-east.

With a north-easterly direction his only guide, Einar Beer started from Kristiania and travelled by train up Gudbrandsdalen, over Dovre to Hjerkinn and from there by car down Folldalen towards Nord-Østerdalen — all the time searching for a suitable place for Sri Ananda. Coming down Folldalen they had a puncture, and while the driver was changing the wheel, a motorcyclist with a sidecar stopped by and offered to help. It turned out that the motorcyclist was an old friend of Mr Beer, who now practised as a vet in the district. Mr Beer told him his errand, and the friend immediately informed him about a “seter” (mountain farm) on Tronsvangen in Lille Elvedal (later Alvda) which was for sale. Einar Beer then entered the sidecar and together they drove to Lille Elvedal. The same evening they walked up the hillside to Tronsvangen, beneath Mt Tron, and met the owner of the two-storied boarding house “Ingridsæter”. The old lady received them gladly and at once agreed to sell the draughty old log house. The purchase was settled shortly afterwards, when Sri Ananda arrived at the mountain farm.

Sri Ananda received news of Einar Beer’s find while he was at Tyin, and travelled directly to Lille Elvedal, together with Miss Edwards. He arrived at Tronsvangen, at the mountain farm which was to be his residence for the rest of his life, on the 28th of September 1917, as a young man of nearly 36 years. Sri Ananda liked Tronsvangen very much. With its views towards Storsølen and Rondane, it reminded him of the Himalayas. Half a year later he renamed “Ingridsæter” “Gaurisankar Seter”, after one of the highest peaks of the Himalayas. Later, about 1920, Miss

Jewson, commonly known as Samvida, came over from England. She had come to know Sri Ananda during his time in London. From that time, Miss Edwards, Miss Jewson and Mr Beer lived on Tronsvangen with Sri Ananda and became the most central people in his life. The local people were quick to name him “Baral” or “Professor Baral” as they found his sannyasin name too hard to pronounce, and by that name he is remembered everywhere in the region to this day.

Shortly after Sri Ananda came to Tronsvangen for the first time, he walked up to the “Peace Plateau” on Mt Tron, and memories of a great childhood vision of a University of Peace came back to him. “From my earliest childhood this great idea used to come to my head of how to lead all the nations together and bring Peace permanently to this Earth, by establishing the great University of Peace. Wandering alone I used to think out every detail of this great plan. In England I never thought of it, and in London and elsewhere I often thought that I had forgotten something but could never find out what it was. It is only here on this great mountain that the plan again revealed itself to my brain” (from Einar Beer’s notes). When Sri Ananda saw the “Peace Plateau” it was clear to him that the first future University of Peace had to be there.

In two of his books published in 1921 — *Karlima Rani* and *Kalkaram* — he explains his visionary idea of establishing a series of Universities of Peace in the mountains of many countries around the world. One student from each country would live with their teachers in each of the universities. Study would continue for 21 years, and every year the students would move to another university in another country, until they had studied all over the world, and had come to know and befriend all the

INTRODUCTION

racess, cultures and nations of the world. After finishing their studies the students would go out in the world and teach people the Wisdom of Peace, binding with friendship the people and nations of North and South, East and West. Only in this way, in Sri Ananda's opinion, could peace be brought permanently to this war-ridden planet. On one occasion, around 1920, he said that the University of Peace would come "in a hundred years' time".

Sri Ananda provided an incredibly exotic element to village life in Norway at that time. No one had ever seen or heard of anything like him in these latitudes. The famous Norwegian humorist and great son of Alvdaal, Kjell Aukrust (who was a small boy at the time), once said in a radio interview that "to see Baral riding on his white horse down from Mt Tron to the centre of Alvdaal, with his turban, long hair and beard, and flowing orange silk robes, yes, that really was a fairytale for the boys of Alvdaal!" Contemporary journalists wrote that to see Sri Ananda on Tronsvangen was like seeing "a lotus on snow" or "a hummingbird on a birch branch". Their words struggled to capture the impression he made, but the images are striking nonetheless.

In the first ten years on Tronsvangen Sri Ananda was enormously productive. He wrote and published as many as 21 books during this period — allegories, collections of poems, philosophical messages, collections of songs, dramas, a textbook on ecological farming, a cookery book, translations from Sanskrit, — the list goes on — first with big international and Scandinavian publishing houses and later on through his own publishing group: Brahmakul. Several of his books were published in two languages: English and Norwegian or Swedish.

From 1928 all Sri Ananda's book writing and outwardly visible work stopped, and he appeared to withdraw more and more. However, during all the years up to the outbreak of the 2nd World War Sri Ananda continued to receive innumerable guests and visitors, who usually all got a warm meal, a long lecture about any theme between heaven and earth, and a gift at the time of departure. Whole school classes, parties and clubs could direct their tour to Tronsvangen to pay Sri Ananda a visit, and he would then usually sit on his big, homemade chair with wheels — where he could sit cross legged, as in his homeland — in his study, surrounded by his many books. On the meadow outside, his two horses were grazing, a billy goat was tethered to a long rope and a pole, a pig moved freely in and out of his cave in the earth, ducks and a goose were bathing in the pond, roosters strutted in the yard and pigeons flew in the sky, while a big black ox was tethered in his stall in the cowshed. Sri Ananda was presented with many old domestic animals from village people who otherwise would have taken their lives, and he thus maintained a kind of retirement home for old domestic animals in Alvda. On Gaurisankar Seter they were allowed to live and to die a natural death. His white horse Bolkari was 20 years old when he got her and she lived for another 19 years before she died. She may have been the oldest horse ever to live in Norway.

Sri Ananda was very well liked and highly respected among his neighbours on Tronsvangen, among the village people of Alvda, and in the district in general. He had many good friends, both lay and learned, among Norwegians, the Sami people and foreigners. He was popular among visiting children and throughout the years he sent a great number of letters, poems and greetings to all those who he had come to know in Alvda. During the 2nd World

INTRODUCTION

War he defied a German order to black out all windows, and let an oil lamp burn incessantly in a window on the first floor of Gaurisankar Seter during the whole occupation. During the dark winter nights the light showed clearly far down in the village, and the people of Alvdal called it “The Baral Star”. As a British citizen (India was part of the British Empire at the time) it was especially dangerous for Sri Ananda during the German occupation, but two men from the village had made, of their own accord, solemn vows to protect him with their own lives if necessary. Luckily it never became necessary.

It is a common understanding among village people that Sri Ananda was a Buddhist, but this is a misunderstanding, as his many books clearly show. He was not Buddhist, Hindu, Christian, Muslim or anything else, even if religious persons from various backgrounds whom he met often thought that he represented just their religion and faith. Men like Sri Ananda never belong to any religion and never preach any particular teaching — they are deeply rooted in their own spiritual experience and realization. For them all religions are like a “kindergarten of spirituality”, which only represents a starting point for the quest. For them the spiritual is universal and the same for all — it does not depend on dogmas, doctrines, ceremonies, rituals or any other thing, but only on the purely human or humane. A sincere and conscientious quest, which starts outside oneself with the reading of holy scriptures and visits to churches, temples, mosques and pagodas, will always end up with the naked contemplation of ones own Self. It is this Self-realization (also called “God-realization”), which characterizes men like Sri Ananda. The

human being has everything and is itself the key to the very mystery of Life; it only needs a little help to get rid of its own illusions and ignorance, which it carries in abundance. In India men like Sri Ananda have bestowed on them the title “Rishi”, which means “seer” or “sage”. He was also a Yogi — one who practises Yoga — which is a physical, mental and spiritual science, aimed at harmonising and uniting the individual with the universal. The science of Yoga is independent of any religion or doctrine and can be practised by any sincere seeker of truth.

On the 8th of May 1945, the Day of Armistice, Sri Ananda went into a state referred to in India as “Samadhi” — a state of the highest consciousness and harmony — just as he had foretold in a poem 25 years earlier. He remained fixed in this state for over a month, without eating or drinking and without visible breathing. Those closest to him had been used to seeing him like this for days at a stretch over the years, but this time weeks went by. His skin was fresh, and his hair and nails were growing. But one morning they found that his skin had changed colour and they understood that he had left his body. He was declared dead on the 13th of June, after which his body was embalmed.

Some years earlier Sri Ananda had asked Mr Beer to find a grave-site for him on Mt Tron. After a whole week’s thorough searching Mr Beer had found such a site. When Sri Ananda was declared dead, preparations were made for his burial on the chosen place on Mt Tron. This took time, however, as the two English ladies had written an urgent letter to the King for permission, and had to wait for a reply, which, according to their own notes, was given positively and orally through one of the King’s ministers. Finally, just as the sunrays shimmered over the mountains at four o’clock in the morning on 1st July

INTRODUCTION

1945, the coffin was lowered into the grave, at an altitude of 1400 metres, below the peak of Mt Tron, with views towards Rondane, Snøhetta and Savalen. There was a simple ceremony, attended by many local people, and a speech was given by the mayor of Alvådal.

Sri Ananda had the mind of a poet, and at the same time he was also a philosopher, deeply questioning and analysing the conditions of life. The combination of these two characteristics produced the mystic, who sought the very essence of Life, “the True, the Good and the Beautiful” of existence. One of the two English ladies who lived together with him, Sister Samvidya, gives us a glimpse of Sri Ananda’s nature and his life on Tronsvången in one of her notes: “As summer waned on Mt Tron, every evening after saying goodnight to the horses, Sri Ananda walked round the flower beds talking to them: ‘It will be all right, some warm weather is coming.’ Then he visited the potato patch. ‘All life needs reassuring’, he said, and he sat and looked and looked at the stars. ‘Even the stars need it. I say to them, “It will be all right”. You see, the universe is so small and the Soul so vast!’”

The very last words Sri Ananda wrote were a poem about silence written on the 27th of April 1945, only a few days before he went into his final samadhi and left this world:

KARLIMA RANI

*In silence the moon sends her smiles to the snowy mountains –
In silence the stars move in the still ether ocean –
In silence the rose spreads her fragrance in the new-born dawn-
air –
In silence the lily wakes in the mountain lake –
In silence Spring plays on her flute to call the cuckoo –
In silence babies sleep, protected by Christ watching beside their
pillow –
In silence the poet receives his inspiration from God –
In silence the heart of mankind prays for emancipation from life –
In silence the heart in charity gives –
In silence the heart accepts with warm silent thankfulness.*

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March 24th 1919

The Dawn of the First Day
IN QUEST OF THE HOLY LOTUS

AND Hallgerður said:

“Yoga and that wisdom which is in harmony with revelation and with love, teach me, O holy Lady, that I might be like thee.”

And Sister Karlíma Rani said:

“Listen, beloved Sister Hallgerður, I will teach you that wisdom which will lead you, through service, prayer and Self-knowledge, to the presence of God.

We will begin by enquiring into the nature of God. The life which we are living on this earth is intended for our knowing the great God who lives in our soul. The purpose of man's life is to know the Self, to know the soul. There are many people who think that they have come to live on this earth only to make money and marry and build a house and die. That is one class of men. But there is another class who think that though we have to earn money, though we have to eat and work and marry, yet that is not enough, our life will be quite empty if we have not wisdom, and they believe that the highest wisdom is to spend our life in the search for the highest Truth. We are living here on this earth to find the highest truth of life. And what is the highest truth of life? It is God, Brahman — in Sanskrit we call God ‘Brahman’. Thus we see that there are two views of life, an earthly and a heavenly. The first is the view of ordinary minds, of the uneducated, and also of those educated men who do not

see beyond the need of the moment. But the second view is that of wise men, in whose heart and soul there is a great desire, a burning thirst to know what life is, why we are living here for fifty or sixty or a hundred years. Those therefore who want to know God, to know the soul, must live in quite a different way from those who have no such purpose.

As you have come from so distant a country and have faced so many difficulties and obstacles you must have felt the thirst for knowledge, the desire to live a higher and nobler life. Therefore I think that you belong to the second class, to those who want to know the highest truth. You may ask whether it is possible to know the highest truth, how it shall be learnt? There is a way, and if you are sincere in your desire you will find it. Indeed there are two ways. One way is to think deeply and endeavour to live according to what your own soul tells you is best, and thus try to solve for yourself the problem of existence. But this way, alone, without help or guidance, is a very hard way of learning. The second way is to go to a teacher and learn from him the highest truth of life. This second way is best. It is not enough merely to listen to the teacher's words; the pupil must put them into practice, he must try to live up to the advice given by the teacher. In India we always adopt the second method. We go to a teacher and live according to what he tells us is best. We go to his house and live in his family and serve him. You may wonder why I asked you to bring me fuel and grass before beginning your lessons. These are symbols. The pupil says: 'I have come to you to learn the highest Truth.' And the teacher says: 'I will give you the highest Truth if you will do exactly as I instruct you and if you have faith.' And the student promises to obey the teacher in all ways and he becomes

IN QUEST OF THE HOLY LOTUS

a member of the family and renders the teacher service in whatever way he can. The fuel is the symbol of helping. The grass is the symbol of the student's promise to tend the teacher's cows. From that day the teacher gives the student knowledge and the student does all he can to free the teacher from household cares. For if the teacher were obliged to do everything himself — to tend his cows and look after his house and garden — he would never have time for study and meditation and higher things. So the student helps the teacher in earthly things and the teacher gives him heavenly things. That is the meaning of the fuel and the grass. The teacher says: 'I accept your service, and since you are serving me I will do my best to give you the highest truth of life.' This is the relation between teacher and student in India. In the Himalayas, in the Vindhya Hills, in the hills of Southern India, everywhere in our mountains great schools exist and scholars come from all parts of the land to study in them. There with the teacher they live for three or eight or twelve or sometimes even twenty-four years. Some stay only a short time and finish their studies and return to their home and settle there and marry, but many stay longer and go on learning, determined to understand the great truths of the cosmos and of life. So you see that the second way of understanding, by learning from the teacher, is the easier way, because what he teaches is the truth which he got from his teacher, who got it from his teacher and so on. In this way from time immemorial these great truths have been coming down from generation to generation, and the student gets truths as reward for his devotion, his obedience, his service. And he need spend nothing, not a penny. This is our wonderful system of education. The teacher imparts knowledge without thought for money, without wish for

reward, without expectation of support. I have never paid anything for my teaching. And this relation of teacher and student lasts all through life. We always regard the teacher as the greatest man and even when he dies we live in good comfort and faith, knowing that we shall still go on receiving in our soul his help and wisdom and teaching from the other world.

We will try to understand the purpose of life, whence we have come and why we are here. Little by little, as you listen and endeavour to understand all I say, light will come. At first there will be the difficulty of the language but that will be overcome in time and you will understand more and more. The first and most important thing is for the pupil to have faith. He must understand and believe that he has the power, he has the mind, he has the desire and he has the opportunity to learn and understand. And further, he must believe that the teacher is teaching by true faith what he has learnt and understood to be the true truth. He must have faith in the teacher's word, in his honour, in his good conscience, and he must have faith in his own sincerity, his own devotion, his own power of understanding. Thus the very first requisite in the student is faith in himself and in the teacher. This attitude of mind, this confidence in himself and in the teacher, is the beginning of spiritual and idealistic life. You may ask why faith is so necessary. If you think a little you will find that faith is the beginning of all wisdom, all science, all education. Take a little child for instance. How does he learn to speak? He repeats what he hears from his mother and father and brothers and sisters. If the child were to doubt and to say: 'No, I won't say what mother says' then he would never learn anything. In time he goes to school and learns from a teacher. But if when the teacher shows him A and B he says: 'No, I think

IN QUEST OF THE HOLY LOTUS

I will call that K, and that D' he will never learn the alphabet. He must begin by having implicit trust in what the teacher is teaching. Then he will assimilate all the knowledge his teachers give him and in time he may become a scientific man. Then he begins to question his whole education. After acquiring preliminary knowledge, after thoroughly training the mind, the mind opens up and we question everything, doubt the truth of all we have heard and learnt. When you are able to think for yourself, to test all you have learnt, then you can solve the problem for yourself. It is like a boy studying mathematics. After the master has worked out a problem on the blackboard the boy rubs it all out and tries to solve the problem in his own way. If he succeeds he says: 'Yes, what the teacher said was true', but if the results do not agree he becomes doubtful. So in spiritual life. We go on working, trusting, believing, understanding, till the moment comes when we begin to doubt, to question whether what we have learnt is true or not. Then we experiment, we test and try our knowledge in every way and after long years of testing we say: 'Yes, it is true.' For many thousand years this Yoga philosophy has been taught. Many have doubted it but after submitting it to the severest tests they have in the end invariably acknowledged its paramount truth and usefulness, so its spiritualising waves have gradually flooded the heart of humanity all the world over. It is a wonderful fact that as soon as a nation reaches a certain stage of evolution and culture it has to accept Yoga ideas of life and salvation and as soon as a man becomes developed in spirit and heart he longs to appreciate and assimilate the Yoga way of thinking. This is because the bread and wine which the hungry soul of the spiritual man needs can only be given by the Yogi, the man who has obtained the grace of God. As the sun rises in the East and

floods the whole horizon, North and South and West, with its life-giving rays, so the light of Yoga philosophy is now vivifying the new world of high thought. It seems most strange yet it is most natural that you have come from the most northern country to learn Yoga philosophy. You do not know how you came or why. I did not call you. You came because Iceland's nearest future can best be guided if a little of this Yoga light falls upon it, if you can make your countrymen understand that the most intricate problems of life, of society, of industry, politics, education, can be solved peacefully, lovingly and simply. Then the whole world will rejoice that your nation possesses the wisdom to live in peace. You have come, unconsciously driven by the common mind of your country, for the fulfilment of the need which they will feel as they progress on the path of national and spiritual evolution. Therefore I hope that little by little you will learn and will make your own life high and noble, so that your developed heart and soul may reflect the morning light of the East back to the hearts of your countrymen and they may learn from you how to be happy by serving the greatest ideal of life. Therefore I was glad when I heard that you wished to learn Yoga. I questioned deeply: 'Is this desire sincere? Is it quite true that Hallgerður Hallgrímsdóttir wishes to learn?' And I said to the great God: 'If she be true, if she be faithful, she will come.' And you came. All your difficulties as to passport and so on suddenly smoothed out and you were enabled to come. Now this success in overcoming the preliminary obstacles ought to encourage you to further effort. You should make up your mind to utilise your time so that your stay in the Himalayas may be fruitful. Let your days be occupied with the attempt to understand all my teaching, so that you may take it back with you to your land.

IN QUEST OF THE HOLY LOTUS

And as you have promised to remain faithful and obedient to me and to practise what I teach you, so I on my side have undertaken to do my best to instruct you and to guide your life as long as I live. And I trust that this relation of teacher and pupil between us will be solid and lasting, through life and beyond, so that together we may do some real good to Iceland, and not only to Iceland but to the whole world, which now more than ever needs the light of Yoga.

You must be very patient. In this matter nothing can be learnt without being very patient, very thoughtful, very much in earnest. Gradually I will tell you some of the laws of spiritual life. Listen carefully to all I say and think it over and write down every word, for every word will be useful in future when you go back to your country."

March 25th 1919

The Dawn of the Second Day

THE EPIC OF DUTY

WHAT IS man's duty in life? Man is not alone in this universe. There is the individual man, then there is the common humanity, and then there is the great Nature. So we may say that Nature together with humanity and the individual man are three beads strung on the vast thread of Existence. To understand what man's duty is we must first understand what humanity is and what Nature is, for man is not alone in the world. At every step from birth to death man is acted upon and in his turn acts towards common humanity and universal Nature, and this relation of man to humanity and universal Nature, or rather his behaviour towards them, is his duty. If you read the history of the evolution of man you will find that he passes through three stages of development. These three stages are three forces which mould a man into what he is. The first stage is the stage of helplessness. When a man is born he is at first entirely helpless — a little baby. He does not even know how to breathe, he does not know how to eat, he does not know how to sleep. These three fundamental things which we now do so automatically — breathing, eating, sleeping — these have to be taught to the baby-man. But even when these three elements of earthly life have been mastered the stage of helplessness is by no means over, the child must be cared for for ten or twenty years. We see therefore that the first stage in the life of the individual man is one of complete helplessness.

THE EPIC OF DUTY

Similarly the first stage of humanity is one of helplessness. In the first period of his existence Man stood alone, face to face with the great mysteries of Nature. He did not know how to light a fire, he did not know how to cook his food, he did not know how to get clothes — he went naked. Nature gave him no clue as to how he might make his life comfortable, how he might be happy. Sun, rain and wind beat mercilessly upon his back. He did not even know what to eat. There were fruits and berries and leaves and roots in abundance, but millions of men died of poisoning because they did not know what was fit for food. Man did not know whether salt water or fresh water was best for him. He did not know whether he ought to live on the mountain or in the valley, in the desert or on islands — he simply found himself in certain circumstances and did not know how to change or choose. Thus we see that the first stage of humanity was one of entire helplessness. From this helplessness arose mankind's great suffering. And from what did he suffer? From the mercilessness of Nature. The great secrets of Nature were hidden from him. What does civilisation mean? What does culture mean? They mean that bit by bit man is conquering his helplessness, that he is learning something by which he can lessen his pain. But it is not the individual who benefits, it is humanity. A man's life is short, only fifty, sixty or a hundred years, but humanity lives on and on, getting the benefit of all discoveries for alleviating the suffering of the individual.

The second stage of the individual as of humanity is the age of self-help. Man has learnt a great many of Nature's secrets — he has learnt how to light a fire and cook food and build a house, how to protect himself from rain and frost and ice and from his

enemies, he has learnt to guard his body from disease by discovering medicines, he has formed himself into societies, governments, empires. This stage of humanity is its present stage. Man still has many sufferings but he has overcome many by science. These two stages of mankind show that both the individual man and humanity have a relation to Nature. In the first stage we find man in contact with Nature, in the second he is fighting with Nature, and it is our expectation that in the third he will derive good from Nature. If Nature had not given him the materials he could never have made any progress. If there had not been fire in Nature he could never have learnt to cook his food, and the same with his clothes, his house, and all his institutions. The individual man therefore is primarily related to Nature. Humanity also. Therefore a man's behaviour to Nature constitutes his duty. Why do I say it is his duty? Duty is a natural process; it may be defined as doing that whereby a man gets good for himself. If a man's behaviour to Nature be right he will get good both for his soul and his body.

The third stage is yet to come. In that stage the individual man, humanity and Nature will be only good. Man will know all Nature's secret healing powers so there will be no more suffering. Man will be perfectly moral, Nature perfectly kind. Now it is not so, but in the future we may expect Man and Nature to be in perfect harmony.

In this great process of development, what is the most important thing? What is the real hidden force or idea which is at work? It is very difficult to see the real idea behind Man and Nature. Let us try to understand it. I told you that man was helpless at first, but by a peculiar collocation of circumstances there arose in him the idea that if he followed a certain line of conduct it

THE EPIC OF DUTY

would be good for him. The baby was breathless and hungry and tired, so when his breast was pressed he breathed, when milk was given he drank, and when he was laid in his little bed he slept. Hence we see that the baby had a glimmering idea in his mind that by following a certain line of conduct he could be happy. So with humanity. Man wanted a house. He wanted protection from wind and rain and snow, and something within him said: 'Go under that tree and you will be sheltered' or 'Go into that cave and you will find rest', and he went and found that he was saved. And he saw a forest-fire and the voice within him said: 'Take your food and burn it and it will be good', and he did so and learnt to cook food. And he took leaves and covered his body and found that he was warmer and in time he learnt to make clothes. Thus we see that both in the baby and in humanity there was something prompting them to their happiness, some force within their heart, within their soul, telling them: 'Do this', 'Do not do that'. This voice, this inner power in the soul, is the *Ātmā*. The *Ātmā* is therefore the greatest truth in life. It is not the flesh and blood and bone and body, it is something immaterial, something which has no form but is always prompting man to do what is good for him. To the blossoming mind the soul is the sun. Here we come to philosophy. The philosopher, when he observes the facts of Nature, finds them to be lifeless. They tell him nothing. Rivers and mountains tell him nothing at all; but that secret power within man's body is always telling him what to do. Suppose I am walking and I am thirsty and I find myself near a river. What do I do? I go down to the river and drink and quench my thirst. Or it is dark and I do not know the way — a man comes and shows me the way. So that there is something in the soul of man, something very wonderful, something

very beautiful, that is always guiding the outer man of flesh and blood. Here we find the cause of human progress. The outer man with his form, blood, bones, colour, flesh, is one thing; another thing is the conscious idea of the Good. This I call the soul, in Sanskrit 'Ātmā'. The other, the bones, blood, flesh, etc. is Matter. The Ātmā guides man. The Ātmā is always telling man what is best for him to do in order that he may be happy and good. All arts, poetry, sculpture, books, music, science, everything you see is the creation of Ātmā. What is this temple? How did it arise? It was built by *mind*. Why? One mind wanted to worship and another mind responded and built a house of worship. Or think of a book. A book has come from the depth of someone's heart. Or a lamp. The mind was oppressed by darkness so it worked and evolved a lamp. What the outer man wants the inner man gives. The outer man is a beggar, the inner man is rich. The outer man is sick, the inner man is the physician who says: 'This is the medicine'.

Thus out of these two aspects two kinds of civilisation have grown up. One says: 'We cannot see the inner soul, therefore we must not think of it. We know only the outer man. We know that the outer man wants happiness and ease and comfort. Let us therefore only think of pleasing the body.' This is what is called material civilisation. Its motto is: 'What your body demands that do, never bother about what it good.' It is this which brings war and misery and disaster in its train. Men say: 'Do not think what is kind, do not think what is good, what is beautiful, what is wonderful, only get all you can for your body; steal and rob and plunder that you may have a house and wealth and fame and win what your ambition demands.' Thousands of men steal and murder in order that their wives may have jewels, and history affords us

THE EPIC OF DUTY

innumerable examples of men who have become leaders of others and have sown hatred between friendly peoples, inciting them to slaughter each other that they themselves might be supreme. This idea is the very root of mankind's great unhappiness. If we study the histories of ancient peoples very carefully we find that from time to time there grew up a race who wanted only the happiness of the body. But these races always met with disaster and finally became extinct. They were altogether destroyed, their cities were ruined, their names were lost, they went out of the earth.

But there is another kind of civilisation which says: 'This body is only temporary, it lives but fifty or sixty or seventy years, but there is something very great, something which never dies.' What is that? The future race of men. So the makers of that civilisation say: 'We must live in such a way that the future men may be benefited. We must think such great thoughts, we must do such great deeds, that those that come after us thousands and millions of years hence may be benefited. By doing only good, by thinking only beautiful thoughts, we shall bring happiness to our soul, to the inner man; we shall be doing what God wants us to do.' These two therefore are in constant conflict. The inner man can only be made happy by the beauty of living a good life, while those who only want to satisfy the body must rob and murder and kill in order to be happy. The makers of spiritual civilisation, being in the minority, are disregarded by the vast majority who uphold material civilisation. The former have chosen to live the soul life, the pure spirit life, saying: 'We do not wish to live unless we can live good lives,' while the latter say: 'Care not — let us eat and drink and be merry, for tomorrow we die!' It is therefore plain that if material civilisation continues to develop

all evils will assume monstrous forms and gather strength until ultimately they will destroy their votaries and devastate the whole world. In all great towns you will find hundreds of millionaires who have many houses and horses and motor-cars, many thousands who are half-rich and hundreds of thousands who are miserably poor. Everywhere you will find these classes — the rich, the middling-rich, the little-rich and the destitute, men who have nothing of their own, no home, no clothes, no food. In many a town there are hundreds of thousands of men who have no fuel, who have never seen fuel in their homes, who have not even bread to eat every day. And why is this? It is because one part of society has chosen to be rich and powerful and strong without caring whether the other part lives or is half-dead or dead. This is material civilisation. The rich are like wolves and tigers, the poor are like lambs. And the tigers devour the lambs. Think of a factory — the factory, for instance, that made the cloth of your dress, or your shoes. There is one man who is rich and strong and under him are thousands who are helping him to grow rich while they themselves are forced to live in utter wretchedness. They have no butter, no milk, no meat; they grow poorer and poorer, they have no education, they read no books, they hear no University lectures. Their posterity can only deteriorate till it sinks below the level of civilised beings. This is the state of things at the present moment nearly all over the world, because the gospel of every nation is: 'Let him live who can by force; let him never think of his neighbour's good; let *our* nation thrive and prosper at the cost of the rest of the world.' In some parts of the world, the dark cloud has a silver lining, but there are parts where human society dwells under a sky darker than that of a moonless, starless night overcast with ink-black clouds. You have not seen these

THE EPIC OF DUTY

things so you cannot fully understand, but I have seen with my own eyes the state of men and women in all parts of the world, and though my heart glows with optimism my eyes seek in vain some outward sign of light, even so much as a fire-fly's spark. So we say to the worshippers of materialism: 'Now you must stop, now you must halt and begin to think of what is good for the soul, what is the best way of living so that all may dwell in peace and harmony and enlightenment.'

Let not this horror enter into your beautiful country. As yet you have a good democracy; your people are all on the same level and the people's man is the people's leader. But have you ever reflected on the far-distant ultimate effect of the present industrial system? Its effect will be two-fold. It will make one part of society cunning, unscrupulous and heartless and the other part grim, discontented and revengeful, and it will make machinery more and more and man less and less. The combined effect upon the human mind will be to produce in distant ages a race so degenerate as to be not far removed from the animals. Those who are at present engaged in inventing and handling machinery are undoubtedly possessed of most capable brains and great enlightenment, but such brains and such enlightenment can only be regarded as the doctor regards the corpulence of plethora or the hectic flush of fever. In every great city the prisons are always full, and if you read the statistics you will see that there is everywhere vast expenditure on prisons and lunatic asylums. Why is this? Because thousands have nothing to eat so they have to steal and fill the prisons, and thousands are over-worked, thousands exhaust their brain-power by indulging in every kind of intrigue, so they go mad and fill the asylums. This is the result of material civilisation.

Now let us look at the other civilisation. What is its motto? 'Regard the whole world as you regard your own soul. If you love your own soul, your own life, you must love the rest of mankind. Live so that you can make the whole world happy.' Now this view is quite new to many. I have lectured in all the great cities of the world and people have often said to me: 'Yes, that is the only way to save the world, but who will listen to it?' I have seen much of the misery of this world, but still I hope that in the next generation men will be born who will listen and understand and feel, not for the happiness of their own body but for the happiness of men and women all over the world. Very soon men will be born who will say: 'We must first make others happy before we can be happy ourselves,' men who will say before eating: 'Has my neighbour also something to eat?' who will think: 'I am warmly dressed, has my neighbour also warm clothing?' This religion of the heart and conscience will become the religion of the future. If you earnestly begin to think of the problem, if you earnestly enter into the need of the whole world, you will be able more and more to work in such a way that this suffering and misery can be remedied. It will not be done in a day, but neither is our planet to fall into the dark hole of cosmic oblivion tomorrow. But if you set to work with great earnestness, with tremendous sincerity, we shall make our voice heard from the Atlantic to the Pacific, from the North Pole to the South. Then men will listen, then men will come to help.

I told you before that it is the soul who speaks, that the outer man is guided by the inner man. The idea of regarding the whole world as your own soul is the very Bible from the lips of the inner man. Therefore as all men and women have a soul, all will understand. What we are saying here today will be echoed by the whole

THE EPIC OF DUTY

world and the idea of amity, of universal love, will be the gospel of the whole world. Therefore I say, be sincere, be devoted, be faithful, exert rightly, and you will get power in your soul and by that power you will be able to direct the thought-currents of the world. Unless men be made to see the misery of their life, unless they be made to see the very ground of their present system, they will not be persuaded to reform themselves. Make your own life clean and noble and full of light. You must be like a light-house in your own country and the ships that pass in the night will be guided by the beams from that light-house. If you constantly meditate, constantly think of these things, others will hear your thought. It is not always necessary to utter our thought. If we think strongly enough men will hear the whispers and cryings of our heart without our saying a word. That is one of the secrets of spiritual life: what a good man thinks others hear. Let our lesson for today be therefore: Think good thoughts.

March 26th 1919

The Dawn of the Third Day

THE BIRD OF UNITY

WHAT IS the force which upholds the universe? Can we imagine something which keeps up and has been keeping up and will keep up the whole fabric of this cosmos? From the most ancient times thinkers, philosophers, have tried to find out the key, the support, which when found out will give satisfaction to our understanding as to how this world is kept in its proper place. What is that by which we live, by which after death we live again? What is that which we aspire to reach, yet cannot reach in this life? It is Oneness. The word 'one' is the most wonderful word in the language. Oneness is the pillar upon which rest this earth and that sky, this life and the life beyond. If you think in the psychological way, that is, in the way of the mind, you will find the clue to the secrets of the mind in Oneness. When I ask: 'Who is there?' you answer 'I'. What does this 'I' mean? It means that you feel that you are one, not two, and this idea of being one is the cause of your existence and continuance. When you were a little girl and went to school you called yourself Hallgerður and now you are a young woman but still you say that you are Hallgerður, because you believe that you are the one same soul continuously existing. Every man, every animal, every tree has this consciousness of oneness. The pine-tree is the pine-tree, the fox is the fox, the wolf is the wolf. This is oneness. So long as the idea of oneness lasts so long the individual exists. Then look at physical Nature.

THE BIRD OF UNITY

The sky is one. Whether seen at the South Pole or at the North Pole, in Japan or in Iceland, it is the one same sky surrounding the whole globe, one sky, though there are so many stars and planets and comets and every kind of life moving in it. Thus in our heart we feel our oneness, man's oneness, while outside we see the vast cosmos held together by one sky. Hence whether we think of man or observe the physical universe we find in both cases oneness. This knowledge of oneness is the beginning and the end of philosophy. You may say that we see a multitude of things in the universe, there are so many men and animals and trees and stars and planets, how then can we say that oneness is that which supports all? If there is plurality how can we say that there is only one?

It is a difficult problem, this problem of one yet many. It has been dealt with by many philosophers, and the true conclusion is that the many are only parts of the one. There are so many men and each man says that he is one, but in truth each is part of the great whole. Think of a tree. It has many branches, many leaves, many roots, but the tree is one — it is a pine tree. This very expression: 'it is a pine tree' proves that though there may be many branches and leaves and roots, yet it is the *one* life in the tree which is indicated by the word. In the same way man though he has two hands and two feet and ten fingers and ten toes and so many hairs, though he has so many parts yet he is one. No one will say that because he has two legs he is therefore two. These many limbs are all parts of the one whole. We feel within ourselves that we are one. And in the same way, although there are many individuals, many men and women in the world, yet we are all one. All the humanity, all the races of men, whether they be yellow or brown or black or white — they are all together

one great human soul. The universe, the solar system, has for its centre one sun, though the light of the sun has seven colours. So too there is only one soul and these several human races are parts of that one same soul. I was telling you yesterday that man's behaviour to humanity and to Nature constitutes his duty. What does that mean? Why does man's behaviour towards humanity and Nature constitute his duty? It is because man and humanity and Nature are all one; intrinsically they are one, metaphysically they are one. Their many-ness is to be explained as a growth from the One, a becoming of the One. Therefore I say that man's behaviour towards humanity and Nature is his duty, because when man realises that he and the whole of humanity and the whole of Nature are one, then only does he behave in the right way. For instance you know that to your sister or brother you must behave rightly. And why? Because you are children of the same father and mother. In the same way when a man develops spiritually and ideally he begins to see that we are *all* one, and then his behaviour towards all humanity and Nature becomes sweet and wonderful. Then he feels that all other races of humanity, yellow and black and brown and white, are not different from himself — he feels that he is only a limb of the whole. It is like your fingers. You do not say that you hate one finger and love another — you care for them all equally. You see that they are not the same, one is longer and stronger than another, yet you feel that they are all in their proper place, that each is a part of yourself. Similarly when the spiritual eye opens the first thing a man realises is that all the races of mankind are one. I am only a part, humanity is only a growth from God. The Tree of Life has its root in God. These are mystic expressions but they become clear to one who practices Yoga.

THE BIRD OF UNITY

We now come to the most vital question. What ought to be our behaviour, how should we conduct ourselves towards humanity? To this I answer clearly — it should be a relation of harmony and unity. Our only duty to humanity is to live the life of Unity, of perfect Brotherhood. This philosophy which teaches that humanity is one and that man's first and foremost duty is to live the life of harmony with all men and all nations, is a philosophy which will not find response in the hearts of those who believe in plurality, in the difference of the races, who consider that their duty is only to their own nation, their own race. It is this belief in plurality which is the cause of so much misery. Each nation thinks itself the highest, its own civilisation the most perfect, so perfect that it must be imposed upon all others, it must expand and others must go. Such beliefs are bound to fill the nation's heart with restlessness until it challenges its rival to a trial of strength on the battlefield. I have observed men and women of all nationalities and after a little while I have always found that they are thinking in the same way. Each is thinking of himself as the whole, not as a part. It is as if your little finger should say: 'I am the whole, let the rest of the body be killed,' and then the middle finger says: 'No, I am the whole, let the body be killed.' This new philosophy which has come upon the earth is causing nothing but trouble, misery and war. It is in this philosophy that rich men and statespeople believe. Each says: 'I have the right to live, to possess money and houses and clothes. I must have these things.' They never think why others have none of these things. The philosophy of individualistic plurality has been in fashion now for over a hundred years and its influence is increasing day by day — and see how many frightful wars there have been within that time. The next war, which, as many

thoughtful men have predicted, will probably take place in about twenty years' time, may result in the destruction of the whole world, for those nations which want to make war believe that they alone have the right to live, that they are the whole. They do not know that just as our fingers and all our limbs are being nourished by blood from our heart, so all humanity is living by the heart-blood of God, by the Life flowing from the divine centre. To be spiritual means to know this centre. To practise Yoga means to practise in such a way that the knowledge of the centre divine may flash forth in the soul. This grand idea of God as the centre, man as the circumference, God as the whole, man as the part, God as the Mother, man as the child — this is the central thought of Yoga philosophy. This then is our life's duty: to live in harmony with universal humanity. You may ask: 'How can I feel this? I am only a little individual. How can I feel unity with the whole?' Simply by feeling, by a great emotion, a supreme uplifting of the heart, by embracing the whole fabric of Nature, by contemplating the immenseness of the universe, you can rise to this thought. Think, a little tree lives by the rays of the sun, which is at so vast a distance, and by the sap which it draws from the centre of the earth. The sun and the centre of the earth are working together to uphold the little tree, therefore the little tree must be regarded as something intended to live its own life by the sun and the earth. Each individual on this planet is nourished by water, air and the love of the rest of humanity. So all these things are conspiring to keep up the life of this earth. It cannot be the purpose of Nature to sever her children from the common tie. You may say: 'How can all people be one — their skins are so different, their languages are different, culture, history, everything is different.' I answer that these factors —

THE BIRD OF UNITY

colour and language and culture and history — are all accidental. They are not the essential thing. The essential thing is the soul. These differences have been made by man. Nature never intended them. There was a time on our planet when all men regarded themselves as one family, when they felt no difference. The history of that time is found in our oldest Sanskrit literature. It was called the Age of Truth. In that age men had the sense, the faculty, of feeling as one. They did not possess the faculty of separation. But if I ask you who you are you will answer that you are Icelandic. But that is what you have been taught by your father and mother. It is not what God taught you. So in that first Age, the Age of Truth, man was nearer to God and he had the divine faculty to know this unity. In those days no one said: 'I am an American,' or 'I am Japanese' — they thought of themselves simply as men, children of the same God, members of the same family. And they possessed another faculty. They not only knew theoretically that they were all one family, but they could actually talk and converse with each other at great distances. Just as now we communicate by means of telephone and telegraph, so in the Age of Truth men could exchange thought by spiritual means. They knew that they had relations all over the world and they communicated with them by means of Yoga, by meditation. So there was no war, no clash of interests, no sense of difference. In those days the world was one great homestead with many houses and each man slept safely in his own room. But little by little man lost his divine sense of unity and then he gradually lost his power of conversing at a distance. The loss of this power created the sense of separation and out of that grew the new sense of nationality which has now gone over the whole world. It is quite a new sense, a new faculty, that of believing that we

belong to this or that nation. This sense of nationality is a sin, the greatest sin that has come upon our earth. That is what is meant by Man's Fall. When man was nearer heaven he knew of no nationality, he thought of all men simply as living creatures. To bring back that Age upon earth is our aim. That is what Yogis are trying to do and that is why this teaching is spreading over the whole world. Everywhere we have teachers. Everywhere we try to develop the sense of unity and out of this will soon arise a great friendship. Then many will come to help, and in time, I am absolutely sure, that Age will come back when the whole world will be one. Our aim then should be to create unity. In many of the further stars, in Jupiter, for instance, and in many others, there is no war, no sense of separation, there is unity. The sense of separation has come only to our planet, and only of late, it was not so in earlier creative periods. There are men now living on this earth who have come from other stars to introduce the idea of unity here. They are very few in number but they are working untiringly and they are in touch with us all. When we sit down to meditation our thought goes up to the stars, and they co-operate in order to strengthen our thought. This unity idea has first to be meditated upon, embraced with all love. It is in order to live up to this ideal of unity that we have left the world. We do not go back to our relatives for they would revive the thought of separation. We live alone, on a mountain. We do not even go down to the valley, for the people there are full of separation thoughts; each man has a separate religion, separate politics, one is Conservative, another Extremist, a third Socialist, and so on. So we live alone, because we know that all men are trying to develop the sense of separation. But they do not know that the sense of separation leads to war and destruction. If it is

THE BIRD OF UNITY

allowed to develop it will ultimately destroy this planet. Science is discovering explosives and inventing machines by which this earth can be entirely devastated. By a wonderful law what we think Nature fulfils. And if we think as materialists are thinking at the present time Nature will give us most wonderful powers of destruction. The psychological is echoed in the physical. What is wanted by Mind is responded to by Matter. So this separation idea must be completely crushed and defeated. It is the effort of every Yogi to create unity. And what is Yoga? Yoga is work for unity. Yoga is the building up of one human family with God as King. Yoga is not anything mystic, nor is it magic. It is: thinking of unity. If you want to be a Yogi what must you do then? You must leave everyone who is thinking separation thoughts. If your father is thinking separation thoughts you must leave him. If your brother is thinking separation thoughts, leave him. If your country is thinking separation thoughts, leave it. Leave all and stand alone. Develop unity thoughts, love-thoughts, harmony-thoughts. And when these three thoughts become very powerful in your mind then all those who are thinking separation thoughts will forget them and come back to unity, and thereby bring the human family into one bond. Let the purpose of your life therefore be to create a world of unity. The duty of each individual is to destroy all sense of separation. And how can this be done? By destroying the very faculty in others' minds. You will think so strongly of unity, with such light that those who in their darkness have been thinking of separation will no longer be able to think in that way. The power of one mind over other minds is infinite. If you practise this method of thinking, if you go on thinking like this for years you will one day understand how your thought is acting on others' minds. It

cannot be done in a physical way. You cannot go to your friend and say: 'It is wrong to think separation thoughts; you must at once stop thinking in that way.' That will not do, you cannot expect any sympathy or assistance if you try to work in that way. You must simply think it and others will yield, such is the power of unity. Unity is harmony. The thought arising in your mind arises in others' minds. This is the law of friendship. Who is your friend? Your friend is he who thinks as you do, who sees through your eyes, who does not want to do anything that might wound your heart, who agrees with you. The underlying note of friendship is agreement. And what is agreement? Agreement is harmony. A man is your friend because you have created in his mind thoughts like yours. If you meet a man or a woman whose thoughts are all the very opposite of your own you have no pleasure in their society, you simply run away. Members of two different races find each other's company boring or disagreeable, because each is inspired by an illusory national pride which creates in his breast a sense of separation and difference. The one inaudibly says to the other: 'Your nation is boorish; we do not like you.' And the other is inaudibly saying: 'Just wait till we raze your proud capital to the ground.' Such thoughts are more catching than the most catching disease and in an incredibly short time they spread over a whole continent and culminate in horror and carnage. The sense of separation and difference has come through the ignorance and foolishness of some individual in the past — within historic times. The whole world has accepted the idiocy of some one man and is now worshipping the most sinful of ideas. But the first idea, the idea of unity, which God implanted in man's heart — that is forgotten, banished to the stony isles of mathematics. How do we know that the unity

THE BIRD OF UNITY

idea was the original one? Because as soon as we go back to our mind we see that we are one. God willed that the first and the last thought which man should always think should be unity. So man was made with *one* soul. And this thought is very near to us, we do not need to go to a great library to discover it. Then God thought that man might perhaps be foolish, that he might not be able to see the soul, so he made the sky which should always be before his eyes. When you were in Iceland you saw the sky, and now you are in India you see the same sky, and in America and Australia there is the same sky, and far away in space where the Ursa Major and the Pole Star shine, and still farther, in the space beyond, where there are stars which we do not see — it is still the same sky. There are not two skies or the rays of light from the sun and the stars could not reach us. God put the sky before us to teach us the lesson of unity. If we learn to think in this way we shall be able to unify once more the sundered races of mankind. If you would be a Yogi, if you would be a philosopher, if you would be a true woman who would live to lead mankind to higher levels of civilisation, then think of this one idea, of oneness. Meditate in your soul on unity. It seems very difficult but it is very simple. Think of a child. If you ask a child who he is he will never say that he is American or German or English — he simply says that he is a boy and gives his name. This is because he is near the great unity which is God. In infancy we are nearer God, nearer the heart of humanity, which is God, so our words are often very wonderful. Yet civilised men — that is to say, men who have become foolish — call the child ‘idiot’. But it is they who are idiots, they who are fools, and they think themselves wise because they have brought misery upon the world. That is the tragedy of this life — we do not know when we are wise, so

KARLIMA RANI

we are taught to look upon childhood as the age of ignorance. I have talked to hundreds of children and their words always show that they feel unity with all life, they feel their oneness with God. That is the glory of childhood, and it is the philosophy of childhood which will save this aged world. Let it be our purpose then to hold up again before mankind this ideal of Harmony, Unity and Love. Every morning when you rise from sleep repeat these three words several times and every evening when you lay your head to rest repeat this prayer: 'May the Lord of Harmony, Love and Unity save me and save the world.' This prayer will be heard and there will be born a generation of men who will listen and in the new age the warmth of love will be felt everywhere, from the sunny lands of the South to the cold lands of the North, in forests and in cities, and all mankind's poverty and shame and misery will be gone forever. Let us close our lesson for today with thoughts of Unity, Love and Harmony.

March 27th 1919

The Dawn of the Fourth Day

THE NIGHT OF PRAYER

OUR LIFE is the musical expression of God's love. The origin of our life is not here, but in heaven. There, in the perfection of the Divine plenitude, we are born. What appears to us as material, earthly, flesh-bound life is in reality divine. The most important results which up to now religion and philosophy have arrived at all support the non-earthly origin of our life. Scientists think that life does not originate on our planet, philosophers hold that life has its source in cosmic reason, and theologians believe that life is a gift of God. We habitually think that we are living here, now, on this earth, in our house, with our friends, together with many other material surroundings. This view of life is a wrong view. It is wrong because it is unsupported, on the one hand by intuition, and on the other by scientific reasoning. Intuition says that life is something so ethereal, so subtle, so dissimilar to every material object, that matter cannot be its father, that it cannot have kinship with anything on earth, while our scientific common-sense says that life is a wonderful force, a guiding principle, and that this guiding principle is self-conscious. Everything else is other-determined and not self-conscious. Thus we cannot in any way regard life as having the same origin and the same fate as other material objects, like copper or stone. From this inspiration are born art, religion, philosophy. When a man begins to think that he is born in heaven then his mind can no longer be fasci-

nated with things which are unheavenly, then he can no longer be befooled by objects of darkness, and thus arises the fine offspring of the soul, poetry, philosophy, religion, art. Artists and philosophers and poets do not often know that they are born in heaven, but the Yogi knows it, for there is a wide difference between the intellect of an ordinary poet or philosopher or artist and that of a Yogi. This is because the Yogi has developed in his soul and in his brain a great faculty, which can only be compared to a telescope. As a great reflecting-mirror telescope reveals the hidden properties of stars and planets, like the ring of Saturn, for instance, which can never be seen by the naked eye, so the Yogi develops a fine perception, a wonderful spiritual eye by which he clearly discerns the beginning and end of man. And when he sits in contemplation he practically loses all knowledge of his body and of the material world. He frees himself from the chains forged by the *karma* of matter, and his freed spirit sees, not dimly but in wonderful clear detail, the affairs of the continents which lie beyond the bounds of mortal ken. Just as the astronomer in the Paris Observatory sees through the great telescope across myriads of miles of space, so the Yogi sitting in the cave sees and understands by his intuition subtle realities which the ordinary mind cannot even dream of. What has the Yogi seen? He has seen that the human soul is part of a great music of Love, a music which is perpetually ringing, like the sound of a bell heard from afar. Our voices, our thoughts, are only pale echoes of the original music. Every man is a note in the vast diapason divine. It is therefore true that only those who attain to such a height as to be able to understand their own life and its divine nature can be truly happy. Such men are born on earth from time to time. They reveal the grand secrets of life. Without them civilisation

THE NIGHT OF PRAYER

could never have progressed. If you read the histories of ancient nations you will find that in each some great man was born who taught that man's life is superhuman, is divine. But the people did not understand him. Men who are busy the whole day with their cattle and their fields, with their shop or their wife and children — their thoughts are so chained to the earth that they cannot understand this truth. Every little incident in their earthly life disturbs their equanimity. A son is born to them and they are exceedingly happy, and then perhaps he dies, and they are exceedingly unhappy. This is because their mind has never gone up to the upper window to catch a glimpse of the vast empyrean; it is always staring through a hole in the cellar into the darkness beneath its feet. That is the difference between a Yogi and an ordinary man. The ordinary man is always seeing the darkness and misery of this world, but the Yogi sees the grand beauty of heaven. You may ask how he sees this beauty when his body is on earth? It is very simple. Think of the astronomer. While his feet are resting on the earth his eyes are seeing the most distant stars. Similarly though the Yogi's body is here, though his physiology is associated with the physical aspect of the cosmos, his soul is free and sees the grand beauties beyond. When a man sees the soul, the true life, then only does he understand his duty. The voice of the soul is always uttering the truth. The soul within us is always guiding us towards the best, the highest, the most beautiful. What we call Reason, which is the God of many, is derived from our experience of things. It is in reality a faculty of the soul, and not a great faculty but only a small and limited one, and what we call common-sense is a still more limited faculty of the soul. But the soul possesses a far greater power, whereby we come to

perceive the sublime things of the cosmos. The object of Yoga-practice is to develop that faculty by which we can see the sublime forces of Nature, and lastly to know the source and nature of life. Happy is the man who hears the inner voice. The inner voice is always whispering what is good for us and for humanity. That voice, having its source in harmony, is always speaking what is harmonious, never what is conflicting, so man's happiness lies in following the inner perpetual voice. In fact all philosophy and poetry is only the voice of the soul. The soul speaks in two ways, directly and indirectly. It speaks in the direct way when you yourself hear it. For instance you want to do something wrong, something sinful, and at once a feeling comes upon your soul which tells you that you must not do it. You are in no doubt, you hear quite clearly that you are not to do it. That is the direct voice of the soul. But how does the soul speak to us indirectly? Suppose you want to do something wrong, then perhaps another human being asks you not to do it, or some physical happening warns you. First comes the conviction that the act you are contemplating is fundamentally wrong, but still perhaps you want to do it, and then some obstacle occurs, perhaps the warning voice of a friend, or some untoward incident. Sometimes the indirect voice of the soul makes itself heard through birds or animals or trees or rivers or mountains. Many, many stories are told of how men have been prevented from doing wrong through a natural accident. But people do not know how to interpret these things in a rational way. The most rational way is to regard such happenings as the warning voice of the soul. There is yet another way by which the soul speaks to us, not directly nor through others, but in dreams. Sometimes we hear or see or feel something wonderful in a dream. The more highly our nature develops the more our

THE NIGHT OF PRAYER

dreams become clear and prophetic. Most people's dreams are the result of their wrong living, their wrong eating, wrong breathing, wrong sleeping, wrong deeds. Such people are deprived of the counsel of a very great friend, the counsel of Dream. But fine souls like Yogis live rightly, so their dreams tell them the right thing. Hence it is quite correct to conclude that dream is the friend of man, is the voice of the soul. So we see that we have three friends on earth, three friends who never leave us. The first is the direct voice of the soul, the second is the soul's indirect warning, and the third is the manifestation of dream. And that man, I am sure, will live in happiness and with the greatest benefit to himself and to his friends and to the great wide world who constantly reviews and checks his forward activities and regulates his deeds by the combined voices of these three friends. Books are also our great friends, but books are not always with us, but these three faithful companions are with us all the twenty-four hours and we can derive all knowledge from their oracle utterances. In very ancient times, when there were not many libraries or Universities and hardly anyone to hold lectures, great seers and prophets lived. They lived alone, far away in the mountains or in the forests, in deserts, or by the ocean, and they saw many wonderful things of this world, and of the world of the stars and the world beyond death. We have records of the marvellous knowledge of these great men of ancient times. And how did they hear those things, how did they attain to their wonderful knowledge? It came to them from these three friends. To be able to derive full benefit from their advice men must live the right life. And what do I mean by the right life? It is very difficult in these days to speak of the right life, because all men are leading the wrong life, because the books which they are reading — these novels

and popular romances — are the wrong books, written by the wrong people, teaching extremely wrong things. So men's minds are full of wrong ideals of life, wrong plans of life. Hence to speak of right ideals, of a right plan of life, is a very difficult task. In modern schools the education of children is based on a very wrong principle and therefore from their earliest days the children are growing up with wrong ideas in their heads, and if you speak to these children of the right life it will not be appreciated. They will simply regard you as a crank. They are growing up only to give effect to what they have learnt at their mother's knee. To teach right thinking now seems a hopeless task. And another great difficulty is that many people succeed by leading a wrong life, and then it becomes impossible to teach them anything. One says: 'Well, I have led a pretty bad life, but I have made lots of money!' And another says: 'I know I have cheated half the world but look at my bank account, I have made millions!' Such men do not wish to change their life. Success in wrong living is the greatest danger to the world of today and the world of tomorrow.

Now, if we are to start a new world we must begin with new ideals. If we are to enjoy the blessings of a spiritual civilisation we must begin by leading a really spiritual life to-day and this will involve us in a great fight between the forces of material civilisation and those of ideal civilisation. Unfortunately these forces have been working from the earliest times. In the ancient Iranian books we find mention of the fight between the power of light and the power of darkness, and in the Hebrew Scriptures there is the fight of the divine with the non-divine. So that from the remotest times mankind has been aware of this dark and hopeless fight between the powers of good and evil, and even to this day it is going on over the whole world. But still we must not lose heart,

THE NIGHT OF PRAYER

still we must begin anew. We must fix our eyes on the future and hope that by living a right life, thinking right thoughts and exerting right exertion we shall be able to change the very substance of the world and thereby make of it a habitable world, habitable for good spirits. How shall we begin this arduous task? We must begin by thinking, begin by prayer, begin by determined meditation. These three — thought, prayer, determined meditation — are the angels which guide the stars of our life. The Yogi's constant companions are these three — right thinking, right prayer, right willing.

Very few know how to think aright, nearly all pray wrong, and without exception men's wills are evil. What is right thinking, right prayer, right willing? Right thinking is that which God says is right, right prayer is that which pleases God, and right willing is the very mother of salvation. When a man's thinking is right, praying is right and willing is right, then his body becomes transfigured. All the evil forces in his body become transmuted into forces of good, and his body becomes the virtuous wedded wife of his soul. Out of this union is born the offspring that shall change the dark things, and reform the evil ideas, of this world. Right thinking therefore is the very fire which burns all evil. You will ask: 'How shall I learn to think right thoughts?' If you really and sincerely wish to think aright you will know how to do so — all knowledge will come to you from the depths of your heart. And think of the result. If one man sits alone and thinks right thoughts, thousands of others in different parts of the world will feel it, they will feel the life-giving vibration of his right thinking and unconsciously their thoughts will be reformed. In time they will begin to pray rightly and then they will learn to wish rightly. When you see a man who has become very wealthy or

one who has risen to be a great general, then you know that their evil thinking — in the one case greed, in the other the destructive instinct — has developed so enormously that the one has become wealthy and the other famous as a military leader. Their evil thinking created for them those earthly situations and collocations of events which in the one case resulted in wealth and corresponding poverty to others, and in the other led to fame and corresponding loss of life to others. When a man makes the opposite resolution he becomes famous in the opposite way. When a man renounces greed and the murderous instinct, that is to say, when he becomes charitable and forgiving, then he becomes a leader of the good men of this world. That which constitutes the first step to higher life is therefore renunciation of greed and renunciation of anger. As soon as you renounce for ever greed and anger you develop simultaneously the opposite virtues of kindness and forgiveness. Indeed there is no other way of becoming better than by becoming kind and forgiving. A man who has become kind and forgiving has already advanced far on the path called Right Thinking.

Then we have to consider how we can pray rightly. Most people only pray for worldly prosperity. If you had a thought-stethoscope and you took it to church with you on Sundays, when many people congregate for prayer, then you would hear that one was praying for a bull-calf, another for money, another for success, another for the death of her husband, so that she might marry a new man, and so on. But there is a Yoga way of hearing others' thoughts and the Yogi knows that the prayer of the ordinary man is for cattle, money and the vanquishing of his enemy. But the man who will lead a noble life will never pray for these things. He knows that he already has all those

THE NIGHT OF PRAYER

material things which are necessary for physical life, so he prays for wisdom, he prays for holy fire, he prays for a sympathetic heart which will feel for the whole world. This is Right Prayer. And you will find that when a man knows how to pray rightly, then without his asking all physical surroundings become in time what he wishes them to be. He acquires in a curious way such mastery over the passing events that crowd every hour of life that these events favour him and lead him from lesser to greater success and ultimately bless him with that great peace which he craves. Knowing this secret then, he has nothing to ask for, he knows that all worldly material things have already been given, so he remains silent and asks for nothing.

Now let us see what right willing means. Right willing constitutes a further step on the road and is more difficult of comprehension than the other two. Right willing cannot come except to those who are working only for the salvation of the world. Right willing is a tremendous power, the action of which changes grosser matter into finer matter, and merges finer matter into spirit. The man who knows how to will rightly can by his wish save millions. He acquires such power in himself that he can change the evil nature of others into good and thereby make them fit for the reception of teaching, ultimately leading them to salvation. Spiritually speaking the greatest of all men is he who is master of a righteous will. The Yogi's life therefore is the life of right willing, and through his right willing he creates a desire for wisdom and a desire for salvation in the hearts and souls of others. If we have but six men in different parts of the world who can develop this wonderful faculty of right willing, then we can turn the whole world into heaven. Right willing is like the sun — as no darkness can conquer the sun, so no wickedness, no

sin, can ever defeat the man of right will. The man of right will sits a king over three worlds. Most men are men of small will, of miserable will, they wish for little things, they are quite satisfied if they get ever so mean and little a thing. Their will is the will of the ant and the bee and the rat and the crocodile. But a man who would be noble must wish only for great things, otherwise he will never be able to think great things, to perform great things. And performance is only the logical consequence of wishing, not of mere idle wishing but of living, strenuous, determined wishing — willing. Every man should be the embodiment of a good verb qualified by a better adverb. But it is best that the faculty of willing be developed after thinking rightly and praying rightly for a long time. A man must think for twelve years and pray for twelve years in the most righteous way and then wish a wish. Because unless a wish has the foundation of good beneath it, it can be nothing but evil. It is therefore most necessary to learn to think in the intuitional, scientific way and to learn to pray in the spiritual, scientific way. Properly speaking this soul, which as I have said is heavenly music, can only be heard and seen and realised after one has thought rightly and prayed rightly and willed rightly, and the ultimate goal of a man's life is to taste of this soul-music and to spend eternity drowned in its mighty harmonies.

March 28th 1919

The Dawn of the Fifth Day

THE BLOSSOM OF REMEMBRANCE

LIGHT IS showering from above. Air is blowing down upon us from above, and our individual life is flowing down to us from the past. An individual lives his life in the present, surrounded by other individuals and things, who to a great extent are giving direction to his conduct. Everything in the world is driving us out of ourselves and under that tremendous pull we lose our footing and allow ourselves to be sucked into the whirl. It is this which is shaping our character, our surroundings, our present, our contemporaries. But our present is not the donor of our life. Our present life is in reality only the latest wave from the great ocean of the past. Before you your parents lived, and before them lived their parents, and in this way you can go back and back introspectively and speculate on long reaches of the past and find a chain of ancestors stretching back to the remotest ages of antiquity. Is a man in the present an individual, pure and simple, or is he the sum-total, the resultant of the past? In other words, is the present man a miniature picture of his millions of ancestors? In truth a man is not himself, that is, his body and his mind; the two are the flowering of the great plant that is rooted in dim past ages. We see the same thing in the world of trees. The trunk of the tree becomes the branches, the branches become twigs, the twigs become leaves, the leaves flowers, the flowers fruits. So that in each fruit there lies the past history of the whole tree; each fruit

is a miniature picture of the tree and therefore the seed within the fruit can produce the tree complete in every way. Thus the seed of an apple produces an apple-tree. Similarly man. The present individual is, so to speak, only the last halting-place where pilgrims in their thousands and tens of thousands out of the past have come to rest. When I think, I see in your body not only your father and mother, who are dead, but all Icelanders back to the saga time, and all their Norse ancestors who lived in Scandinavia prior to their departure for Iceland, that is to say, the whole Indo-European, ultimately the whole Aryan race. And so although you are thinking that you are a young woman of the present day, that you are one individual, Hallgerður, yet in that individual, in that personality, in that name, is the life, the history, the whole evolution of the Aryan race. It is as if that whole period of time were compressed and condensed into the one. Your wishes, your emotions, your habits of thought can only be explained when you understand the race to which you belong. You cannot escape from the forces that played in the hearts of your ancestors, the dreams that waked in the souls of your progenitors. This then is a man as he is in his thoughts and actions, good or bad, in his waking hours and in his hours of sleep — and the whole time he is flowing back to his original source. But there is another aspect of personality. Those instincts that developed in the Aryan race are now focussed in you, but they are not resting there. You cannot stop the stream of ancestors that is passing through you. It will go through you on into the vast depths of the future and back to the original source. This flow, this current, this stream, is what is called in Sanskrit *Samsāra* which means 'simultaneous flow'. This flow of life has many inspiring characteristics and interesting sides. Its most interesting side is not what

THE BLOSSOM OF REMEMBRANCE

I have tried to explain to you so far but something else. The most characteristic feature of this flow of life is the returning of the same men in the future, the same individuals endowed with the same memory returning again and again. As this developed body, developed by the exertion of the ancestors, and as this developed brain, developed by the thinking of the ancestors, return to their original source, so this consciousness, this memory — which is a part of consciousness — in a most strange way goes back to the original source. An individual is only a speaking, conscious memory. Memory of what? Of knowledge and work. You have your own memory of knowledge and your own memory of work. You might have become a sailor or an aeroplane-builder or a farmer, but you are none of these. If I ask you to build me an aeroplane you will say: 'No I cannot; I am not a mechanic.' And if I ask you to take the command of a steamship you will say: 'No, I cannot steer; I do not understand the machinery or the use of the compass.' In either case you will say: 'I have never done it,' which means that you have no memory of that knowledge. So in your individual personality certain knowledge and certain work is absent — that of steering a boat, for instance, building an aeroplane, managing a farm. In your personality these three kinds of knowledge are wanting. But on the other hand you have certain other knowledge, certain knowledge acquired at school, such as the knowledge of geography and geometry and languages and manners — you know how to behave like a lady — and above all you can understand certain truths, truths pertaining to life, to society, to Nature. You can say: 'I have read, I have thought, I have written, I have listened' — for listening is also work. So in your personality there is a definite amount of knowledge and a

definite amount of work with which you are thoroughly familiar. Hence we can say that Hallgerður is a conscious memory, that is to say, she is conscious of certain memories. And why do I say memory? Because memory is something belonging to the past, memory is recollection of the past. This teaching which you are now hearing and trying to understand, this line of life which you are now trying to live — it is all a memory of the past, for what we easily do and think and perform in the present is what we remember to have done and thought and felt in the past. A man who has studied the violin for many years will naturally like to play and will enjoy the music he makes, but if you put the violin into the hands of a man who has done nothing but slaughter oxen all his life he will not be able to produce music, because both the knowledge and the work of playing the instrument are lacking, therefore the memory is absent in him. So we see that each individual is the consciousness of knowledge and work in memory. Each individual has his own memory. Your brother has a knowledge of engineering, so he cannot be a digger or a milkman. His work and knowledge has led him in that direction, yours in yours, but in both of you it is the conscious memory that is working. We now come to the most interesting point, namely, that though the race, the ancestors, are moulding and influencing our bodily life yet it is another principle, the principle called 'conscious memory' which is giving direction to the action of the body and mind of the individual. And it is different in each case. In each case a different conscious memory is acting and developing the personality, leading it to a definite goal. One man's conscious memory is making of him an advocate, another is becoming an actor, another a boxing champion, a scientist, a shoemaker. So that what a man is, is really memory,

THE BLOSSOM OF REMEMBRANCE

and what he becomes is the direction which memory gives to his thoughts and actions. We may ask, is it possible that memory is driving men to mould their destinies? Is it possible that memory, which is a mental force, can mould the body and physical things, which are non-mental? How is this to be explained? The answer is that that which is non-mental constitutes the grosser manifestation of mentality. This memory in us is pure mentality, our body and the physical world is impure mentality. Pure mentality exercises a sovereign influence upon impure mentality, hence man's wishes, inspired by memory, are obeyed by the body. A boy born of poor peasant parents may, by circumstances, become a famous singer or a President. How is this? His parents and race only gave him the form of his body, but his own memory he brought with him from the past, and that memory drove him forward to a situation which made of him a great musician or a President, thereby fulfilling its self-desired destiny. That is why we experience great happiness in being able to do what the memory of past lives inspires us to do. Here arises a great question, namely the question of the conflict between the bent of the mind and the dictates of conscience. The bent of the mind is towards wrong things, whereas conscience asks us to avoid wrong deeds, to rise superior to the impulse of the moment and to restrain ourselves. The power of the ancestors, of the race, is working in the body-impulse; conscience is coming directly from the individual soul. The individual soul is enshrined in a body inherited from ancestors, and those ancestors, as history shows, have seen many things and have gone through many experiences — good, bad and indifferent — and their wishes, fulfilled and unfulfilled, in germ form are slumbering in the body. From time to time these germs wake up, they try to throw off their lethargy and assert themselves in

their original strength and independence. Then comes the force of conscience. Conscience must now wake up and control the blind energies of the body. We therefore come to the conclusion that the soul is individual and is passing through many forms of birth, but the body is the lineal descendent of millions of ancestors. Let us go further and discuss the question from the standpoint of the soul only. I have said that the soul is the giver of all good, the soul is the dearest friend, the soul is the only saviour. The soul in the most curious way influences our mind and our body — mind and body being only grosser manifestations of soul. Everything in the world is soul. Mind is apparently a subtle form of manifestation of the soul — though the soul really does not manifest itself, it is self-contained — and body is the gross manifestation of mind. Hence if we go to the source, namely, soul, we shall be able to control both mind and body, and nothing is more needful in man's life than self-control. Self-control is the only gateway to Yoga and the greatest possible attention must be paid to the acquisition of this virtue. And the man who learns self-control learns at the same time many other wonderful virtues, such as temperance, justice, charity. This is the philosophy of self-control. If you ask how we are to control the self, I answer: 'By a constant and persistent and unremitting effort of the mind to fix itself upon the soul, because body and mind are but weaker manifestations of the soul.' The soul is the most powerful thing in the world, and to the man who has realised the power of the soul control of mind and body becomes mere child's play. All knowledge, all wisdom comes to the man of self-control. He can fix his mind upon any subject and that subject at once reveals itself to him. It is not impossible for the man of true self-control to understand the substance of the sun or the light

THE BLOSSOM OF REMEMBRANCE

of the stars or some unknown material hidden away in the centre of the earth. To the man of self-control nothing can remain concealed. He can discover what he has been in the past, before this birth, what he will be in the future, after death. In fact all wisdom is the reward of self-control. Nature is also an instrument in the hands of the soul. As a great musician can produce most wonderful music from a few strings of wire or catgut, so the man of true self-control can create wonderful things, can create worlds, from the materials of the cosmos. As a potter produces innumerable cups and jars and pots simply by handling the clay in his wheel, so the Yogi, the man of self-control, by handling cosmic matter brings forth human worlds. It is most fascinating, this power which man can develop, which he has in the past developed, and its secret lies in a man's living judiciously, breathing judiciously, eating judiciously, sleeping judiciously, thinking judiciously. This establishment of peace and goodwill over the whole world, for which we are so anxious, can only be brought about by men who are self-controlled, self-disciplined, self-awakened. We need men and women who will be able to say: 'We want nothing but the establishment of Universal Peace on our planet.' If we get a handful of such determined men and women and if they will lead the life of self-control, then it is only a question of time when we shall bring back heaven upon earth. Herein then you see the object of Yoga. The object of Yoga is to get such power, to discover such material, that Peace and Goodwill and Brotherhood can be established over the whole world. The Yogi therefore is not an idle man. Of all men the Yogi has the greatest duty to discharge. To most men life is only a present affair. Everyone is anxious to live in such a way that he may be happy today, and possibly tomorrow. The birds fly out and catch some worms and

eat and go to sleep in their nest, without thinking of what they will eat tomorrow. But there are some species of birds and beasts and insects which collect food-stores for the winter, or for the whole year, and mankind at the present of evolution has developed this storing instinct with great vehemence. Every man is anxious to acquire so much money, so many possessions, that they may last not only for his own life but for that of his sons and his sons' sons. This, which I call the hoarding instinct, is a development of the ant's instinct; it is nothing very high or wonderful. And in this instinct of acquisitiveness, of acquiring food and the wherewithal of living, there is no foundation, no germ of any plan for the future of the human race. Indeed it is destructive of the whole race, for it has the tendency to run amok. In this modern rage for industrialism the greater nations are using up the world's store of material. They are fast using up the coal, the timber, the oxygen, the nitrogen, fast exhausting the productive capacity of the earth and of the air. We are now absorbing and fixing the nitrogen of the air, and the future race — perhaps some millions of years hence — will have great difficulty in getting sufficient oxygen and nitrogen and fuel to support life. We are not at all remembering that the future of the race is closely connected with the preservation of the qualities of the soul. The soul has the power to maintain itself and keep itself alive and keep the future race alive by its own methods of living and acting. Yoga teaches us how to husband the forces of the soul with a view to bring to mankind happiness and peace. Yoga teaches us not how to live a *pleasant* life in the present, it shows us a glorious way of living, a real realisation of the inheritance of the spirit.

March 29th 1919

The Dawn of the Sixth Day

THE DREAMING KNIGHT

HAVE YOU ever seen the peaceful face of a sleeping babe? Have you ever seen the great ocean wrapped in the dim light of early dawn? If you have seen these, the face of a sleeping babe and the face of the ocean at dawn, you will have seen the most wonderful characteristic of the soul. What is this characteristic? It is silence. In silence the soul gets its own reward by having free expression. Existence and expression are interwadded. The greatest fact of the universe is the expression of being. The True One ever exists, and all our search, all our pilgrimages, are directed towards the Temple of Being. Man lives, but he is not contented with mere living. He wants happiness and to obtain happiness he goes perpetually to the door of every object in the universe. It is like a woman who wants to buy a hat and goes to every shop hoping to find one that will be right in all respects. Just in the same way man goes to fire, to water, to trees, to the ocean, to the sunlight and the starlight. With folded palms he stands, begging his dole of happiness from the vast, manifold cosmos. But he never gets it, or when he gets it, it only lasts for a day or two, and then again he is unhappy and asks again. This fitful, feverish begging for happiness is the occult destiny of man. But why does he not get what he wants from the cosmos? Why is he at every step disappointed? And why does this disappointment linger and haunt him life after life? Indeed the hope of getting the satisfaction denied him in

past lives is the motif of man's continuous re-birth. It is as though Man said to Nature: 'Well, you did not give me this happiness in my last life, so give it to me in this life.' And Nature perhaps gives it, but no sooner has he got it than he discovers that he wants something else. This perpetual thirst is drying up the life of mankind. After many disappointments a man begins to question his soul and his soul gives him the answer: 'You have been begging from ghosts of dreams. It is true that you want to be happy and there is happiness for you, but you have not gone the way of happiness. You have gone the way of the senses. That way is the impermanent way.' Man seeks impermanent happiness, happiness which cannot abide, and therefore he fails. If a thirsty man knock on a piece of granite will the granite quench his thirst? No. If a man who is very hot from walking in the sun sits near a blazing fire, will the fire cool him? No. But that is exactly what man is doing. Man has covered his eyes and is walking in darkness, in double blindness, and in that blind way he goes about begging. Begging of what? Of inanimate lifeless things which cannot hear, therefore he gets no happiness. He asks happiness from trees, from stones, from animals — but they give him only unhappiness and at last he dies, broken-hearted. This is the history of every man.

I began by saying that the greatest fact of life is 'Being', and that this Being is The Existing One. Except this Being all else is non-existing. What we call the cosmos, the universe, what we apperceive through the senses is, from the standpoint of absolute Being, simply non-existent. How then does this non-existent thing allure man and constantly tempt him to satisfy his cravings? It is the strangest thing in the world — the things which are not appear to us as things which are. No ordinary man, with

THE DREAMING KNIGHT

untrained intellect, undisciplined heart, unspiritualised fancy, can ever hope to understand this philosophy. It would seem to be opposed to all that man has understood to be the truth. This universe apparently exists yet I am saying that it is non-existent. It is strange that in spite of his wonderful faculties man has failed to understand non-existence at its own value. You may ask: 'Why then do we love the non-existent, the illusory?' That is a difficult question to answer, but I will tell you a little story. There was once a man who kept a little shop and one day he fell asleep in his shop-chair and dreamed a dream. He dreamed that he went to the neighbouring town and there he met a very beautiful girl, the daughter of the greatest merchant in the town, and he fell in love with her and married her. Later on his wife's father died, leaving the whole of his vast fortune to her, and they went to live in his palatial house and had many servants and horses and elephants and were very happy. But after a time they wished still further to increase their fortune, so he bought ships and together with his wife travelled to far-distant lands and bought merchandise and sold it in other lands. In this way they lived for about twenty years and amassed an enormous fortune. They had many children but the twelfth child died of fever shortly after its birth. While the parents were burying him a great storm arose and the man begged his wife to run with him to a place of shelter. But she refused to leave her dead child, and though the storm was increasing in violence he could not persuade her to seek shelter, so he tried to drag her away by force, when suddenly a great thunderbolt fell upon her and she fell dead, and the man felt such intense heat that he woke up. In reality he had fallen asleep while smoking and it was a spark from his pipe that burnt his hand and caused him to wake up. He found that he had only

dozed for two or three minutes but in that space of time he had dreamt this wonderful dream — only to wake and find himself once more in his dingy little shop surrounded by his pots and pans. And I will tell you another story. One night a Captain dreamt that he and his wife were in a great crowd. Presently they met some friends and while they were talking to them he got separated from his wife and the crowd was so dense that he could find no trace of her, though he searched for her for several hours. Then he began to think that she had run away with one of his friends and he went home and told his parents what had happened, but they could not help him to recover his wife, so after a time he went to the king and laid his complaint before him and asked his help in the matter. But the king said: 'If your wife wants another husband, what can I do?' Broken-hearted he left his home and went to live in a foreign land. There he made love to his neighbour's wife, but she, to discourage him, emptied a jar of water over his head. Bitterly unhappy and disappointed he resolved to put an end to his life. First he thought of taking poison but his courage failed him when he was about to drink it. Then he jumped into the sea but he could not make up his mind to drown himself and swam back to land. Then he decided to climb a great mountain and throw himself down from the summit, but when at least he reached the topmost peak his heart failed him and he came down again. At the foot of the mountain he met a magi and told him all his sorrows. The magi by means of his supernatural powers at once created a wonderful palace and a beautiful princess and there the Captain lived very happily for several years. One day he began to tell the princess about his former wife and shouted so with laughter as he recounted the story of her disappearance that he woke up — to find his wife

THE DREAMING KNIGHT

shaking him and asking why he was shouting so terribly. He had only been sleeping a few seconds.

These two stories illustrate the peculiar nature of our mind. In an incredibly short time the mind creates out of its own store-house a great story extending over many years. Thus we see that the mind has the power of creating great illusion, something which does not exist in Nature yet to the dreaming man is absolutely true. This error-making faculty is the most important characteristic of man. This faculty within our mind is creating all the wonderful things we see. We think we are quite awake, that what we see we must believe, but we never suspect — in fact we cannot suspect as long as we live — that these things which engage our attention our whole life long are not true. Yet great Yogis and philosophers have found out this trick of the mind and have understood that man is all his life being cheated by himself. Every man is tempting himself, every man is punishing himself, but in all-covering, all-absorbing, all-destroying error.

And now let us go back to what I said before — that man is begging happiness from that which is non-existent. The shop-keeper was very happy all the time he was dreaming, thinking that he had married a beautiful girl and inherited a large fortune, but he was quite sad and dejected when he woke up and found his golden dream had turned to lead. So too when we have looked forward to great happiness from some particular thing of the universe, we often find on getting it that it is hollow, that it is all nothing, all pain, all regret. Take a woman who is about to marry, for instance. She is dreaming golden dreams; how happy she is to be in her new home, where life will every day be witnessing a new drama of glory! But after two years — or five or ten or perhaps fifteen — life changes. Perhaps her husband dies, or deserts

her or he loses his money, or the house is burnt down — something happens in an inexplicable, undreamt-of way, something which she can neither explain nor foresee, and it all crumbles away, her hopes and aspirations are blasted, she stands alone on the ruins of her past and all seems like a dream. And then again she falls under the fascination of Nature, again she hopes to be happy. This time perhaps she does not marry, she turns all her energies to making money, hoping to find happiness in amassing a vast fortune. Again she is shipwrecked, again she stands on her ruined hopes. Thus life after life, life after life, man is walking in an avenue shaded on both sides by the Tree of Dream. In the Tree of Dream hang the golden fruits of Hope, but remember, the moment passes away, the Tree of Dream fades, the golden fruits of Hope vanish, and nothing is left but a desert. If you had wandered in the great deserts of Asia and Africa you would understand what mirage is. Parched with thirst and heat under the fierce sun of the East, the traveller suddenly sees in the distance a wonderful garden, full of living springs and great shady trees, he hears the song of birds and smells the sweet scent of flowers, and full of new hope he conquers his weariness and begins to walk towards the garden. He walks and walks and finds — nothing. Then again he has some marvellous vision of a Paradise. He sees marble palaces and towers and houses and trees and fountains, and men and women walking in the streets, and he thinks at last he has reached a place where he can rest and get a cup of water. He hastens towards it only to find again nothing but the burning desolate sands all around him. Fatigue at last kills him and the sun and wind dry up his body and nothing is left but bones. So in the world. Whenever I have walked past a churchyard in Europe and seen the many graves I have been reminded

THE DREAMING KNIGHT

of the bleached bones I have so often seen in the deserts of India. I only see that this man or this woman has been rushing, rushing, rushing for thirty or fifty or a hundred years — after what? After some sweet phantom, some agreeable shadow, some omnipotent nothing. And the grave silently speaks of the oneness of life. It is sad, but true; it is heartrending, but very instructive. The Yogi with his clear vision has seen this end of life. What does he say? Is he sad? No, never, for he has seen the other side of life, the Being, the greatest fact of life. He walks with ears and eyes fixed on the Being, the Existent One, the only True One. So the Yogi is never deceived, he never falls into sorrow. Nature stands in awe of the Yogi, Nature bows her head to the Yogi. She says: 'Here is a man whom I cannot deceive.' Therefore the Yogi is the Lord of Creation. The more we persist in dreaming the greater is the error into which we fall, and all the suffering of the world has come through this error. Every man is thinking that his life must live, and therefore he robs and plunders and murders his brother. These men have not seen the truth, these men want to be befooled by Nature, they have not seen The True One. But how shall we get the True One? How may we have a vision of the real truth of life? Surrounded as we are by false shows, how shall we reach the Temple of Truth? This is the great question which strikes the mind of all thoughtful men. I told you before that Existence and Expression always go together, so the True Being always expresses Itself. It speaks to us, tells us, shows us the way to the Palace of true Happiness. It says to every man: 'Come to me and you shall be happy. Come to me and I will give you shelter. I will remove all your sorrows; I will take away all your unhappiness. Walk cautiously on the path of truth which I indicate, then you shall come to me, then you shall rest, then

you shall taste of the cup of Immortality.' The Yogi never dies; he is immortal because he loves the One who never dies. All men will die, because they love the Dead One, the Untrue One. If you meditate in your heart you will soon see that great light, which is waiting to shed its brilliance over the dark paths of this world. Every man is living in a dungeon, carefully shutting out the pure light of heaven, but if you aspire to be a Yogi keep the windows of your heart open, keep the doors of your soul open, and light will stream in. And you will hear the great music which blesses the ears of those who are the constant companions of God. This life is a long twilight. We cannot see anything here in full daylight, all things wear the veil of doubt. The philosopher is he who lifts this veil from the face of things. Among certain peoples a curious marriage custom prevails which illustrates what happens to the soul. The bridegroom goes to fetch the bride from her father's house and on arriving there he is met by the bride's mother, who says to him: 'My daughter is in this house. If you truly love her, if you truly wish to make her happy, then come and seek her.' He then enters the house. The bride is hiding, but in every room there sits a life-size doll, beautifully dressed and decorated, exactly like the girl herself. The bridegroom begins his search, but if he goes to the doll and takes its hand everyone begins to clap and he is turned out of the house and never gets the bride. But if he sees at once that it is only a doll and says: 'No, this is only a painted doll, I will not have it,' and goes to another room and sees the same and goes to a third room and turns away every time until he finds the true bride and takes her by the hand — then she is given to him in marriage. This illustrates the case of the soul. If we really love God and none else then we shall not touch any of the wonderful things of this life

THE DREAMING KNIGHT

— wealth and rank and all the thousand things for the sake of which men are dying every day. We shall walk through life, constantly rejecting the lifeless painted dolls, seeking to the end the One Great Spirit, the ever-loving, ever-living, omniscient, ever true One. And even if we do not find Him in this life we have the consolation of knowing that we have died seeking him. Better, a thousand times better, to die fighting like a hero than to run away. A thousand times more sincere to fall like a pilgrim by the way than to turn back in weariness of soul before reaching the Temple of Truth. When a great pilgrim falls by the way and others coming after him see his bones they are inspired to greater effort, they say: 'Yes, he walked before us, let us go further and endeavour to reach the Temple of Truth.' Thus age after age great philosophers, great Yogis have been walking on the burning path of life, longing to reach the Temple of Truth. And we of a later age are also travelling by the same path and when we see the bones of those who have gone before us we bow our head, in reverence we kneel and pray for them and thank them and then again we tread the path, alone and solitary, but full of determination for the attainment of the true end and aim of life.

March 30th 1919

The Dawn of the Seventh Day

DEWDROPS OF IMAGINATION

LIFE IS a great builder. She builds by imagination. All things are the children of Life's imagination. Man is also her imagination. As far as our understanding goes we cannot conceive of any other creative force than imagination. This imagination is of a two-fold nature, or rather I should say it is single by nature but manifests itself to us in a two-fold way. It creates the particular, the individual, by a prevision of the universal. But we cannot say that imagination first creates the universal and then the individual, for that would imply a chronological gulf, a time-gap between the two, but in Nature all things are simultaneous. So to be reasonable we must say that the particular is born together with the universal. The individual bears all the marks of the universal, but it is quite conceivable that the universal is the original, the model, and the particular is the copy, the reproduction. Thus Goodness is a universal idea, and when a man does a good piece of work we say that his work is a reflection of the cosmic ideal: Goodness. In this way each man is an image, a copy, a reproduction of the universal man. As we can say with great logic that each man is a microscopic copy of mankind, so we can say that the soul of man, the individual, limited soul, is a reflection of the unlimited, universal soul, and that the universal and the individual soul are one. Yet when we think of it they are different from each other. Why? Because the individual soul has for its

DEWDROPS OF IMAGINATION

greatest mark *reason* or *intelligence* or *consciousness*. You are conscious and this consciousness is what you are. There is no other way of describing a living man than by saying that he is conscious. Hence man and God possess one characteristic in common, namely consciousness. Therefore we can say that God and man are one, because both are conscious. But when we think further we find that God's consciousness is unlimited. God is conscious of Himself, whereas man is only conscious of a part of what is contained in Time and Space. Then again there is another difference: God is perfect, morally, spiritually and aesthetically, and man is imperfect, morally spiritually and aesthetically. With these two exceptions viz. limitation and imperfection, there is no difference between the Spirit of God and the spirit of man. The third and most obvious difference between God and man is that God is the creator of the universe without reservation, whereas man is only a creator or constructor in the most limited sense. But both God and man create by imagination. When you want to make something — a little stick for instance — you must first imagine it. You must imagine the nature of the stick, its form, its length, its thickness, whether it is to be carved or painted, and so on. Then you cut a branch from a tree and make your stick according to your fancy. In the case of God, creation proceeds in another way, namely, simultaneously with the effort of imagination, spontaneously. The matter of creation also proceeds from the imagination of God through his Word, but in the case of man the matter of creation must be supplied by Nature. In so far as man is a constructor he is superior to the rest of creation, he is far above beasts and birds and fishes — though birds and a few animals have a little building instinct. But man's constructive faculty is so highly developed that it cannot even be compared with

that possessed by animals. At the same time man's knowledge of what is good and his power to do what is good is far above that of animals. God is pure Good, but man has much impurity in him, so that all that man does has some admixture of evil. Man also has a sense of beauty and the power of producing beautiful things. In this also he resembles God in a limited way. God is supremely beautiful and has the power of creating beauty in the absolute way, but the beauty created by man is always mingled with a little ugliness. Hence we find that there is a distinction between God and man. God is absolutely good, man is limitedly good. God is absolutely beautiful, man is limitedly beautiful. God is a creator in the absolute sense; man is a creator in a limited sense. Then arises the question: If man resembles God in so many ways, is it possible for him to develop his faculties to such an extent as to approach God more and more? Yes, it is possible for man to develop his powers. This then is the object of Yoga. Yoga teaches man to be as good as God, to be as beautiful as God, to be as creative as God, to be as perfect as God. The ideal of Yoga is so lofty that the ordinary man trembles at the very thought of it. The ordinary man thinks: "How can man, sinful, ugly, mortal man, dream of becoming as good, as beautiful, as perfect as God?" But ordinary men do not become Yogis; it is only extraordinary men who may walk on the privileged path of Yoga. To begin with, the only thing which you expect of your brother or your friend is that he becomes better every day than he was the day before. If you have a little brother and your father appoints you his teacher what will you do? You will begin to give him lessons and will expect that he will learn more and more every day, that he will become physically stronger every day, that his behaviour will improve every day, and when you see that he

DEWDROPS OF IMAGINATION

is progressing in his lessons, in his conduct and in his sport, then you will think that the boy will one day be fit to be regarded as a man, as a member of civilised society. So our expectation of man or woman has a psychological basis. What is this psychology? Constant progress, constant reform, incessant activity of soul, activity in assimilating what is good, what is pure, what is true, and kind, and holy. If such be the aim of secular education how much higher must be that of Yoga! In Yoga the motto is *construction, reconstruction, super-construction*. Construct your fortune, re-construct your fortune, super-construct your fortune. And what do I mean by constructing your fortune? I mean that there are many weaknesses in your character — your character considered as the moral, the intellectual, the physical, the spiritual nature of yourself.

When you begin to consider all the aspects of your life and dispassionately weigh the merits of each, you will soon discover that your character suffers from many defects. Every man really knows the defects of his character but if he is not conscious of them his teacher or his friend points them out to him. His friend ought to know them and point them out but always in a very sweet, gentle, loving way, for only love can help growth. When we practise Yoga we discover all our weaknesses, all our defects, all our sins. And then we begin to question: 'Is there a way by which I can rebuild my character?' And the teacher in the soul says: 'Yes, you can rebuild your character, you can make yourself powerful, you can make yourself beautiful and noble and wise.' Then you begin to adopt a particular line of conduct and a particular way of thinking, and by the action of thought upon conduct and conduct upon thought there evolves in a short time a new power within the soul. This new power has to be guided by great

wisdom, great circumspection. Yogis have devised many wonderful methods of self-improvement and by following these they conquer their inherent defects. Most of these defects are inherited from the race but many of them are inherited from past lives. It takes the individual a long time to eradicate all these inherited weaknesses, but once begun and carried through in earnest the endeavour always leads to triumphant success. I have never seen a disappointed Yogi, for each one becomes successful in his Yoga undertaking. But you may ask: 'Why then are so many men unsuccessful? Why are there so many criminals, so many sinful men, so many imperfect men?' It is very simple. All these men — sinful men, bad men, imperfect men — are destroyers, self-destroyers. They have done nothing from their childhood but destroy — they have destroyed their body, destroyed their brain, destroyed their soul. Their influence is very pernicious. Beware of a man who tries to dissuade you when you are about to do something good or wonderful, you may be sure he is your enemy. Suppose you are thinking of building a hospital for the poor, and a man says: 'No, do not do it — it is useless; it will be too costly, too difficult,' and so on. Then you know he is Satan, you know that you must leave him, for he is a destructive soul. These destructive souls have grown too numerous in the world. They are to be found everywhere; their function is to lead their village into conflict with other villages, their nation into war with other nations. They are civilisation-breakers. They can do nothing but break and destroy. But construction is a spiritual force, a divine power in the soul of a good man. A good man is known by what he has constructed. There is no other way to be good, no other way to judge of a man's goodness. Time does not break anything. It is a popular error to say that Time is the

DEWDROPS OF IMAGINATION

great destroyer. It is not true. It is man who destroys. One man thinks a beautiful thought and in a century or so it becomes a religion and thousands of men draw consolation from that single thought. But another man arises and mercilessly slanders the religion and spreads the teaching of persecution and destruction. So in this life there is constant war going on between those whose ideal is construction and those whose ideal is destruction. Yoga is only construction. The true Yogi does not even fight with evil, he knows that if he is perpetually constructing the fabric of good, evil will automatically crumble away. This is a cosmic law. We have therefore no quarrel with any religion, any nation, any country, because we know and believe — nay, we can prove — that evil is but the darkness of the last hour of night, it must soon fade away before the radiant beams of the rising sun of Good. So the Yogi is constantly devoted, constantly prayerful, constantly thinking of his creator, who is the greatest constructor. Thus you see how by Yoga-method, by throwing off his weaknesses and by assimilating more and more of the great qualities of God, the Yogi approaches the throne of God. Therefore make up your mind that you will construct, that you will construct your own character, that you will reconstruct your country on the foundation of the Good. There is no other way to salvation than that of constructing the Good. And if you ask: 'How shall we know the Good? Where shall we learn the Good? The Good is not seen anywhere,' I reply: 'I have already told you where the Good is to be found. God is Good, and if you constantly meditate on God His goodness will touch your soul, and one night when you are sleeping He will touch your head, and you will wake filled with the radiance of the Good and all the angels of the world and all the angels of heaven will come to you rejoicing, bringing all the

materials of the world to place at your disposal, so that you may build after the pattern of heaven. This then is the great secret of life. The Yogi knows that behind this life of the flesh there is the great life of the spirit, as mighty as thunder, as vast as the ocean. Come nearer to that power each day, to that divine power, that divine light. Say to yourself every night that you are coming nearer to that power, to that light. Question yourself daily and see that those weaknesses which tainted your inner and your outer life are falling off like autumn leaves, that a new spring is forcing its way into your soul, that your life like a tree of spring is putting forth new buds of foliage and flowers, welcoming from all the quarters of the heavens birds of plumage, birds of song.

Be a Yogi and hope for all great and good things. There is nothing in this dark world which can bring happiness to the soul, no treasure in the mines of California which can please the soul, no wisdom do I care to learn which does not reveal to me the vast wealth of my soul. We are soul-seekers. How can this weary old world be changed? How can this sinful world be made better again? How all these many races of men, who are continually hating each other, continually killing each other, can be reunited, can become members of a great confraternity — that is our great solicitude. Those who will enter our great Brotherhood must take the vow, the vow of Reconstruction. They must consecrate their whole life to the task of world-reconstruction. Not theirs to lead an easy, comfortable life, whiling away the hours with the coloured bubbles of morning. Theirs will be a strenuous life, theirs will be a life of sacrifice, a life that will shine like a lighthouse, rising out of the stormy sea on its rugged, solitary rock. Every country will be able to say to the people of the whole world: 'Come hither, brothers, and witness the glory of unity,

DEWDROPS OF IMAGINATION

the glory of the soul. Forget your differences, forget your miseries, forget your sorrows, and rejoice in the sunshine, the sunshine of love!' If you can raise your spirit to so sublime a height, if you can say: 'I do not want anything myself, what God has given me I will devote to the betterment of the world. I will give my time, my position, my power of work, for reforming the world, that others may progress on the path of righteousness,' then the great Brotherhood of Yogis will welcome you, and one day you will hear them saying: 'Yes, here is another who is like us, one who will share our sufferings, one who will weep with us, who will put his shoulder to the wheel like us.' This is Brotherhood, this is Yoga-life. Our task is to redeem the world. And how? How shall so vast a work be accomplished? An earnest soul never lacks ways and means. It is the very nature of a great soul to discover. Nature will yield us all her secrets and with the help of her wonderful laws we shall achieve the apparently impossible. This is the magic, the true miracle of Yoga — to achieve the impossible. We want to build a road from this earth up to heaven so that men may walk upon it and reach heaven. It is impossible for ordinary men even to conceive this, but if you can recollect your past lives and remember what you heard in dream millions of lives ago, then you will remember that there was a time in the history of our earth when there was a road across Space leading to that other country — Heaven. But if you have forgotten that, then it will be great sadness, for you will not be able to be a road-maker. Then it will be very difficult for me to awaken in you the memory of the road, the light-road. The history of this world is not what we are seeing today. Our world has had a glorious past and we are working that the future may be even more glorious than the glorious past. The moment your heart is purified, the moment your heart

becomes one with the heart of the Brotherhood of Yogis, you will feel a great thrill and new power will enter into your body, new vision will bless your eyes. From that moment you will be regenerated, from that moment you will begin to see things which your eyes have not seen in this life, but which the inner eye, the eye of Memory saw millions of years before. Work for the opening of the eye of Memory, the spiritual eye, and when that eye opens you will see that there was a time when there was no disease, no war, no misery, no sorrow. Once you see this you are able to work with your whole heart, and the pure forces of the body, now locked up and inactive, will be released and will once more co-operate with the Brotherhood of Yogis for the redemption of this world.

Remember, there is no release from this life until you have fulfilled this task. Remember, the whole cosmos is working in such a way as to excite in you that curiosity, that wonder, which when fully developed will throw you into the arena of work. Use your personality in the vast battle for the salvation of this world. If you willingly give yourself up to this great work it will be all the easier for you to bring about your own salvation. Nothing is more divine than the spectacle of the self-offering of the self. This is what we expect of our disciples — the self-offering of the self. It is by sacrifice that we get a glimpse of the Cosmic Immortality, and the Cosmic Immortality, by utilising our offered self creates a new world. The more individuals sacrifice their limited selves, the more better worlds are shot forth from the womb of Primal Matter. Never think that you are little and insignificant and that your sacrifice is therefore of no moment. No, your sacrifice for the good of the world has as great meaning and importance as

DEWDROPS OF IMAGINATION

has that of an angel. Heaven is the thought of sacrifice miraculously metamorphosed. And what is this life for? It is meant to be given up, given up not before but after it has been purified, after it has been ennobled, after it has been made precious as a heavenly gem. When it has become most perfect then it is most acceptable. In each moment of time is locked up a book of revelation, but only the self-offerers of the self are privileged to unlock the moment and read the book. Your name is written in that book, the name which will save you, the name which is known to God. What great things cannot Man do when he develops his imagination, that imagination which is as wonderful as the imagination of God! Think therefore. Think of the possibility of developing this imagination and developing the sense of sacrifice and if you succeed in doing that then you will know that you have not lived in vain.

March 31st 1919

The Dawn of the Eighth Day

ETERNAL MESSENGERS

ALL THINGS in the Universe are message-bearers from the Beyond. Our life has a purpose and that purpose is served and made strong by the answers conveyed in their messages. Man is the embodiment of prayer, and objects are as his prayers are; they become what his prayers become. Between the world of the living and the world of the dead there is a relation, and this relation is made explicit by means of messages. We live on these messages and it is our trust in them that makes us hope to live after death. Mountains, trees, rivers, clouds, oceans — these are all mediums, receptive centres reflecting messages from another world. Religion which brings consolation to our heart and strengthens our hope, is the word of God given through God-loving men. The wise man is he who knows how to interpret the messages conveyed by events. All science is in reality only an attempt to interpret the messages conveyed by stars, by air, by earth, by fire, by water. What we call soothsaying, witchcraft, alchemy, future-telling etc. are the crude attempts of men of earlier ages to read the messages which science now interprets with mathematical precision. Philosophy is the reading of those messages which are reflected back to us through the medium of thought. Thus you will see that man's chief claim to superiority lies in his ability to decipher the messages conveyed through Nature and mind. If man had not succeeded in explaining to

ETERNAL MESSENGERS

himself the meaning of these messages he would have remained the same as he was millions of years ago, namely in the state of the lower animals. We must learn then to read them and to read them aright, for everything in life depends on our reading them. If we fail, life becomes impossible. We avoid calamity, disaster and death by being forewarned. Who give this forewarning? Nature and Mind — not on their own authority but as instruments in the hands of other intelligent powers. Often the message comes from another living individual. Your enemy, for instance, is planning your destruction. At the same time your friend, who is aware of your enemy's thoughts, warns you about him. Your safety therefore depends on your ability to take the clue given in your friend's message. Suppose we are warned that a great storm is at hand. We have received the message and our safety will depend upon our being able to protect ourselves when the storm actually overtakes us. Thus we see the great necessity of our being able to read such messages and the question forces itself upon us: 'By what method can we read them correctly?' The most important method is that which in Yoga is called fixing the mind. The man who can fix his mind for a long time on one subject, and on one only, can know all that that subject has to say. He can understand things which it is impossible to understand in any other way. You may ask how it is possible to fix the attention upon a thing when the thing itself is at a great distance. We can attain to a knowledge of what is within the range of our senses, we can study what is on the table before us or in the room, but how can we fix our attention upon a thing or read the thoughts of another person when the thing or person is at a great distance? And the matter becomes still more complicated when the thing or person is removed from us also in time. Hence there are three

difficulties to overcome: (1) Distance in time, (2) Distance in space, (3) Vagueness of the thing itself. But there is still another aspect of the question to be considered, namely: has our mind the power to grasp in all its detail what lies beyond the range of our senses? Yes, the mind, the deeper mind, has three qualities:

1. a pervading, comprehending quality,
2. a distance travelling quality, and
3. a focussing quality.

Now by means of the first, the pervading or pervasive quality, the mind can grasp what is in space because space itself is a pervading substance, and since thought possesses the intuitive quality it can understand what is in space. The second or distance-travelling quality of the mind enables it to know what is to happen in time, that is, in the future. All things before they happen produce in the bosom of Time a picture of their happening. The subtle photograph, as it were, of what is to happen twenty years hence has already been sent to the dark-room of Time, and by its distance-travelling faculty the mind can see that picture. And finally the focussing quality of the mind enables it to understand the vagueness of the thing. What is meant by the focussing quality of the mind? It means that the rays of the mind can be brought down to a point and concentrated on a particular object. By this faculty man can clearly see that which is vague, he can see the infinitely large and he can see the infinitely small. When you have developed these three faculties of the mind you will be able to see what is distant in space, what is distant in time, and what is vague, and the method by which this knowledge is acquired is called fixing the mind. It is necessary to point out here that in order to develop the faculty of fixing the mind one must learn

ETERNAL MESSENGERS

to keep the breath and the movements of the body under control, as well as the velocity and temperature of the blood. If the circulation of the blood is too rapid then it is very difficult to keep ourselves under control. The heart and the lungs will work too violently and the thoughts will roam and roam and roam. Learning through the fixing of the mind is independent of the reports of the senses. To the ordinary man all knowledge comes through the organs of the five senses — eyes, ears, nose, tongue, skin — the Yogi keeps all the senses in a state of abeyance, that is to say, in a passive state. Then arises the intuitive faculty of the mind whereby he perceives things, super-sensible things, which can never be perceived by the senses. All that our soul wishes to know can be known if only we develop the faculty of fixing the mind. What happens after death? What were we before this birth? What is the mystery of the sun and moon and stars? All such questions can be solved by this method. But how is it possible for the mind to understand things which exist outside the mind? Because all physical things have come from mind, they have for their occult substance mind, and ultimately they will dissolve in mind. Upon this philosophy, namely, the psychic source of physical things, this method is based. But no one can develop this wonderful faculty unless he lives morally. The moral faculties of justice, temperance, charity, helpfulness, must be developed, for these faculties are only meant for the help of mankind. Yogis sitting in meditation in the Himalayas know by their meditation when a traveller has lost his way or is in danger from storm or avalanche or is crossing a lake on thin ice or is passing through a forest full of wild beasts, and they telepath to the traveller and show him the way to safety. I myself have often been shown the way and saved from danger through their kindness. I have been in

situations where it seemed simply impossible to get food or shelter, yet by their help both came to me. These great souls in their solitary caves devote their whole life to helping others and guiding them out of danger. If you really and sincerely desire to help mankind you will be able to develop these powers. I must warn you however that it is also possible to harm mankind through the exercise of these faculties and there are even men who learn these things only in order to injure others. But by injuring others they only destroy themselves, so the man who wishes to develop these powers should remember that if he misuses them he will come to most terrible destruction. God has given us these wonderful faculties so that by exercising them we may glorify Him, and bring others to His throne. Our main object should be to spiritualise man, to stop the growth of materialism and selfishness. And this great science has come to the world for the sake of spiritualising the peoples. It is to save them from death, from punishment worse than death, that Yoga has come. The power which comes to a man through the fixing of the mind is so great that he can control Nature and wild beasts; tigers, lions, eagles, hawks, can be completely controlled by this power and better ideas can be impressed upon them. Indeed one of the greatest duties of man is to bring the animals to a higher level of spirituality. The time will come when not only all men will regard each other as brothers but even the animals will refrain from harming one another. Yogis are endeavouring to change the quality of the sky and the air and the water of this planet. Their object is to make everything self-subsisting, self-protected, self-nourished, so that nothing will prey upon anything. At the present moment the universe is governed by the law of prey, according to which the strong live

upon the weak — strong nations rule weak nations, strong animals feed upon weak animals. And this is because the thought of injustice is the predominant thought in the heart of man. It is our endeavour to bring about another civilisation in which men will know that this rule of the strong is wrong. Everything feels. Feels what? Feels pain. And the feeling of pain is the very symptom and mark of life. Wherever there is life there is consciousness of pain. Hence life may be defined as consciousness of pain. Even when we think we are free from actual, positive pain, even then we are really suffering. Think of the enormous pressure that is continually being exerted by the atmosphere upon our lungs, keeping us pressed down to the earth, think of the enormous cold, or heat, which is keeping our skin together. Every animate particle of our physiology is every moment suffering pain. And our corporate life is only a hell of pain. Every man is suspicious of every other man, every man is afraid of every other man. Every man is potentially every other man's enemy, and every nation is a potential danger to its neighbours. And Nature is always threatening not only the individual life but our communal life and the life of all humanity. In fact all things are living on fear and it is the object of Yoga to banish fear and pain from the field of life. But how? How can the Yogi hope to banish fear and pain from the world? By the method of 'thinking the opposite', as it is called in Sanskrit. When you know a man to be uncharitable, concentrate upon his brain the thought of charity; when you know that a man is planning something dangerous, concentrate upon him thoughts of love. Know that the heart of a wicked man is a diamond enamelled over with tar. When some great natural catastrophe is expected, concentrate upon space and time the idea of mildness. And in time such will be the power of your mind that

you will be able to control the waves, to control the storms, to control the anger and passions of men. Therefore it is only logical to begin with one's own personality. The student of Yoga must first learn to control his own passions, his own anger, his own greed and lust and egoism and envy and vanity. At the same time he must control the susceptibility of the body to disease; he must develop a strong will and daily exercise it in such a way that no disease will attack the body. During this first period too he must will with strong willing that no evil person or person of a destructive mind may come near him, and especially man must be careful of woman and woman of man. Women's thoughts are more destructive of Yoga than the thoughts of any man; they bring man down to the plane of body. I find that it is almost impossible for some men to practise Yoga because of their susceptibility to the charms of women. You must not *hate* men or women, but you must keep your soul pure from their attacks. The man who is at the beck and call of woman is on the way to re-enact the drama of the Garden of Eden. Let man honour woman in such a way that her evil attention to him may be, by his will, reflected back upon herself, helping her to realise the dignity of her true self, the divine Mother. Beware of those men and women who are very conscious of their body, for their body-thoughts can invade your soul and direct your thoughts towards the happiness of the body. God wants man to look at Him but man gazes instead at the face of His daughter. Moral powers can only develop by keeping the body the servant of the soul. If you would devote the few years of this life to the service of mankind you must keep your body the slave of God. Once you give your body to God you have no right ever after to serve your body, to think of your body, to minister to your body. Every morning and evening whisper to

ETERNAL MESSENGERS

your body: 'Thou art the slave of God. Thou art the slave of God. Thou art the slave of God.' And your body will listen. At present the soul is the slave of the body. But to your soul say every day: 'Thou art the master of the body, guide thou the body for the service of God.' Soul and body must always be at the command of God. Only when by great discipline the body has become what it should be — namely, the slave of God — only then shall we be able to read the messages which are coming to us from beyond, messages coming to us from God, for the salvation of our soul and of Humanity.

April 1st 1919

The Dawn of the Ninth Day

THE STAR OF SACRIFICE

ALL INDIVIDUAL souls together form a sphere of light round the luminous centre called *Seo^r*, the Divine. Each soul is drawing its light from *Seo^r*, who is the centre of this world of souls. In deep meditation one sees one's soul as a spark of light and when one progresses on the path of Yoga one sees *Seo^r*, the Eternal Effulgence. From the soul emerge two paths. One leads inwards, towards *Seo^r*, the Good-Nature, one leads outwards towards *karma*, this world. The population of this world may be divided into two groups of pilgrims, one following the divine, silent, inward path, the other noisily treading the dusty road of *karma*. There are some who walk on the path of *karma* though longing in their heart to tread the inward path. But in spite of their longing the charms of the outward path keep them chained to the world of sense. The inward path is the path of realisation of the ideal. The outward path is the path of the idealisation of the real. Today we want a new, peace-giving religion. We want to bind together the whole of humanity with the flower-garland of Love, we want to elect God as the sovereign of all the races of the earth, and they will be the priests of this new religion who have realised the ideal. They who have chosen the Good, the True and the Beautiful as the guiding forces of life, they will be the makers of this religion; they will be the leaders on the road. What is needed today for the preservation of the divine culture on this

THE STAR OF SACRIFICE

planet is simply a few earnest souls who will stand with the banner of Peace in their hand and call upon all mankind to rally round them. This peace has been needed since the beginning of man's history. I mean from that point where the human race began to degenerate and make Matter their God. Ever since the fatal day when man chose to idolise metals, chose to live by sacrificing every idealistic institution, from that day till now no one has succeeded in creating an atmosphere of permanent peace and good-will on this earth. And this because evolution has been unequal, because the number of pilgrims on the outward path has been constantly on the increase. The darker powers of Nature are gaining in strength as this planet grows colder and older. The powers of selfishness, the powers of separation, the powers of ignorance, are gaining ground. But it must not be supposed because the darker powers are waxing that the powers of light are waning. The Bṣṃ (or '*vacuum-od-and-élan*') is full, over-full, of the riches of Love, if only man knew how to use them. It is the aim of Yoga to teach how to assimilate the love which is in the Bṣṃ. Those who would be knights of holiness must first learn this wonderful art of assimilating the love of the Bṣṃ. Ordinary men are only eating earth and drinking water and inhaling air; their physical life is nourished by the reflected earth-light, so their thoughts become heavy, their affections get condensed, and they fail to think great thoughts and love great things. But the Yogi magnetises his heart with the love of the Bṣṃ and his body with the light which comes direct from the sun. This light contains spiritual medicine and he nourishes his heart with the contents of the Bṣṃ. The secret of utilising the direct rays of the sun and the wealth of the Bṣṃ is known only to the Yogi. Within the soul there is a faculty of absorption. In

ordinary men the mouth of the soul is gagged, the nostrils of the soul are choked and only their physical mouth and their physical nostrils are in a state of activity. It is the attempt of the Yogi to open the spiritual mouth and the spiritual nostrils and when the soul gets nourishment from the sun and the Bṛ̥̃m there arises within the soul what is called spiritual courage. It is only the man of spiritual conviction who can stand up and say: 'I will make this world better' — for he only has learnt the mystery of new creation. His outer body is also renewed, his voice becomes wonderfully attractive and his thoughts become like a great electric dynamo, containing within itself terrific magnetic life-powers. To acquire for the soul this great magnetic and electric power is the aim of Yoga. And when you acquire this power you become a source of light and heat and attraction to your fellow-men. One of the things which those who aspire to learn Yoga must always bear in mind is that to the man who knows the science of Yoga nothing is impossible of achievement. Just as one spark of fire can consume a vast city, so one great thought of a Yogi can change the history of an entire cosmos. Man is gradually progressing from world to world. There are above us six worlds, making, with this planet, seven spheres of life, and according to his progress in Yoga man's position in this system of spheres is determined. Knowing this there should be no despair, no discouragement. Such is the nature of our soul, such is the moving idea implanted by God in our soul, that even though man is unconscious of it he is progressing every moment of his existence. But the Yogi progresses consciously and by method. No one is allowed to leave this planet for the next world until he has given a part of his spiritual energy for the betterment of posterity. It may take him a million lives to amass

THE STAR OF SACRIFICE

pure vital energy and develop the pure unselfish will to sacrifice it. But a million lives is a very insignificant thing compared to the duration of the entire world-existence-system. We *must* give — when we acquire something good it goes out of us without our even wishing it. Giving is therefore the very law of the world of Yoga. In every corner of the world, in every particle of matter that has accumulated on this earth, there is locked up a dark force of egoism which refuses to be dissolved in the universal light of the soul and it is the task of the Yogi to try to melt this contracted, condensed egoism in the crucible of universal good. Therefore it is necessary for the Yogi to acquire great power. In order to acquire the sense of power Yogis learn what is called concentration. What is concentration? Concentration is the individual soul's thinking of the universal. There is nothing more useful than the concentration of the individual on the universal. Every time you concentrate in the scientific way a little of your egoism breaks off and a little of the universal enters into your soul. By concentration you feel your identity on the one hand with the whole of mankind, on the other hand with the Divine. Indeed concentration is the bridge from the heart of man to the Divine. In concentration we have no need of words, no need of ritual. What we need in concentration is intellectual love and emotional attention. It is not possible for all to concentrate on the Divine — perhaps one man in ten millions is endowed with the gift of concentration, and even he, this single, solitary man, in spite of his power of concentration, often fails to utilise its results — sometimes because he loses faith, sometimes because he goes divine-wards more and human-wards less. But our love for God is meant to bring salvation to man, therefore we ought not to lose our identity with humanity, or with the lower creatures, or

even with that part of our world which shows little symptom of life. This shows you the greatness of the task of concentration. The fate of mankind is indissolubly bound up with successful concentration — and when I say ‘mankind’ I do not confine the term to those who are living in the present. My word ‘mankind’ has both a forward and a backward reference. We want to fill the past and the future with light from the divine centre. No one dies — we only do not love them, so we do not see them. Everything comes back. Every man comes back, for every man must ascend all the rungs of the ladder of evolution, there is no help for it. There is infinite activity, though that activity is not always progressing in a vertical line. It often moves spirally, but it does move and does lead in the end to something higher. In Yoga is only hope, and no despair, for God is holding the thread of the fate of each individual. And if a man knows and believes that no one is master of his fate but God, then there can be no fall. Matter spontaneously forms itself into steps, inviting the soul to ascend. Most men do not know this but if we pray that matter may be a help to the acquisition of spirituality, it will be — for this body is matter and the body is really helping the soul to live finer and finer life. No man can ever say that the body is degrading him, and should a man assert with sincerity that his body is an obstacle to him in his upward endeavour, know for certain his days on this earth are numbered. When a man says: ‘I cannot help drinking. I drink and drink. I want to change but I cannot’ — when a man says this quite sincerely you may know that his death is near. He will get a new body. And similarly with a man of greed or a man of lust. God always listens to complaints and if a man complains that his body is a heavy weight to him God will kindly remove the weight and give

THE STAR OF SACRIFICE

him a little baby-body again — and let him have another chance. This is the real law of birth and death. This is why man dies, this is why man lives again. Those who are wise complain that their brain is stupid, that they want to know more, and when the brain begins to be weak, unable to reflect greater truths than it has done before, then you may know that the wise man will soon leave his body. But we need not complain, we need not grumble, we need not say that the body is an obstacle to our moral or intellectual or æsthetic or spiritual progress. We have only to be in earnest, to live the proper life, to adopt scientific methods of learning, and lastly to go to the proper teacher. To complain is the sign of an impatient soul. Do all your work with patience and if within yourself you have a great craving to know greater truths, rest assured that they will come. Truth herself will reveal her beauty to your eyes. Life after life you have been praying the same prayer, making the same complaint. It is possible that in your previous lives you have many times wanted to learn Yoga, and it is also very possible that owing to many circumstances you have failed. So as a result of your past endeavour and past failure you have got the opportunity of learning in this life. Therefore it will not be wise if after having obtained the opportunity you miss it. We get great things after great crying. So value it, cherish it, let every word you hear sink deep into your soul. When I was a little girl I wanted to learn Yoga. But there were many obstacles to overcome. I was at school and all my time was taken up in preparing my lessons, and then too I was but a child and I did not know where to go to learn Yoga. Then I went to the temple and prayed to God that my desire to learn Yoga might be fulfilled. And I dreamed that all Yoga-lessons would be given to me in dream. But in the morning I forgot it. Then I was told in

a dream that there was a Yogi in a certain beautiful garden and that if I went there he would teach me. And so it happened. So you see outwardly and apparently we are helpless but inwardly and really help is always coming. And if you once believe in the reality of the inner world, if you once believe that the inner space is full of living beings, much more beautiful than those moving in the outer world, more helpful than those whom we meet here, then all the great things which you wish to learn and acquire will come to you. And it is not merely ideas that come to our mind from the inner world. Things, real, actual, physical things come to this world from the inner world — this is most true. This great desire of mine to establish a new religion of unity, whereby Peace shall be made the lasting power in the world, will also come from the inner world and abide in the outer world. It is the purpose of creation to externalise what is within, and we have come to live simply to help this process of externalisation. If you believe this your life will also be utilised for furthering the cause of Peace. And how is this process given effect to? By concentration. The Yogi who is absorbing the direct rays of the sun and the love of the Bṛh̃ can concentrate on the universal and thereby help the process of spiritualising the world. Every morning and every evening therefore you should concentrate on the central light and wish that the central light may flood the whole circumference. It will not do for one who wishes to learn Yoga to be indolent. Idleness atrophies the spirit. You must learn to be always meditating on the universal light — no matter whether you are walking or eating or sleeping. The Yogi is like a man who retires into his room and sits there alone. That is to say he knows how to retire inwardly, into the house of God, whatever he may be doing outwardly. The Yogi lives only

THE STAR OF SACRIFICE

nominally in this physical world, his true home is God. Hence the qualities of his ego and of his body fail to agitate him. The forces of the cosmos fail to attract his attention. In his soul he is always unmoved, for he knows that whatever is happening in the outer world is only dream. If you ever have any deeper experience of dream-life you will understand what I mean. It often happens that we see most terrible things while we are sleeping — a tiger is coming to eat us up or a railway train is about to go over us. But in the higher experience of dream-life our soul is calm, we feel a kind of comfort, for we know that the tiger will not be able to eat us, the train will not be able to touch us. So the Yogi lives in this world unafraid, unagitated, unvanquished. He knows that all that appears terrible is after all mere shadow. This is difficult for ordinary men to realise, but it is true. If for instance you are travelling in Iceland and Hekla and Katla begin to erupt — you will not feel overwhelmed if you are a true Yogi. The lava and ashes may even cover your body yet your soul will feel no fear or anxiety. This is literally true. It is in this way that God is teaching us that the soul only exists and matter does not exist. The first step to this learning is great patience, unmoved patience. Look at Kailasa, how unmoved he stands while storm and snow and hail sweep over his head. So shall you stand. Always be convinced that there is no power in the whole cosmos which can defeat or overcome the love of God which protects you. From this firm faith will come the confirmation of your experience, from this faith will rise a beautiful angel who will protect you from all danger, from this faith will come, one happy day, that emancipation which will take you away for ever from the harm of matter. But be always watchful, be sure always that you have more than enough trust in God, be sure that you have

KARLIMA RANI

rightly prayed, be sure that you have done nothing to deserve punishment, for the mystery of life is infinite. No man is safe from the all-grasping clutch of Life. How it attacks the soul is beyond the knowledge of the wisest of men. Our dangers are manifold, so we must never forget to wear our armour as long as we are fighting in this world. And what is our armour? It is made of the same metal as God-love.

April 2nd 1919

The Dawn of the Tenth Day

THE COMING PEACE

THE LOTUS is a wonderful Indian flower which grows in the great lakes of Bengal. There are three species, the white, the pink and the blue. This flower of lotus is the symbol of Indian civilisation and from the most ancient times it has been utilised by Indian poets and philosophers for the purpose of teaching the great truths of microcosm and macrocosm. And it is only natural that the philosopher should choose the lotus for illustrating truth, for the lotus is beautiful in every way. It is not only beautiful in colour, in form, in its situation, but an indescribable, unearthly beauty attaches to it, and hence the deep spiritual mind of the Indian poet saw in the lotus the mystery of life and the mystery of the soul synthesised. Soul and life are conjoined as are conjoined the colour and the fragrance of the lotus. Soul together with life is placed within the physical space, as the lotus is placed in water, and to the Indian mind water is a symbol of *Rita*, the creative seed which existed in pre-creation days. Within our body there are many lotuses, that is to say, there are many cells which have the form and the colour and the aroma of the lotus, and within them inhere vitality and the incomprehensible soul. These lotuses are all within the vertebra, beginning at the seat and ending in the crown of the head. The lower end, the seat-end, is the source of vitality, the upper end, in the crown, is the source of the soul. Between these two extremes there are at

least twelve lotuses, each one being a kind of telegraphic centre and having some special function to discharge for the regulation of the heat, the energy and the affections of our physiological system. The highest lotus, situated immediately beneath the crown of the head, has a thousand petals and these petals are, as it were, a thousand ideal engines. They represent all the wisdom, all the knowledge, all the virtues that this soul can develop. But in the lowest, in the seat of life, dwells that vast force without which it would be impossible for the body to live, impossible for speech to speak, impossible for thought to think. By the co-operation of these two centres our spiritual life remains associated with our physical life. In India we have studied very scientifically the whole physiology of man — and not only his physiology but his psychology as well, and we have found that man is not mere flesh and blood, nor is he mere thoughts, but that his existence is immortal, that his powers are capable of infinite expansion, that his virtues are as great as any virtues man can conceive. The main result of this psycho-physical study of man may be summed up briefly — man is divine at one end and undivine at the other. The life-side of man, which has its source at the base of the spine, is his egoistic, mortal, imperfect side, while the upper side is his divine, immortal, eternal side. The question then arises, how can man, whose one side is so low and mean, become divinely great and wonderful? The answer is that man becomes great in proportion as he succeeds in bringing the lower lotus nearer to the uppermost one. In other words the more the mortal ego is brought near the immortal God the more man's destiny becomes bright and glorious. How to bring the lowest lotus nearer to the highest is a secret known only to the Yogins, and this secret is communicated to

THE COMING PEACE

the disciple when he has remained faithful and practised renunciation for at least a period of twelve years. It is so precious a secret that it cannot be given to the disciple at an early stage of his development. He must first learn the art of introspection. What is introspection? Introspection is self-examination or the seeing into the inner chamber of the heart, the soul and the body. By constantly endeavouring to examine what you are thinking, what you are wishing, what you are hoping, you will learn whether you are living or wishing to live an altruistic or egoistic life. Begin therefore by thinking every day what good you have done that day. It is the custom in our Indian schools for the pupils to relate in the evening what they have done during the day. It is the duty of special teachers to watch over and guide the morality of the students. They are always with the students, and it is also their duty, if the school is near a town, to go about in the town and hear what the boys have done in the day. In the isolated mountain schools the teachers are also in contact with the boys. In the evening they all meet and each pupil goes to the teacher and tells him all he has thought, all he has done and all he has wished to do but not done. One student for instance may say that he went into the town in the morning and saw an old woman bearing a heavy pitcher of milk, and he carried it for her to the market-place. Any good deed which the boy has done and has received thanks for he must tell to the teacher. He must also tell what he has forgotten or omitted to do and what bad thoughts have come into his head. The teacher never punishes, the student punishes himself after confessing his wrong thoughts or wrong deeds. Punishment means more service to others. For instance a boy may confess that he saw a blind man in the street who did not know his way, but he himself was hungry and tired at the moment so he did not

go to help the blind man. This is a sin of omission and as punishment he will undertake from that day four extra duties in addition to his own daily service. Perhaps he will go to the village and help the peasants to mow their hay, of course without taking money for it, or he will go to a house and offer to clean the house — in some such way he will give extra service for several days until his punishment is fulfilled. The object of this education is to train the boy's mind from his earliest years in the habit of thinking good thoughts and doing noble deeds. So when these boys grow up and go back to their homes they go with a great education, with the great desire to help everyone and to live an unselfish life. This is the system of education which has prevailed in India from the most remote times. The Greeks who went to India in the third and fourth century before Christ have expressed in their writings their astonishment at the wonderful educational methods of the Hindus. The same system is still carried on and it is our intention to introduce it into modern schools. There the only attempt at teaching nowadays is to acquaint the boys with certain physical facts — geography, arithmetic, history and so on — but in no school is there a teacher of morality, no school is so arranged that a little boy's heart can find satisfaction in doing deeds of helpfulness to his brothers. I have been told that in some countries the teacher allows his political opinions to influence his treatment of the pupils, that he shows disfavour to and even beats those boys whose fathers are not of the same political party as himself. University students look down on students of other nationalities, and their teachers and professors never tell them that it is not good to hate — indeed they actually teach them to hate other nationalities. I have often noticed that the people of a country bitterly hate the people of the neighbouring country because they have been

THE COMING PEACE

taught from childhood that that nation is to be hated. Thus you see how defective is the education of children in those countries — so defective that it cannot but lead to unhappiness and disaster. It is the intention of the great Yogis of India that in future and as soon as possible there shall be established in every country a great University of Peace, where the education will be carried on on entirely new principles. The emotions of peace and friendship and brotherhood must be developed and the reformation of the individual's conscience brought about, so in each country the Peace University will contain boys and girls, not of that country, but of all other countries in the world. For instance the Peace University of Reykjavik will contain only one Iclander and all the other students will be of every other race and every other country on the face of the earth. Similarly in America, in China, in Japan, everywhere the students will be of all the different races of the world. And why do we want to establish this University of Peace? Because when students of all nationalities live in the same University and get their education from that University they will become great friends, and then it will be impossible for one country to declare war upon another. It is a very grand programme and will take a long time to carry out. It is impossible for me to tell you the whole plan now, though it has been worked out in all its details. This University will save the world; there is no other way of saving the world. It is a most wonderful thing, a thing which has never yet taken place on this planet. Every country will send its boys and girls away and will receive in return boys and girls of other nations. The teachers too will be taken from other countries, so that they as well as the students will be friends. In this way in time the whole world will be friends again. The student will not live in the same university for the whole period of

his education — every year he will move on to a new country. So that each one when his education is complete will be able to say: 'I have seen the world, I have made friends with all nations. I love them all. I love the whole world. I will not fight for my country, the rulers of my land cannot use me like a tool against my brothers.' Possibly you cannot fully appreciate the whole plan at the present stage of your intellectual development, but if you will be patient, if you will be devoted, faithful, doing exactly as I say in all things, you will understand in time. I want all the help your country can give me. In time we shall get the sympathy and the co-operation of the great men of many other civilised countries. I do not wish to say much about it now, but I want you to think, to prepare your heart, to give all your powers, your hopes, your soul, to sacrifice yourself for the great University of Peace. For two million years this world has been suffering from envy, jealousy and war. So I say, think of the universal space and that thought will develop in your consciousness the great universal brotherhood sense. Throw away the thought that you are an Icelander, that you are a white woman and so on, and meditate on the love, the justice and the harmony which has created and is upholding and nourishing the whole world. You have seen a little of Europe and a little of America, you have met men and women of several nationalities, but the time will come when you will have to go over the whole world, when you will have to be friends with every nation of the earth. I shall like to know after a few years that you can say: 'I have no enemy; the whole world is my friend. I will serve the whole world.' This then is Yoga — service for the world, spiritual service for the upliftment of humanity. There is no mystery in Yoga. All you have read about Yoga, representing Yoga as full of magic and miracles, is false. No one

THE COMING PEACE

who has not practised Yoga for twenty-four years can understand Yoga. Unscrupulous men have written books for purposes best known to themselves, but they have not understood, they have not lived what they have taught. They have lived black, sinful lives and have thought that Yoga was something they could popularise and make money by. They have no right even to speak of Yoga. True Yoga is good, true Yoga is wisdom, humanity, love. If you be a true Yogi you will love man and God and you will show it by your perfect conduct. You will be obedient, gentle, truthful, purposeful, thoughtful — all these are Yoga attributes.

Question yourself therefore every day. Ask your soul whether you are becoming a Yogi, whether you are still the same as you were a year ago. In Yoga there is no standing still, there is constant improvement, for our days are short and obstacles are many, and before we leave this planet we must be able to say that we have done some service to Mother Earth. The great problem of life will seem to you not so overwhelming when you once see the whole human race dwelling in your own heart, and your own heart embracing the whole human family. This is the solution of the world-problem. For this reason God has driven you out of Iceland. Had you stayed there and become a millionaire's wife decked with jewels or a hotel waitress in an apron, your life would have ended in that narrow circle without your ever becoming conscious of the great world. But now you have left your land and are seeing the civilisations of other countries of the great world. It has its purpose and that purpose is to make you not an Icelandic woman but a universal woman, to illumine your vision and broaden your heart so that you may learn all that God intends you to learn. I hope that with the knowledge which you are acquiring here every day you will prove, when the time comes, that you

have not spent your weeks in the Himalayas in vain. There will come much misfortune, there will come immense trouble, but in all misfortunes and troubles let your heart remain ever faithful; remain loyal your whole life long. Say to yourself every evening: 'Loyal unto death.' I value nothing in this world more than loyalty. Remember, the value of life lies in service. Thus the lowest lotus will rise to the highest only when your service to the world is complete, that is to say, your individual soul will unite with God when you have whole-heartedly served the world. And I need not tell you what lies beyond, when this earthly life is completed. That secret ought to remain a secret for ever and no true disciple ought to be curious to know it. The present spiritistic rage is a fruit of the inordinate will-to-live. An eminent philosopher pointed out long ago that in spiritism we do not know what hypotheses are reasonable and what are not. The phenomena of spiritism such as materialisation, telekinesis etc. do not fit in with the general system of Nature. And even if we regard these phenomena as experimental facts (which they are far from being) they can only be included in the category of *phenomenal facts*, and phenomenal facts are regarded, not only by us but by many Western philosophers, as illusion. I cannot too strongly advise you to shun the society of those who pretend to know the secrets of the after-death life. The Yogi must scrupulously avoid spiritism, or spiritualism, as it is sometimes called. The very attempt to communicate with discarnate spirits dries up that spring in the human heart whence flows the three-fold stream of Virtue, Grace and Sublimity. Be sincere; meditate on the lotus of life and pray that it may rise to the lotus of the spirit. And pray too that the lowest cosmic lotus may rise to the highest cosmic lotus. The lowest cosmic lotus is this earth and the highest cosmic lotus is the

THE COMING PEACE

heaven of Truth, and your prayer shall be that this earth may be united to the true heaven. So avoid all struggle, all discussion, all controversy. Do not try to convert others, but first convert your own soul, your own heart. Let your soul trust implicitly in the goodness of God. Let God convert your soul; that is the highest conversion. His purpose is fulfilled in many ways. Do not interfere with His ways, but try to acquire light and hold your light in your hand, well protected from storms, and walk on this dark earth in the light of that lantern. Let God light the lantern in your soul and let that light be the sufficient reward of your life. Seek no other reward; make no other resolution in this life. Throw away all petty ideals, all petty hopes, petty aspirations, which you had formed in your soul prior to the day of your initiation. Now you are a soldier in the cause of Peace. We need strong, true men and women, and we know how to love them, how to look after them, how to guide them. We shall not desert them in their hour of need. Look within and see the new star rising in the firmament of your heart. Let that star be the guiding star of your life. Look before you, with hope, with courage, and try to perform your task with all the fire of your soul, with sincerity, with utter devotion. And when in the midst of your work you need counsel, you will always hear, wherever you are, the voice of the great Yogis, and you will know what to avoid and what to do. But always keep your faculty of absorption in a state of vigour. Keep in a living state that faculty which absorbs divineness from the light within the soul. For the Yogi that inner light is his all — outside that light there is nothing. And from time to time as you walk on this dark earth you will see the flashing forth of that light and hear the murmurings of that voice. Go wherever you will,

these two will never leave you. Keep your live clean as a morning rose; keep your speech clean as a true-tuned harp; keep your eyes clean as the lustre of the evening star. These three — body, tongue and eyes — are the three outgoing forces of the inner life. Let not these, by being unclean, react upon the source of light. Look at the morning sun when it is rising and say to yourself: 'May my life be as clear as the morning sky, may the light of my soul be as radiant as the light of the rising sun.' And the sky and the sun will help you. You must seek every opportunity of self-improvement. When you go through the avenue of pine-trees on your way home say to them: 'May my life be as sweet, as fresh, as fragrant, as patient as ye are.' And to the brook say: 'May I have such humility as thou hast.' And when you sit before the hearth say to the fire: 'May I be as powerful as thou, may I burn all my sins, all my ignorance, as thou dost burn the fuel.' And the fire will help you. From all physical powers you will get help if you know to ask their help. The cosmos refuses nothing to one who asks in humility and sincerity. When you want protection for your friend, speak to your dream. Tell the spirit of your dream so to arrange your friend's life that he may be happy, and the dream-spirit will bring about circumstances to make him as happy as possible. Regard nothing as inanimate. Look upon everything as living, as intelligent, as capable of understanding you, because you are understanding it. It is only the fool, only the idiot, who calls all other things than man inanimate. It is a great insult to Nature. The child is always protected by the intelligent powers of Nature because the child asks their help and believes in them. The day will come when all the different powers of the cosmos will be glad to serve you, to support the great cause you have at heart and to make your life happy and wonderful. And the day

THE COMING PEACE

when you bid farewell to the powers of the cosmos they will shed tears and say: 'Here was one who loved us, and she is leaving us.'

April 3rd 1919

The Dawn of the Eleventh Day

THE HERALD OF POWER

OF THINGS, that which forms their essence is power. The highest and the lowest are alike in the sight of power, though that which is called highest claims more of power than that which is regarded as lowest. Nature is power. But when I speak of Nature as power I do not mean blind, unintelligent power. Nature has her origin in power, in intelligent power. So that we can say that as Nature has originated in power she is identical with power. There are two manifestations of power, the unimaginable state and the imaginable state. Before Nature evolved into the cosmos she existed as God's imagination, unimaginable to the finite soul. As she now is she exists in our imagination, appearing to us as time, space, earth, air, water, fire, ether, the mind of man and all organic forms. This imaginable Nature is Intelligent Power. In each minutest part of Nature we see that there exists feeling and intelligence. In the fishes of the sea, in the birds of the air, in the trees of the forest — everywhere we see reason together with life, and the function of reason is to affirm power. Each object in Nature is affirming itself in space, time and causality. But this power we cannot see. We can say that time is perhaps the greatest of imaginable powers, for time is supposed to produce and destroy all things. Moreover it is possible to imagine that time, though we only apperceive it in the mind, is a real physical reality, exerting a great mechanical pressure upon space, which in

THE HERALD OF POWER

its turn is putting pressure upon earth, water, light and life. We can conceive of time and space as proto-atoms and can imagine that the prime force is coming from time — that is to say, time gives the first push to space and space gives a push to ether, ether to light and so on. It is in this way that the seasons, which are in space, follow one another. But time, though creating motion in all created things, is in itself unmoved and unmovable. This appears to be a logical defect, hence we assume power. In Sanskrit we say that the Person-Nature called Kāri^r, that is, she who is Intelligent Power, is the mover of Time and is herself in her turn inspired by the second Person-Nature, Seo^r, Ideal Good, both being immanent in Bṣṃ, the third Person-Nature, *vacuum-od-and-élan*. So the whole imaginable and non-imaginable cosmos is an organic unity palpitating with Ideal Good and Intelligent Power as its dynamic principles, Time as the first constituent element, Space as the second, and so on. All things therefore contain these cosmic and super-cosmic elements. You cannot think of a single thing in the universe which does not contain them. Take this lamp for instance. The lamp is doing some good to us — namely, giving us light to help us to write and read and so on — and that is the element of Seo^r or Ideal Good in the lamp. Then there is its quality of luminousness, which is the intelligent part. It is guiding us and it is also guiding itself. The flame has an upward direction, a spherical radiation, it is not whimsical, it is obeying the law of luminousness. Then too it contains the time-element. It can only burn for a certain period, no more, no less. Then, it must burn in space. It can illumine a certain area of space, above, below, and on all sides. Then ether and heat and water and air and earth are all needed for the burning of the lamp, and the substance and all the attributes of the flame are held together

by the Bṣṃ principle, the *vacuum-od-and-élan*, which constitutes the very centre of luminosity. If we consider every object in the universe in this way we shall find that in every object all the enumerated elements or principles are organically present. Therefore the cosmos cannot be called mere matter or matter together with energy. In fact matter *is* energy, and energy is matter. But the true philosopher is not satisfied with seeing mere energy in the universe. His eyes, which are the eyes of the Risi, see in all things the primal elements of Good and Intelligence. Our life is no exception to this enumeration. The principle of life is in one sense a cosmic principle, while in another sense it is extra-cosmic. In life the extra-cosmic principle predominates. Life contains the elements of Ideal Good, Intelligent Power and the *vacuum-od-and-élan* principle. In addition to these, life contains three more principles, called Nāḍṛ, Kalāṛ, and Vindṛ, which are proper to life alone and are not found in matter. What is Nāḍṛ? Nāḍṛ is the utterance or voice of the Idea, the sound of the Word. Every individual life originates in a proto-word, and as long as it lives it lives in and through and by that Word. The word may utter itself or it may remain in the mind as an idea, as an image or as a feeling, but its essence is subtle sound-form. What is Kalāṛ? Kalāṛ is that attribute or power of life by which life particularises or individualises itself yet lives the life of the type. It is for this reason that every form of organic life clings to its own individuality, which in its turn breaks up into infinite minute parts. Each animal has a tendency to cling to the nature of its type yet at every moment the infinite, minute corpuscles composing its body are undergoing metamorphosis, either of growth or decay. The nature of Kalāṛ is always to function as a part and as a dividing principle. And what is Vindṛ? Vindṛ is the nature of life to originate in the

THE HERALD OF POWER

form of a minute substance or infinitesimal vital atom. The seed of life is a psychic infinitesimal, but the bioplasm is really a point event. In the Vind^r principle, or in the atmosphere of Vind^r, Nād^r and Kalā^r inhere in mutual attraction and affinity. These three constitute what I will call *Personal-Nature*. They are not metaphysical abstractions, nor are they physical forces, but realities, viewed from the standpoint of life, ego, mind and birth-death. As Bṣṃ is the synthesising principle of Seo^r-Kāri^r, so Vind^r is the synthesising principle of Nād^r-Kalā^r. But Life's greatest mystery consists in its being associated with the soul. The soul is an extra-cosmic principle and by spiritually conjoining itself to life makes of life an extra-cosmic thing. The life which circulates in our veins and nerves and muscles possesses the marks of response, reproduction and assimilation. But these marks are present in animal life generally and in vegetable life also, so that there is no difference whatever between a man and a tree, so long as we are only considering whether or not they possess these three marks — response, reproduction and assimilation. What is response? Response means the answering to a stimulus. This characteristic is possessed both by animals and by plants. If you suddenly hear the report of a gun you start. That is response. If you fire a gun near a tree the tree does not start, but that does not prove that the tree does not respond. The tree would start exactly as you do if it were free like you, but on account of the presence of a closed system of roots the tree cannot start. If you are bound hand and foot and gagged and your eyes are covered and a man beats you, you cannot respond — you cannot shout or move your limbs to show that you are in pain. Now the tree is in exactly the same position as a man who is gagged and bound. Under

the soil there is an extensive system of roots, containing a perfect nervous system, which hold the tree firmly in its place and prevent its trembling, but if you carefully cut away a portion of these roots, then when you fire a gun or pierce the tree it will move. The tree has nerves, exactly as a man has. Trees also have children, sons and daughters. That is reproduction. And what is assimilation? Assimilation is the turning into blood and bone of the food which we eat. The trees also assimilate the physical forces — sunlight, water, earth, the gases of the air — and change them into the substance of their body. But, you will say, trees and animals all live in the same way, they all breathe the air, all utilise the sunshine and so on, but what about the presence of the soul? That is a very difficult question, but I will answer by asking another question; namely, where is the presence of the soul in the body of man? Apparently it is nowhere to be found in the body. No one has discovered the soul in the heart or in the brain and yet we say that there is a soul in the body. It is a question which can only be answered and understood in a psychological way. You feel in yourself the 'I'-sense. You say: 'I am happy,' 'I am unhappy,' 'I am walking,' 'I am sleeping,' and so on. Now this 'I'-sense is the sign of the soul, but it is not the soul itself, for the soul lasts after the death of the body, while the 'I'-sense ends with the end of the body. Were there not a soul there would be no 'I'-sense. It is by the 'I'-sense that all the different parts of the body with the mind and affections are held together. The body is divided into a million minute parts whose nature it is to fall away from each other. They need a synthesising, integrating, cohesive principle, for otherwise the eyes would fall out of the head, the arms from the trunk, and so on. This principle is not a mere abstract principle, but a true reality, a self-conscious

THE HERALD OF POWER

substance, a substance which is eternal, indestructible, that which we call soul. And as this human body containing life is inspired by the soul, so also trees are inspired by the soul. How? How can we say that trees are also soul-informed? Because they are seeking three things which we also are seeking, namely, self-identity, self-good, self-non-extinction. Everyone wishes to preserve his self-identity. Hallgerður wants to remain Hallgerður all her life, and if by a freak of Nature she is turned into Queen Boadicea tomorrow morning she will be very much annoyed. She will not like to be another personality. She hopes that whether she lives fifty or seventy years or is as old as Methusalem she will always be Hallgerður, and that when she dies her parents or other relatives who have gone before will recognise her in the next world as Hallgerður. This is what I call the thirst for preserving self-identity, which every man and every tree is feeling. The second principle is self-good. Hallgerður wants a warm coat in the winter and good food and a nice warm room and so on. So that the person called Hallgerður is always seeking some self-good. She also wishes this good which she is seeking to be sought by others. Similarly with animals and trees. If you walk in the woods you will see how the trees all face the South in order to get the greatest amount of sunshine, and how each tree is putting forth branches in every direction in order to absorb the greatest amount of air and light. You will also notice that they bend under the cliffs for protection from the tempest, and they send their roots towards the river that they may get as much moisture as they need and so on. Thus in a thousand ways all creation is seeking self-good. And the third good which all are seeking is self-non-extinction. No one wishes to die. You have perhaps seen how unwilling a sheep is to die when the butcher attacks it, and how difficult it

is to fell a tree, for the tree is quite unwilling to die. And if you have ever been out fishing you know how hard it is for a fish to die. Every man wishes to prolong his life. How carefully the rich man looks after his body and takes patent medicines or calls in the doctor on the slightest pretext. This is the desire for self-non-extinction, which is present in everything in creation. And the ego or sense of 'I' is prompting all creatures with these three ideas. In the case of man we are conscious of greater values of these ideas. By self-identity the wise man understands that whether he is in this body or not his soul will remain identical and immortal for all eternity, and he hopes that after he leaves this life he will be with God without losing his sense of identity. And to self-good he attaches a more refined and spiritual interpretation, namely, that it is good for him not merely to live but to be virtuous, to be wise, to love God and to know the Self. And he believes that though death comes, though misfortune comes, his true self will never be extinguished, nor ever come to any misfortune.

The first characteristic of matter is its disruptiveness, its tendency to disassociation, to dissolution. Our body from the very moment we are born is in a state of slow combustion, slow disruption, slow dissolution. In fact we may say that man is born with the deathspoon in his mouth. We say that we are growing, living, getting older, but in reality our tissues are consuming, our muscles are wasting, our brain-substance is wearing away. And this applies not only to animal and vegetable bodies, it is the very law of our whole planetary and solar system and the universal system of stars, for the whole universe is composed of one substance, which we may call a substance-in-dissolution. Thus has arisen the poetry of sorrow on our earth. Our epics, our sagas, our romances, are the music of weeping. Friendships end, homes

THE HERALD OF POWER

are broken up, kingdoms are destroyed, all things that begin end; those who come to dwell together are ultimately separated. There is sadness at the very heart of our cosmos and that is why we are filled with sadness when we see a felled tree or a shooting star, that is why we bend our head in sorrow before a dead body. Every man has to suffer the agony of bereavement, and if you could travel over the whole world and be a guest in every house in every land and ask your host whether anyone dear to him had ever died, the answer would always be 'Yes'. Thus for a vast period of time, a period unknown to history, unimagined by science, death has been upon our planet. And one day *our* words, *our* merriment, will also be hushed in death — nay, the day will come when this whole planet will be resolved into star-dust and nothing will remain. This is the history of matter. But it does not touch us, us who are soul, who are made of a substance which no fire can melt, no water dissolve — our destiny is different. But it is impossible to imagine what we shall be, how we shall feel, in what way we shall exist, after this body with all its senses has fallen away from us. The inability to imagine the post-death condition is the parent of fear. And here comes the utility of Yoga. Yoga gives us the scientific method of knowing this great truth — the truth of how we shall feel and be and act after the death of the body. And how does the Yogi discover this? In two ways. First he learns to distinguish between material things and spiritual things. The Yogi says: 'I am not earth or matter because I am not the body which is composed of the five elements earth, water, fire, air, ether.' This is the method of analysis. By analysing he differentiates himself from matter. Then he learns to identify himself with the spiritual elements. He says: 'This my soul is eternally good, this my soul is eternally intelligent and pure, this my

soul is living for ever and ever, and when this body composed of material elements shall fall off, the other, the spiritual me, will remain for ever.' But this wisdom does not come to a man who refuses to recognise the soul in all things. The aspirant disciple must recognise that wherever there is soul there is life and wherever there is life there is susceptibility to pain. The Yogi therefore loves all things, all objects, all life as he loves himself. Therefore the Yogi in thought, in speech, in conduct, lives a restrained life, harms none, gives pain to none, and learns from everyone. I do not say from every *thing* because there is no *thing*, there is only soul. Learn therefore to think in terms of soul, not in terms of things. If every child in Iceland be taught to think in terms of soul, taught to treat every object as a living soul, then your country will become a heaven, and all nations will learn from you, for all are seeking the knowledge of the soul. As soon as men know that the soul is ever alive, that the soul never dies, think how many sins and crimes will be avoided! Then no one will take the life of another, then wars will cease. But at the present time the eyes of the nations are covered with dust, they cannot see the soul, they are incapable of thinking of the soul. Indeed for the last two hundred years the greatest scientists have been writing to disprove the soul-theory, and all the text-books used in the Universities are written by men who do not believe in the existence of the soul. Thus has come war and murder and all sin, thus has come a great impatience, an utter lack of idealism, a complete annihilation of all virtue. Learn therefore to meditate on your soul and from the soul will arise great Good and a great Intelligent Power and with the help of these two mighty soul-born angels you will be able to bring back to this sordid earth something of the beauty of Heaven. Constantly say to yourself: 'I am soul, not

THE HERALD OF POWER

body; I am light, not darkness; I am love, not hate.' I told you that the cosmos was conceived by the sages of India as a great lotus. This Cosmic Lotus is the great Universal Soul. I also told you that within our spine there are lotuses and that the object of Yoga is to bring the lowest lotus up to the highest and that man's salvation means the meeting of these two. This is an incomprehensible thing to you now, but if you are industrious, if you will work in the light of the soul, if you will harness the powers of sincerity and contemplation, this great truth will grow clear to you. The man who understands this truth will conquer disease, sin and death. Within this outer space is the inner space of the heart, the lotus of the heart. Learn to concentrate on this inner lotus, for every time you concentrate on the inner lotus the outer lotus will yield up its power, its beauty, its magnificence to you. The universe is bound in service to the Yogi, all goods of Nature are every moment revealing themselves to the gaze of the wise Yogi. There is no other way of appropriating the treasure of salvation than by constant contemplation. Meditate therefore, as days merge into nights and nights merge into dawns, with love and awe on the lotus of Person-Nature and on Personal-Nature as its honey, so that your soul may become the sea whereinto pour for ever the three perpetual streams of Good and Power and Love.

April 4th 1919

The Dawn of the Twelfth Day

THE SPRING-GARDEN OF HOPE

'I AM THE Saviour and whosoever shall love Me shall be saved.' This is God's own declaration. These words form the foundation of our spiritual hope. But He has also said: 'Let him who loveth Me not love the not-Me.' The test of love is oneness of devotion. 'Thou shalt love Me but not love the not-Me.' What is the not-Me? The not-Me is matter. And why has God asked us not to love the not-Me? Because the not-Me is the giver of pain and death. Yet from infancy to old age man loves the not-Me, matter. His body is material, his food is material, his house is material, so it is no wonder that he will love matter, no wonder that in his middle age he will draw all his satisfaction and consolation from his material possessions. The man of fifty lives quite contented if he knows that his material possessions are secure and to ensure their safety he takes the help of law and force. And in old age when the time comes for him to depart this life he says to himself: 'I have loved these things — money, houses, horses — but they cannot protect me now from death,' and disappointed he breathes his last. He is not saved, for he has not obeyed God's word. He has not loved God, the great Me, he has loved the not-Me. It is not unnatural for such a man to love material things, indeed he has no other perception than that of matter, so his affections are fixed upon matter and the pain which matter inflicts upon him he takes in return for all the pleasure it gives. Thus in time he ceases

THE SPRING-GARDEN OF HOPE

to think of matter in any other light than that of a comfort-giver. The deeper reality, the underlying soul has remained dormant in the heart of such a man. Driven by the matter-wave he came to life and again driven by the matter-wave he floated out of life. Such men are merely material particles. Why does this happen? This is a subject which every thoughtful man ought to ponder over. Why does a man fail to think that he is soul, why does it appear natural to him to think that he is the body? This is due to a law of Nature called *the law of filling-up*. By this is meant that from the very moment of birth the blood, the heart, the nerve-centres, the lungs, in short every pore of the body is getting filled up, continuously, by a stream of cosmic dust. You can see the working of this also in external Nature. Rivers get filled up, lakes and seas get filled up, and even mountains are only examples of gradual filling-up. So too in the physiology of man all the receptacles within the body are getting filled with material dust, till there is no room left for the thought of the soul. For this reason unless a man comes under Yoga teaching very early in life it is extremely difficult for him to develop a real idea of the soul. To clear away all the débris that has accumulated within the nerve-centres is an almost impossible task. This law of filling-up is helped in various ways. It is helped by our friends. When your friend advises you for instance to get rich, or to become great in some worldly way, then you know that the filling-up is being hastened. Or when you yourself, tempted by the success of others, wish for earthly prosperity, earthly glory, then by the pull which your will thereby exerts upon matter you are yourself helping to choke up the channels of your spiritual life. There is also a third way, a somewhat subtle and incomprehensible way, by which the progress of filling up is hastened. This is the work of the stars and of spirits and

is therefore almost beyond our normal control. You must have known or heard of men who wish to learn higher things, who wish to lead a noble life, but circumstances compel them to abandon the pursuit, and every time they attempt to embrace a new faith in life for their own betterment some insuperable obstacle comes in their way and they fail. The whole life of such men is like a cloudy night, starless and moonless, and at last they die broken-hearted. The explanation of such failure is that the obstacles are coming from such a distance that our will is unable to withstand them. How many a boy has been sent abroad by his parents to study in the great Universities of other countries. The boy sets out with high enthusiasm and ambition, meaning to work hard and win honour in his studies. But no sooner does he leave home than he drifts perhaps into evil company, or falls in love with a girl and marries and quite forgets his original intention. Thus he himself frustrates the purpose of his life. And perhaps the marriage proves a failure and he leads an unhappy, harassed life, and all chances of improving the understanding are missed, thrown away. Similarly with spiritual life, with Yoga-life. There are thousands of obstacles in the path of him who would be a Yogi. But what is the psychology of these obstacles? The psychology of obstacles is very difficult to understand. Try to understand it in this way. Everything in Nature has a two-fold power: one is called 'the power to allure' and the other 'the power to put to sleep'. Suppose you go out on a spring evening and hear the cuckoo calling. The sound is alluring, your nerves are soothed while listening to it, and in an allegorical though not in a physical sense you are falling asleep. Insensibly the cuckoo's song has succeeded in directing your attention to itself, and you sleep — allegorically — as long as you are under its influence. Similarly, suppose you sent

THE SPRING-GARDEN OF HOPE

your brother to Harvard University for five years. You had great difficulty in getting the necessary money but you wished him to study and come home as a fully qualified electrical engineer. And your brother faithfully promised to use every moment of the time there to the very best advantage and to do his utmost to pass his examinations well. But after he left home you heard nothing of him for many years and you regarded him as lost until long afterwards you heard what really had happened. One evening he met a man at a café who told him romantic stories of the gold-mines of Alaska. The boy was quite fascinated at the prospect of becoming rich and the very next day he left with the man for Alaska. There he worked as a miner, undergoing many privations and hardships, and after many years he came home again, worn out with disappointment. Then he asked you to forgive him and promised to begin life anew, but it was of course too late for him to take up the study of engineering so he succeeded in nothing all his life. The alluring power of gold made him forget his promise to you and his own ambition to acquire learning. But was he to blame? When you heard nothing from him you probably told all your friends how badly he was behaving, but if you reflect you will see that his mind was put to sleep by the fascinating words of the man who told him about the gold-mines. This sleep is not like our nightly sleep but it is nevertheless *sleep* in every sense and it continues for a longer or shorter period. His failures and hardships were the knocks that woke him up and brought him back to his senses.

Now if you think of this example and draw the legitimate conclusion from it, you will understand the whole secret of life. This is what is happening with every creature. The very moment a child is born it has to breathe, and air, being a material substance,

also possesses the two qualities of alluring and putting to sleep. He first becomes the slave of air, then of water and so, gradually, of everything. It is easy to see how many things are influencing the body — heat, cold, light, food, exercise, company — everything has its own material influence upon our life. So that we are sleeping not in one sense only, but in a thousand senses. In the story of the brother we only took into account one influence — namely, that of gold — but every man is under the influence of sun, moon, stars, earth, air, water, fire, trees, animals, and the sum-total of the results is this body. Every part of the body, the skin, the blood, the flesh, every pore and particle, is in a state of sleep, so unless the body wakes up in God the man cannot wake up, and with the waking up of the body in God the whole universe loses its significance and value for the individual soul. This is a very difficult philosophy, of which you need not think just now — only try to understand that the aim of Yoga is to awaken man. This sleep is most painful, it is fearsome — indeed it is no exaggeration to say that this sleep is sin and that to wake up is to know what the soul is. Now you see how through the law of filling-up the body becomes more and more insensible to the influence of God and soul. For the character of the soul is wakefulness. And when we wake up in the Yoga sense we are no longer in pain. When we wake up we know that we are not born, neither are we dead. Death and birth are mere dream-ideas, they have no spirit-truth in them; the soul neither dies nor is born. But there are saving principles at work in Nature. It is the atoms of space and time, of ether, air, fire, water, earth, that possess the property of alluring man and putting him to sleep, so that it is they who are causing the mischief. They are streaming perpetually into our body; whether

THE SPRING-GARDEN OF HOPE

we wish it or no they are every instant, to use an electric image, charging our physiology. It is almost impossible to say to them: 'Stop, do not enter into my body!' The three saving principles at work are super-cosmic principles, Seo^r, Ideal Good, Kāri^r, Intelligent Power, and Bṣṃ, *vacuum-od-and-élan*, and these three entities are also streaming perpetually into our body. Together they constitute what I have called 'Person-Nature'. They are not physical, but wonderful, regenerating, renovating, metaphysical forces, spiritual dynamos, and their object is to make us feel that we have the knowledge and therefore the power to overcome evil and be good. Time, space, etc. are putting pressure upon us from without, from the sun-side of space, whereas Seo^r-Kāri^r-Bṣṃ is showering influence upon us from within, from the soul-side. All the great ideas found in religions emanate from Seo^r-Kāri^r-Bṣṃ. Therefore the Yogi constantly communes inwardly with Seo^r-Kāri^r-Bṣṃ. I told you just now that you yourself and your friends and the stars are helping the process of filling up and so the belief in materialistic principles is growing in your body. But the student is helped by the Guru, who receives floods of grace from Seo^r and Kāri^r and Bṣṃ, and thereby saves the pupil from the effects of the law of filling-up. How does he help? He helps by himself becoming the medium of the stream which is coming from these three mighty sources, and the stream imperceptibly flows into the pupil's body, and when the student is sufficiently fit and has proved himself faithful the obstacles which are coming to him from the stars, from his friends and relatives, are neutralised as far as the student's *karma* allows. It is for this reason that in India we always try to live with our teachers. Seo^r-Kāri^r-Bṣṃ purifies and vitalises the Nād^r-Kalā^r-Vind^r principle in the disciple and thus he is reborn in soul. The Person-Nature uplifts

the Personal-Nature. This state is known to Yogis as the 'uprising of the principle of birth from the clutch of the born ones'. This then is the grand secret of spiritual life. All men who have become great in this world, scientists, philosophers, all great men, have been in personal contact with greater men, and from these they have received the Seo^r-Kāri^r-Bṣṃ current. In the biography of a great man if you read carefully you will always find that when young he came under the influence of another man — or of several men — who were much greater than he. By coming into contact with them, personally or by letters or indirectly through their example, some extra portion of the Seo^r-Kāri^r-Bṣṃ current which their bodies contained was communicated to him. Without this precious, subtle, magnetic current the scientist would never have progressed. In Yoga-life it is of the greatest necessity. In Yoga-life it is necessary for the disciple first to isolate himself from every other influence and then to place himself in direct touch with the teacher. This is why the love of God thrives in the soul of the Yogi. This is how, little by little, the Yogi wakes up from the sleep of matter, from the sleep of ugliness. The one great thing which a Yogi wants is spiritual power, that power by which the knowledge will reveal itself within his heart: 'I am soul, I am immortal.' When a Yogi has loved God sincerely, has dedicated himself to God, has renounced all material things and become humble and pure of heart, when he has developed a great sense of truth, has acted *only* righteously, has inflicted pain upon no one — then does his soul shine forth as an independent reality, a reality independent of matter. There is nothing greater than to be independent. But we must purchase our freedom by offering everything that we hug to our bosom. If you offer the cosmos you will get God. Nothing short of entire self-sacrifice, the

THE SPRING-GARDEN OF HOPE

sacrifice of the self of sleep, can redeem the soul. But once we start on the journey the goal does not seem far distant. The Yogi is sure to reach the goal of liberation. God has promised him this reward. God has also promised to stand by the Yogi in his toils and temptations. When I myself was practising I noticed that even if I wanted to do anything wrong I could not. I repeatedly heard a voice saying: 'Don't do this,' but if in spite of that I persisted there always came some one, or some little incident happened to prevent me from carrying out my intention. It is in this way that God helps his lovers. He never deserts his lovers. One friend the Yogi has here and hereafter, and one only, and that friend is God. It is no allegory, no rhetoric, it is true, and I know that it is true for it has been shown in my life, and it will also be shown in yours if you take all the pains to learn Yoga which I have taken. No material force is able to put the eyes of the Yogi to sleep. Little by little you are waking up. When you were quite a child you were under the influence of your parents and in those days it probably seemed to you that they would never die, that you would always live protected by them. But they died, and you woke up. You felt that you had to stand alone and face the battle of life and though perhaps at first you felt that it was a hopeless battle by degrees you acquired strength and determined to fight it out. Then you probably fell under the influence of a man and thought that he would be the mainstay of your life and with dreams in your eyes you entered into your new home. But presently he too disappeared and you further woke up. You realised then for the first time that you stood quite alone in the wide wide world, that for the rest of your life you had no other companions than your hat and your umbrella. At first you felt depressed but gradually you began to feel that in this singleness

there was much strength and inner self-reliance. And then you felt deep within your heart that you might make your life much stronger by learning Yoga. What is the main-spring of this idea? Independence. The freedom which you won without fighting on the death of your relations has now to become the very religion of your life. Now you are feeling that even your body is not really yours. At any moment this body can fall off as it has fallen off from your parents and your husband. And what remains, what remains? That is a question which is only answered by the echo of itself: 'What remains?' Meditation alone can convince you of what remains. I may say a thousand times that the soul remains, that God remains, but it will not come as a conviction to you unless you *feel* that your soul will remain, unless you *see* that God only remains. So the Yogi, relying upon the word of the teacher, wanders in the mountains and sits alone in the cave and assiduously practises Yoga, and suddenly one morning the truth flashes forth in his mind: 'Here is the soul, here is God,' and for eternity he does not forget the lesson. God never leaves him, he never leaves God. Work from now so that this knowledge may be yours. Nothing else in the vast universe is worth trying for — only self-knowledge and God-love.

April 5th 1919

The Dawn of the Thirteenth Day

THE MOUNTAIN PATH OF CONDUCT

ALLEGORICALLY we may say that the soul has two faces and four eyes. One face is looking towards heaven, the other towards earth. And so the soul is sometimes giving us glimpses of heaven and sometimes whispering to us the story of the earth. In a mysterious way we become acquainted with a law whereby the face of the soul which is turned towards earth can be made to turn towards heaven. To know this law by which the mind which looks outward can be made to look inward is very important. It is said that most men are quite unable to fix their attention on the inner world. It is also said that animals cannot think of things which exist in the inner space. This law is known in Yoga by the name of 'together-restraint' and every Yogi must practise it. By the word 'together-restraint' two facts of the will are implied: First that the functioning of the will by which it wishes or functions in order to appropriate the things of the outer world is held in abeyance, and secondly that the will on ceasing to function on the plane of matter ceases to manifest itself. This is followed by a wonderful sense of quiescence experienced only by the Yogi. This great spiritual fact of 'together-restraint' is the very basis of Yoga development. You must learn to clearly understand what your will is doing and you will then understand wherein lie your weaknesses. The will is like an extravagant wife who spends wantonly and indiscriminately. And how is the will spending itself?

Simply by willing. Every wish that you form is an expenditure of energy. Whatever you see you wish to appropriate. You hear that your ancestral home is taken from you by your neighbours and you immediately become very angry and go to law to recover it. This is because your will, which had already appropriated the property, finds resistance in the willing of your neighbours. Now every man is wasting away the substance of his will by conflicting with the wills of other men. And why is this? It is because one face of the soul is turned earthwards. The two earth-directed eyes, the two earth-directed ears, become interested in matter, the will follows in the wake of interest and spontaneously gets attached to matter and then it becomes very difficult to withdraw the will and lead it back to its original source. This is the reason of spiritual degeneration. This is the reason why it is almost impossible for men whose minds are always fixed on matter to practise Yoga. How then shall we save our will? Simply by not willing. The Yogi is never agitated by acquisitive fancy; he knows the fatal consequences of lifting matter. A man who lifts a weight beyond his strength is very liable to strain some muscle of leg or arm or heart, and he will carry the pain with him throughout his life. So most people by willing much are injuring their inner body — indeed most men are an inward wreck in every sense of the word as the result of their having exerted their will too strongly in order to acquire things of this earth. Yoga is not for them. How is the Yogi to begin to practise what is called ‘restraint’? The best way for him is to take vows or make inner resolutions. The strong inner resolution is a great help towards curbing inordinate will-ambition. First of all you should make the general resolution that you will only will that which is good. Then special resolutions should be made. You should say to yourself, for instance: ‘My will

THE MOUNTAIN PATH OF CONDUCT

shall not be exerted for the acquisition of temporary fortune.' In India it is said that much of the will is lost through speech. If you let your tongue speak too much you know you are allowing it to utter many lies, much scandal, much unkindness. The Yogi ought never to raise a vibration of falseness or of unkindness by uttering false or unkind words. Therefore control of speech is the first vow which a Yogi ought to take. And the second is control of the thoughts. He will not allow his thoughts to wander to subjects of questionable virtue. He will not let his mind dwell on pleasures which the body has enjoyed in the past, through money or women or any material things. The thoughts must be kept strictly under the control of the soul. The mind will then not go travelling on the path of the future hoping to obtain earthly pleasures in the future. That is also fatal, for whatever the fancy pictures in the mind that nature will bring to you and then will come loss of virtue, loss of heaven. Hence control of thought must be practised day and night. And when your thoughts are controlled your dreams will also be controlled. Then comes the control of deeds. You must always think many times before you allow your hands, your feet, or any part of your body to perform any action. For instance you must be very careful what profession you choose — you must not be a brewer, or one who sells poisonous things, or one who makes money by making others unhappy or by inflicting pain upon animals and trees. You must hold everything as dear as your own soul. You must choose a profession which allows you to earn your living not only in an honest way but in a way that involves no pain or humiliation or slavery to others. By thus controlling thought, speech and deed your attention will gradually turn inwards. Economy is the greatest law of Nature and the Yogi is the greatest economist. He economises the entire force of his

physiology. When you learn to economise your will the second stage of your evolution begins, and you enjoy great peace of mind by stopping the functioning of the will. Restraint therefore is the gateway to Yoga. Not only must the pupil restrain his thoughts, words and deeds but also the passive side of his nature. And what is meant by restraining the passive side of your nature? It means that you will not let your ears hear scandal, you will not let your eyes see indecencies, you will not let your body feel the pressure of anything wrong. It is quite possible that if you are good you know how to check the active will but good people often make the mistake of neglecting the restraint of the passive will, and this is most dangerous. When you hear anyone speak ill of me — or of anyone — immediately leave the place. Never let a single word enter your ears. So with your eyes, so with every part of the body. It is therefore we call it 'together-restraint' because it includes restraint both of the active and of the passive side of our nature. When you learn to restrain both sides then you begin to feel a little of the strength which Yoga gives. Adopt the vow therefore that you will restrain all your faculties. Every morning early sit quietly as long as you can thinking of nothing, wishing nothing and without moving the body. This practice is most important for acquiring peace of mind. But why should you restrain, you may ask, all those faculties which are rushing out to meet their destiny in the outer world? Yes, it is natural *not* to restrain but it is the way of pain and death. All men come to pain and disaster through non-restraint. Non-restraint creates thoughtlessness and thoughtlessness leads to disaster and death. The man who is leading the life of non-restraint is leading a purposeless life, but if you will learn to restrain, if you will learn to let your soul be the master of your passions, affections, thoughts, then you

THE MOUNTAIN PATH OF CONDUCT

will be able to bring into your physiology a great wisdom and a great peace. Then too by your own restraint you will be able to restrain others who are hurling their souls into hell. Civilisation has grown up through the restraint of civilised men. In all great civilisations there are different degrees of restraint and in Yoga it comes to its fulfilment, it reaches the acme of perfection. Knowledge of the soul can only come to the man of restraint. The man of true restraint is the man of true love. In the heart of the cosmos there is an imperishable substance, and that substance is the substance of which the soul is made, immaterial and super-ethereal. The object of the Yogi is to acquire as much as possible of that central cosmic substance, for the sake of bringing matter under his control. This outer body is not the only body we have. We have two more bodies, one within the other. The man who constantly lives in the world of sense is living in the third body, the body which is nourished by food. But the man who by means of 'together-restraint' refuses to partake of material enjoyments lives in the second body, which is the body of wisdom. Now most people's wisdom-body is as small as a microbe, while their unwisdom-body is as big as an elephant's, but the Yogi's wisdom-body is as big as an elephant's and his food-body is as small as a mote in a sunbeam. Beyond these two there is a third body but it is impossible for you to understand that now. You need only remember that it is made of what I have called the imperishable cosmic substance. In the first stages of Yoga great attention should be paid to the nourishment of the second body. Nothing of these three bodies is ever destroyed. Even the food-body, though it suffers change and death, is never destroyed. It only disappears from our vision but it remains in the fourth dimension of space. Whatever development any one of the bodies attains

to it forms a stepping-stone to the next body. Try your utmost therefore to make your food-body clean and pure and strong. The food-body is not to be neglected, for by right exercise, right posture, right diet, right rest, right sleep, right breathing, it can be made strong enough to help the growth of the second body, the wisdom-body. Always take care that you do not bring upon yourself hostile thoughts or hostile affections or hostile will. Let no one whether in this world or the next think unkindly of you, for that is a great obstacle to Yoga. So if you have any enemies, in this world or in the next, you must at once make your peace with them. If you have done an injury to anyone by word or thought or deed, ask their forgiveness before you begin to practise Yoga. Unless a man can bring himself into friendship with all the atoms of the cosmos there is no possibility of success in Yoga. For it is God's intention that man should come to him through the door of friendship. Perception of soul-truth is only possible for the man of restrained character. When you walk among trees, for instance, never wantonly break off a twig or pluck the leaves or tread on the roots. They do not like it, it is painful to them. So too you must learn to feel whether the place you are living in has a spiritual atmosphere. You must develop the sense of knowing the occult atmosphere of a place. For the young Yogi it is of great importance that he should never live or sleep in a room the atmosphere of which has been defiled by immoral thought or action. Such things touch the soul and corrupt it. Nor is it helpful to live in a place where animals are slaughtered. The object of your life should be never to let any circumstances increase your greed, your lust, your anger, for if ever one of these increases then there is no hope. You know that if the needle of the compass gets rusty it no longer points to the North, so if the needle of the mind gets

THE MOUNTAIN PATH OF CONDUCT

encrusted with the passions of the body it will never help to lead the soul to heaven. Therefore you must always be vigilant, always careful. It would be very great sadness if through carelessness you should lose your soul, lose this incarnation and the opportunity which this incarnation has given you of salvation. Let no man's ideas about worldly success, about body-enjoyment, ever influence you. Never try to dominate the will of another by earthly or by occult means. Every day you should experience the nature of the soul, its isolation, its independence, its peace. Never forget that the lotuses in the nerves contain within them the vast powers of Seo^r and Kāri^r and Bṣṃ. God is within, not without, and our true soul knows that she is ever in the embrace of the Divine Mother. The distance between this life and the next is zero, for the soul is always in the midst of two worlds and therefore, knowing that the standard of life in this world is incompatible with that of the next world, and that the next world is our home, the wise Yogi lives in such a way as to fit himself for the next world. There is no fear for the man who though dwelling here really lives in the next world. The great incentive to higher living is a prevision of the other life. There cannot be any attachment, there cannot be any passion in the soul of a man who has seen in dream the next world and remembers its glory in his waking life. But as the earth grows older the perception of the next world will become dimmer and dimmer, and as the body of man gets filled with denser and denser matter the less he will believe in the next world. Materialistic living will be more and more not a matter of luxury but a dire need, and in the next age it will be impossible to live without committing the greatest sins. We know what things are coming, we know the utter unhappiness that is coming upon mankind, through wrong living and unspiritual will, and therefore we utter

KARLIMA RANI

a word of warning, therefore we want our pupils to work faithfully for the spread of idealism. You must help your countrymen to learn the art of dematerialisation, for if they go on wishing to absorb more and more matter and thereby make themselves heavier and heavier, you may be sure that, according to the law of matter, they will become so heavy that the fabric of their existence will go to pieces. It is time that this great work be begun in right earnest, and the blessings of our Indian brotherhood of Yogis will certainly rest upon anyone who will work lovingly and faithfully under their guidance for the peace, for the happiness, for the welfare of this pain-sick, misery-sick, death-sick Humanity. And so I pray: 'May Yogis be victorious! May virtue and idealism come to dwell permanently on our planet! May Seo^r and Kâri^r and Bṣm̃ guide us!'

April 6th 1919

The Dawn of the Fourteenth Day

THE DAWN-LIGHT OF PROGRESS

LIGHT, sunlight, is the most supreme truth of the universe. Our eyes are familiar with two characteristics of the sun, namely daily rising and daily setting. The hope which we cherish in our soul, which makes us sleep safely through the night, is that the sun will rise again tomorrow. Nothing is more wonderful than that hope, for, properly speaking, it has no foundation in reason. If we are asked why we hope that the sun will rise again, we can only say: 'Because it did so yesterday.' But this answer is not logical, for there are many phenomena which occur once or twice or many times yet do not repeat themselves incessantly. Hence we are not logically justified in believing that the sun will rise tomorrow but we cannot help hoping it and so far the sun itself has proved true to our hope. There is another light which is also a supreme truth of the cosmos — the light of consciousness. The light of consciousness is within our body and it is this which helps us to be aware of the light of the sun. The light of consciousness also has the two characteristics of daily rising and daily setting. Our waking hours are the rise of consciousness, our sleeping hours its setting. The return of the light of consciousness is also a creation of our hope. We can only sleep safely in the hope of waking again, though there is no reason for our hope. Yet every man falls asleep, firmly hoping to wake again in the morning and the only reason, or so-called reason, for his hope is that he has done it

so many times. Ever since his birth. But that is only explaining an isolated instance by a series of instances and is not really logical. Besides these two lights there are several other facts which illustrate the law of appearance and disappearance, rising and setting. The seasons, for instance, appear and disappear, summer and winter come and go, and when they go we hope and believe that they will come again. Stars, planets, comets — all illustrate the law of rise and set, and in our physiology we experience the working of the same principle. For instance when you see a little child you can say that in its body youth will rise and again set. So that whether in the physical life of the body or the psychical life of the mind or in the greater cosmic life, we see the rise and set, the appearance and re-appearance, of the same thing. And we also find that it is always hope that prompts us to believe in the re-appearance of what disappears. Now let us see if we can say the same with reference to the soul, for that is the greatest problem of philosophy and religion. If we say that the soul is reborn after the death of the body we shall be arguing only from analogy. We shall be reasoning in this way: Everything in Nature rises and sets, therefore as the soul is only a natural thing the soul also rises and sets. But before we enter into any argument about birth and re-birth we must first try to understand the nature of the soul. What is this self? I told you that the soul is heavenly music. I also told you that the soul is light and on another occasion I said that the soul is made of such stuff as the cosmic substance, eternal and imperishable. But let us try and think whether we can form any idea of the soul. It is quite evident that the word 'soul' does not help us to form any picture of it in our mind, nor does the word 'spirit' conjure up in the mind any picture of its nature. How then shall we think of the soul? I have been

THE DAWN-LIGHT OF PROGRESS

constantly asking you to meditate upon the soul, to live the life of the soul. Yet I find that it is extremely difficult for the beginner to imagine the nature of the soul. We cannot think the soul because the soul is thinking us. How can we hope to think the thinker of thought? There is another reason why it is impossible for us to get a clear picture of the soul, namely, that whatever we think we think either in symbols or in images. When you think of your friends in Iceland you immediately see inwardly the pictures, the photographs, the memory-impressions of them. And when you think that your friend is good — or bad — you first think of her appearance and then of her conduct. Perhaps you think she is good because she once gave you some silk embroidery, or you think she is bad because she once maligned you. So whenever you think of men and women you first think of their physical appearance, and then along with their physical appearance you think of a particular deed or deeds. And those deeds were also observed by you. Hence we see that all ordinary thinking goes on by means of sense-images, that is to say, the memory-impressions caused by the observation of the five senses — sight, hearing, smell, taste and touch. Then there is another method of thinking in which we use symbols instead of images. Mathematics, for instance, is symbolic thinking. Philosophical thinking is abstract thinking. But these various ways of thinking do not help us in the least to think of the soul or spirit. And if we cannot think of the soul how can we hope that the soul will survive the body after death? Indian philosophers have thought very much of this problem. One class of philosophers have said that we must think of the soul as we think of every other thing, that there cannot be a new way of thinking of the soul. How shall we think of the soul

in the ordinary way? The soul, they say, is a stream of consciousness and deeds. And what do they mean by that? They say that in the cosmos everything is a stream, like a river or a current of air or light or electricity. Each force of the cosmos is continuous, like a line which goes on and on to infinity, and each force, after completing an infinite curve, comes back to its source. The light of the sun after proceeding from the sun goes back to itself; the magnetic current after proceeding from the sun goes back to itself. In the same way the psychic current of thought and deed comes back to itself, consciousness comes back to consciousness again, or to put it simply: the soul is a constant stream of consciousness. According to this, then, what is Hallgerður? She is a stream of character, of habits, temperament and so on. This stream is an infinite stream. It did not begin when this present body of Hallgerður was born on this earth, it has no beginning. This Hallgerður is only a wave of the long stream, the line of force or thought-energy which began in infinity and will go on to infinity. According to this view the soul, mind, will, body, are all vibrating atoms rushing on and on for ever, bearing a name, now Hallgerður, and having a special character, and this character is the history of the deeds of Hallgerður. Also according to this view the thought and deed of Hallgerður as it has no beginning so it will not end when this body dies, it is going on for ever. Many times this stream will be reborn under other names and other forms according as this which we call Hallgerður lives the right or the wrong life.

This is one view. The other view is completely different. It says that the soul is incomprehensible, that the soul has no form, no shape, no colour, nor birth nor death. The soul is pure existence, pure bliss, pure consciousness. There is no word in the language

THE DAWN-LIGHT OF PROGRESS

by which the mind can think of the soul. The soul therefore is not an object of thought, but a presupposition of thought, an axiom of thought. If you ask the supporters of this view what authority we have for believing in the existence of the soul they will say that there is no scientific evidence for the existence of the soul, the soul is a self-evident conviction. Every man feels somehow or other that he is the soul. Then there is another reason, namely, revelation. God has said that man is soul. There is no third evidence for the existence of the soul. If then you ask: 'Why do you say that the soul is pure joy, pure bliss?' they will answer that all other characteristics of the cosmos are material, changing, temporary, whereas bliss, being and consciousness are characteristics which are super-temporal and super-material, and as soul is super-cosmic it must be regarded as pure bliss, pure existence, pure consciousness. Then again they say that the soul is infinite. If you ask: 'Am I then infinite?' they will say that while the soul is joined to the living body it feels finite but is in reality infinite. And why? Think in this way: whatever you are doing you are guided by a thought and are identifying yourself with that thought at the moment of carrying it out, but at the same time you feel that there is something higher than that thought. So from birth to death man is identifying himself with a million thoughts, yet he is feeling all the time that there is something which transcends a million times these million thoughts. Therefore that which transcends all our countless thought-identifications must be infinite. Yet though the soul is infinite it has always a personal character. Hallgerður's soul, though infinite, is always manifesting itself through the personal character which she has formed by means of thoughts, opinions and actions. This infinite personal thing

is called in Sanskrit 'Jiva', which means: 'the living one associated with the infinite soul'. According to this view the infinite, personal, individual soul is intrinsically free but phenomenally bound by its own law of *karma*, that is, by character, deeds, opinions. The individual, driven by its own inner impetus, is constantly dying and being born again. Therefore if we accept this theory Hallgerður must have lived many times before and must have died many times before. This birth is what Hallgerður has wished and created. Therefore Hallgerður's *karma* is her father and mother. Hence immortality means that the infinite personal soul never dies though its appanage, life, dies; but the death of life cannot have any influence upon the infinite personal soul. Some think that this soul did not exist before birth and will not exist after death. This is the view of material science. Others again hold that the soul is born with the birth of the body and as soon as the body dies the soul sleeps. Under the earth in the cold and the dark it will sleep for many millions of years, until this world is destroyed, and the archangel will blow his trump and the souls will all rise from their graves and there will be a great judgement and the believers will be sent to heaven and the non-believers to hell. I am not aware of any scientific justification for this theory. Of late years men who are dissatisfied with theological speculation have popularised spiritism, and are claiming to have proved that the soul lives after death. But their evidence has neither logical basis nor scientific value. Students of after-death psychism must recognise that so-called 'materialisations', 'messages' etc. are mere phenomena and as such have the power to deceive our senses. Even if these phenomena conform to mathematical and physical standards of verification they still remain materialistic phenomena and cannot be regarded by philosophy

THE DAWN-LIGHT OF PROGRESS

as belonging to the domain of mind or soul. The desire which is now expressing itself to raise these phenomena to the rank of a philosophy or a religion only shows the crass materialistic culture of the age. If you do not wish your body and mind to be used for attracting infernal powers which will blast this fair rose-garden of God you will constantly pray in your heart to be saved from the snare of spiritism. But even if in the hands of Professors and Doctors spiritism develops the apparent form of a science its position among sciences will be inferior to that of meteorology, and as a religion it will rank below astrology. And if it succeeds in raising itself to the position of a standard of civilisation the predominant feminine influence which is inseparable from it — nay, which is the unconditional *sine qua non* of its very existence — will destroy the true manliness of the future generations and will efface the stamp of intellectuality from art, science, literature and the whole social construct. Further, if it supplants the ancient, healthy, normal, providential non-curiosity about the hereafter, then, as surely as the night follows the day, a flood of libidinisism will sweep over all materially civilised nations which will infinitely surpass the most abominable practices of ancient Egypt. But there is no cause for alarm. The heart of man is pure and strong as Indra's thunderbolt. Those who have thought very deeply on the question of the soul have declared that the only theory of the immortality of the soul which is purely logical is the Hindu theory of re-incarnation. All facts of physical Nature conform to it, and not only physical facts but those also of the psychic and moral world support it. This theory therefore has its support in the conscience, in the reason and in the hope of man; for our conscience says that a man must be rewarded for what good he has done and punished for what evil he has done, and

if the reward or punishment does not come to him in one life it must come in the next. Thus re-incarnation confirms the verdict of the conscience. Then our reason says that the improvement a man makes by study or prayer or loving-kindness ought never to be lost but ought to lead to further improvement. Re-incarnation confirms the verdict of the reason, because by affording the soul continuity of existence it helps towards the blossoming into perfection of former virtues. And finally re-incarnation agrees with the law of the entire physical universe, namely, the law of the re-appearance of what once appeared. This doctrine of the soul is the only hope of the world, for once man realises that he is bound to suffer for doing evil deeds he will refrain from doing them, and if he knows that he will be rewarded in his next life for doing good deeds he will be greatly encouraged to do good deeds. The greatest need of the world at this moment is the need for unselfish workers. The re-incarnation teaching is the only teaching which encourages a man to work unselfishly without expectation of reward in this life, because he is convinced that no good is ever lost. Yoga helps us to recover the memory of our past lives, Yoga helps us to have a fore-knowledge of our future lives, and if you would recover the memory of your bygone births you have only to live the life of Yoga, namely the life of constant contemplation of that Light which is within us, of that Infinite Personality which is the true 'you.' The more you learn to abstain from sensual pleasures and pain-giving sports the more you will come near your soul. Your aim should be to live such a sweet, wonderful, spiritual life as will enable you to get a better and greater birth in your next life than you have had in this, for it is by getting a better and better brain that we comprehend greater and greater truths of heaven and are able to lead this

THE DAWN-LIGHT OF PROGRESS

earth to higher and higher destinies. If our life is to be annihilated after this single birth then we can have no chance of knowing the vast and multitudinous truths of life and the hereafter. Extinction therefore cannot be God's intention in creating us. Nor can it be God's intention to keep us rotting with the worms, packed away in the cold damp earth for millions and millions of years. Hence both these theories — the theory of extinction and the theory of unending decomposition — are beyond words grotesque and ludicrous. In the new age men will be born who will teach everywhere this ancient Indian teaching which I am voicing today. But I would ask you to be constantly contemplating, constantly patient, constantly good. And then by treading the gentle path of philosophic calm, of illimitable charity, of everlasting forgiveness, you will be able to see who you are, who you were, who you shall be.

April 7th 1919

The Dawn of the Fifteenth Day

THE BAMBOO FLUTE OF RESIGNATION

THE LIFE which is conjoined to the soul, being a part of the physical universe, suffers all its vicissitudes. Whatever happens in the realm of matter, life, by the law of symphony, shares it. The vital current is the finest of all physical currents and when a series of physical currents are in motion the vital current cannot but move along with them. This is the reason why at a sign from Nature a response, a corresponding sign or feeling, is raised in the mind. For instance, when there is some disturbance in Nature, such as earthquake, storm, lightning, there arises fear in the mind. But the soul is not touched by that fear, for the soul is conscious of its vast superiority over matter and of its inherent, intrinsic immortality. Yet life, though at the mercy of matter, has certain advantages over other material forces, and this is only natural, life being the best of matter. What are the advantages which soul-conjoined life enjoys over material forces? They are three in number, (1) Communication, (2) Communion and (3) Union. To begin with, it is clear that life has the power of communicating itself to another life, or to several lives, on the physical as well as on the psychical plane. This talking and letter-writing and telephoning and telegraphing are all expressions of communication. In fact no form of life can live without communication. All animals, birds, fishes, communicate with each other by means of language or by gesture. Man is said to have the greatest power

THE BAMBOO FLUTE OF RESIGNATION

of communicating but I very much doubt, considering the net result, whether man's communicating powers are really superior to those of many birds and beasts. But as civilisation advances by means of machines and instruments man is trying to communicate with man more and more. Practically no man can live without possessing the power of communication. We communicate with each other for the sake of amusement and protection. So also do animals, but in the case of man the medium of communication is very complicated.

The second power of life is communion. What is meant by communion? Communion is that faculty by which man makes his desires known to God, or brings himself nearer to God. It is said that the animals do not possess this faculty. Religion is communion. When a man prays he is communing with God. It is the object of Yoga to perfect the faculty of communion. In Yoga we do not merely pray, we actually hear the response to our prayers. But there are several other aspects of communion besides prayer. The Yogi communes with God in silence, without prayers. The Yogi sits down to meditation, isolating himself from all human beings and from all things. After sitting down to meditation he does not communicate with any beings, living or dead. The reason why most men cannot commune with God is that they are frittering away their energy by communicating with the lives of so many other men. But when the Yogi communes with God his mind becomes a blank, like a soundless, quiverless plain — so much so that he is said to be transported to God during the moments of communion. This sounds somewhat unbelievable but it is true. Man is kept down on the plane of matter through his highly developed faculty of communication. By means of his mind man is every second of his life communicating with other

men, with animals, with physical forces and with spiritual beings. Therefore a kind of attraction is created and through this attractive power his life is held down on earth. But the Yogi knows how to stop the faculty of communication, indeed he can completely isolate his body and mind from the whole universe; in that state he develops his faculty of communion and the result is that he is transported to God. Communion with God is effected in three ways: by loving God, by fixing the attention upon God, and by knowing God. When the mind of the Yogi is filled with love then God attracts the Yogi to Him. Love for God is a very wonderful thing; it is not like loving a man. When a man truly loves God his whole life and energy becomes God-pointed. It is a kind of wonderful self-dedication. And then the Yogi feels that no matter what duty he is discharging towards man that duty is only service to God. But it is much more than service, it is a feeling which makes the whole life and body and spirit melt into the heavens of the Divine. This is called God-Love.

The second form of communion it attained by attention. There the will is trained to choose God and to fix the attention upon the Divine. The Yogi does not think of his body or of the world but constantly takes his mind away from everything belonging to earth and fixes it upon God. It is rather a painful practice. God-love is much easier than God-attention, but in time the attention becomes so perfect that the mind never goes down to the plane of body and matter. The Yogi takes help of many physical circumstances in order to successfully fix his mind upon God. He sits straight, fixes his gaze between the eyebrows, eats less, gives up many physical activities and so on. But the physical aids are only to be regarded as means for directing the mind towards God. When a man has really succeeded in fixing

THE BAMBOO FLUTE OF RESIGNATION

his attention upon God there is nothing in the world, however difficult, that is impossible for him. Whatever he says comes true, whatever he wishes reaches him. Nothing can withstand the power of will of such a Yogi. But the true Yogi never wishes for anything of the physical world. He never wishes for anything for his own advantage or ease or pleasure. If he does wish for some physical thing it is always with the object of creating circumstances favourable for the teaching of Yoga. There are two classes of Yogis. Some live quite alone, only fixing their mind upon God, day and night, never leaving their cave, never seeing another human face. Their body and life are protected by God's mercy so they are quite out of reach of harm, and for years and years they live thus, without food. This then is one class of Yogis — lonely, speechless men who dwell in the Indian caves. But there is another class who consider that they have a duty towards their former disciples, so after thoroughly studying this wonderful philosophy they go out into the world of men. Their disciples, driven by the force of previous memory, come to them and receive teaching, and in this way this great wisdom is preserved in the world. And when they feel that their work is finished they return to the cave and dwell there alone with God as long as they wish. By the labours of the Yogis the teaching is preserved in a wonderful way. They do not teach merely by word of mouth and by writing books but they fill the ether space with their thought and when their disciples become sufficiently advanced and sensitive they can receive the messages stored away in the vast chambers of space. In ether there is no distance of time or space so when I was far away from the Himalayas I still felt and heard all the messages which the Yogis there were sending me through the ether space. And if you will faithfully

practise what you are taught you will also hear and feel these voices.

But the greatest advantage which soul-associated life possesses is the faculty of what is called union. It is impossible for you now to understand what Yogis mean by union, you need only remember for the present that there comes a time in the course of the Yogi's practice when he no longer exists as a finite individual, his life does not exist either — but only God. How this takes place cannot be described but only believe that it does happen. It is God's intention to unite with Himself the Yogi who believes in His word. This union with God is the last stage of Yoga. This union, remember, takes place not through love or through attention but through wisdom. I use the word 'wisdom' here in the Indian sense as I have used the words 'love' and 'attention' in the Indian sense. Wisdom, according to our philosophy, is immediate intuition wherein there does not burst forth duality. This soul is knowledge and God is also knowledge and when there remains no more knowledge of the soul, then arises the knowledge of God. This is what in India is meant by *wisdom*. But for you who are beginning it is best to love God. You must always pray to God, you must always sing the praise of God in your heart, and when you have loved and praised God for a certain time there will arise in your soul a very sweet and elevating emotion, and that emotion will be your saviour, that emotion will draw you nearer and nearer towards God, and the world you will leave more and more behind. It is also good besides praising God and praying to God, to develop a sense of hope, trust and resignation. Very few men hope, fewer still trust and hardly one resigns. Learn therefore to hope. What do the Indians mean by hope? They mean that God can give you all things, all happiness, all wisdom, and when your

THE BAMBOO FLUTE OF RESIGNATION

soul instinctively and spontaneously believes that God will give you all the highest things then you will know that you have developed the sense of hope.

And what do we mean by trust? By trust we mean the development of a faculty which says: 'This life is God's gift so God will protect it as long as He thinks fit.' Utter trust in God is the first condition for practising Yoga. Every morning you will say to God: 'O Lord, teach me to trust in Thy boundless providence;' and all anxiety for your earthly life will be for ever at an end.

And what is meant by resignation? Resignation is the voluntary giving of your life and body and soul into the hands of God, and never once wishing to take them back. The man who has resigned says to himself: 'I have no right to this body, I have no right to demand happiness for this body. If there by anything worthy in this life or in this body may it be for the pleasure of my God.' These are very difficult virtues and it is extremely difficult to develop and practise them, for everyone is constantly wasting his soul, sacrificing his soul, depressing his soul. So I say to you: Think very earnestly. Think in what way you will rise above this deadly atmosphere. The more unfavourable the circumstances the stronger should be your resolution to rise superior to them. And always remember, if the struggle be hard it will give you one thing — it will give you strength to remain faithful to your ideal. All combat strengthens and vitalises. And for this fight pray constantly that God may give you strength and light.

April 8th 1919

The Dawn of the Sixteenth Day

SUN-FAITH

TRUTH-ILLUMINED eyes and a faith-warm heart are two of the signs of a Yogi. Whatever he sees he sees truth in it, whatever he does he is moved to do it by the dynamic of faith. In fact all his relations with other human beings are the outcome of his faith in the science of cosmic ethics. It is necessary to understand the bearing of cosmic law upon the law of human actions, for our happiness is dependent upon righteous action proceeding from unselfish motives, which in their turn are determined by the law of cosmic ethics. It is not enough to do good to others. The doing of good, in order to be effective, must be based upon a clear knowledge of the natural forces which we have to handle or, when necessary, to overcome. For instance, when giving earthly things to those who need them the Yogi does it in faith, for he believes that what he is giving does not belong to him but was only sent to him to be given away. If a thing is given and there is a voice in the heart saying: 'Do not give it,' such giving is un-moral giving. But if a thing is given and the soul within the heart feels glad, feels relieved, then the giving is moral giving, and the soul is benefited when a gift is given in the moral way. The giving of gifts is a very complicated moral act. I will tell you a little story which illustrates the difficulty of giving wisely. There was once a poor man called Santideva, who was always ready to help anyone in trouble. One day one of his neighbours came to him and said that

he was starving, and Santideva, at great sacrifice to himself, gave him some rice. Now the man secretly sold the rice and bought a knife instead. Then he became a highwayman and robbed and murdered many an innocent traveller. Meanwhile the time came for Santideva to die and the messengers of Death, to his great indignation, took him to hell. On his demanding an explanation and protesting that he had always endeavoured to live a holy life and to the best of his knowledge had never done an unkind deed, the record-keeper of hell reminded him that he had once helped a wicked man to buy a knife and with that knife the wicked man had murdered many innocent men and that Santideva therefore shared the guilt.

The man to whom you give a thing also gives you something in return, something invisible. If he is a really good man he gives you a little of that goodness which he possesses and that helps your soul, but if he is a bad man — what can he give? According to a general law he can but part with a little of his evil, and thus the giver of the gift becomes the recipient of evil, as was the case with Santideva. There is a secret science of giving and all who wish to learn Yoga ought to study it. The sum and substance of this science is that you must give because your sense of duty dictates it, but that to make of the giving a moral act it is necessary to bestow the gift upon a sinless person. There are two further conditions of moral giving which you will understand better when you have heard the doctrine of circumplanetary dust-currents.

From beyond our solar system there is constantly pouring upon our universe a kind of very subtle matter. This matter is of the nature of dust but infinitely fine — finer than electric waves or radium emanations, so fine that it can penetrate the hardest substances, like stone and steel and diamond. Each thing in the

world therefore is perpetually changing, because of its interpenetration by these fine material particles. The entering of this dust into the body entirely changes the nature of the body and when it leaves the body it has itself become the exact opposite of what it was on entering. The constant flow of this dust through our body affects our vital forces in the most profound way, changing not only our blood, bones, etc., but also our brain-substance, our thoughts, affections, propensities.

This dust is of three kinds. First there is light dust, that which is light-like. This kind of dust has its source in the uppermost reaches of space, far above the stars. When this dust enters into our body we feel great peace of mind and the inclination to lead a clean life and to think philosophic thoughts. This dust comes early in the morning, so Yogis utilise the morning hours for the contemplation of the Highest Truth.

The second kind of dust is called vibration-dust. When this dust enters into our body we feel a desire for action, and our passions become excited. This dust comes upon the world three or four hours after sunrise and during the period of its predominance we carry out our plans and programmes of work.

The third kind of dust is called darkness-dust. When this kind of dust enters the body we feel heavy, dull, sleepy and all negative qualities come to the fore. This dust enters our planet at about sunset and remains nearly the whole night.

Thus we see that the flow of the three kinds of dust is controlled by a time-scheme. I have only roughly indicated the time but, to state it more accurately, each current flows for forty minutes, so that in a hundred and twenty minutes, or every two hours, the cycle is completed and a new one begins. Further, there are certain points on the earth's surface where

SUN-FAITH

one or other of these currents predominates, and that place is suitable for moral development which receives a maximum of the light-current. Yogis have seen that such spots are to be found only in certain parts of India and Tibet. On these light-spots no killing, whether of animals or of human beings, has ever taken place since the creation of this earth. These places will for ever remain the hope of mankind, the home of Yoga. All founders of love-religions must learn spiritual truths and practise them in these magnetic places. As a general rule the light-dust flows from the North and the vibration-dust from the East. So when praying or practising the Yogi sits facing the North or the East, and when eating or resting he faces the East. The South and South-East should be avoided, for it is from these directions that the darkness-dust comes. It should also be noted that these currents enter our planet not from above or from below but from all sides simultaneously and at an acute angle, like upward-shooting rays. The Yogi therefore builds his hermitage on a site inclining to the North and to the East. A place which slopes to the South or South-East should always be avoided. Even the floor of the Yogi's room should incline slightly to the North and to the East. It is very important, even for ordinary people, to know the relation of the quarters and the relation of time to the currents. For instance, it is not good to add a wing to or in any way extend the South or South-East side of your house. If an addition is necessary it should be made to the North or the West or the East. When friends meet it is not good that either of them should face the South. And when you wish to begin something new or to do some business or to visit friends those moments should be avoided when the darkness-dust current is flowing — for instance, 3 p. m. and 7 p. m. The Yogi therefore is

very careful as to what he does when a particular kind of dust is entering his body. If a good deed is done when the darkness-dust is entering into our planet either the goodness is neutralised or the consequences of the deed are bad, because during the period of the prevalence of darkness-dust a good deed fails to raise good vibrations. The Yogi knows how to ascertain from his breath and colour and pulse which dust is entering into the body. So you must be very careful at every hour of the day, and whatever you are doing, whether you are studying or praying or giving gifts you must be sure that the act is suited to the hour. Your aim should be so to develop your body that it may absorb the greatest quantity of light-dust and be protected from vibration-dust and darkness-dust. As long as this life lasts all the three kinds of dust will enter into your body, but by Yoga-practice you will be able to develop the power of taking in only as much of the second and third kind as is needful for your health and your physical work. What is called matter is therefore these three kinds of dust which are coming upon our planet from a great distance in space. Ultimately the Yogi develops the power of absorbing the dusts as he wills and then he uses the light-dust and the vibration-dust to create new worlds and new egos for the establishment of the Kingdom of Right. If it proves too difficult to change the existing world the Yogis destroy it and create a new one. This has happened many times in the history of our cosmos. It will happen again. By destroying the old world I do not mean that they annihilate it, but they change the proportion of the three kinds of dust composing it. When you meditate endeavour therefore to meditate on the light-dust and in time your intellect will begin to perceive root-truths and root-realities, which your present eyes can never see. When you systematically meditate

SUN-FAITH

on the light-dust which comes from the highest space you will gradually acquire great moral qualities and strength, your heart will be flooded with a great universal love and your intellect will become keen and discriminating. The reason why most people are uncharitable or foolishly charitable is because they act when the darkness-dust is prevalent. And most people lead such blind, materialistic lives because they pray when the vibration dust is prevalent, and sleep during the period of light-dust. And as with life, so with death. It is of great importance to a man at what moment his soul leaves his body at death. If it leaves at the time of the light-dust his after-life is happy and he succeeds in reaching higher spheres of bliss. But if a man dies when the vibration-dust is predominant his life in the Beyond becomes painful and he dwells in unbeautiful abodes, while if he dies during the period of the darkness-dust his soul sinks down to lower regions. It is therefore of the very greatest importance for the Yogi to leave his body at the right moment. But if a man practises all his life the one single virtue of doing the right thing at the right time then his soul will leave his body at the right moment. So pray morning and evening that the great Yogis may help you to learn what current is flowing at a particular hour. If you act according to this science you will be able to avoid many dangers, many unpleasant things.

Time, space and the dust-currents and their relation to one another are invisible and intangible to all save the Yogi. He alone knows their secret. When you develop the faculty of apprehending subtle reality you will be able to know these things. All the mishaps and misfortunes of your life have come through your ignorance of these realities, and, what is still more disastrous, your ignorance of their effect upon the men and women with

whom you come in contact. Thus you see that fortune or misfortune, which appears to be coming to us through human beings, is in reality coming from these subtle, extra-cosmic forces, that is to say, through man's placing himself in a particular direction with reference to these forces. Knowing this we should not entertain any unkind feelings towards those who have injured us. They are only ignorant instruments in the grip of insentient forces. Always begin new relations with people by forgiving the trespasses of the old ghosts. We are anxious that everyone should understand the play of these forces in the moulding of human fates, for every human being has a great responsibility towards every other, and no one has the right to cause sorrow to another, even unwittingly. We should live and die without causing sorrow to ourselves or others. Since I do not want to be unhappy myself it ought to be my greatest concern every moment of my life to see that I do not inflict pain or sorrow upon any living being through ignorance or carelessness.

True faith comes to a man as a reward for acting without desiring to reap the fruit of action. If you do good with a view to gain something selfish then true faith will never enter your soul, and without faith there is no wisdom. Therefore when you do a good deed, when you help others or give gifts, never do it with any thought of recompense. Remember, our chief object in assuming this human form is to obtain the gift of faith in God, so whether you spend your life in study or in transacting business or in helping your fellows, do all things with a prayer that your faith in God may be strengthened. Yogis know that there is a still higher thing than faith, but there is no word by which I can express what that is. But if you lead a life of charity, a life of prayer, some day in the mirror of faith that higher object will be revealed to you.

SUN-FAITH

It is impossible to say how the three dust-currents can be shown to be consistent with God's mercy. It would almost seem as though the object which God had in his mind in creating the currents of light-dust were frustrated by His creation of the other two, for these latter give rise in our mind to such terrible thoughts, motives, passions, that the thoughts excited by the first are quite overwhelmed. These things cannot be understood from the popular, un-Yogi standpoint. Many philosophers, many theologians have tried to explain the entrance of evil into the world, but all their attempts are failures, unconditional failures. The real explanation can only be perceived when one attains perfection in Yoga. Each man must solve for himself the riddle of good and evil. Therefore I say: Live in such a way that you daily come nearer and nearer to God, for unless you come near to Him you will not hear His voice, and unless you clearly hear His voice your doubts will never be solved. But there is no reason to be impatient. If you fail one year you must wait and see what the next year brings. If you fail in one life you must gladly wait for the great revelation to come in the next life. Impatience is a sin of little souls. Know for certain that the prayer of a pure soul reaches the Divine ear. Remember, God is the greatest of teachers and the Yogi is a student in God's own school. Let all un-joy thoughts be banished from your heart. They emanate from dark sources and consume the heart in the fire of sorrow. There is no hope of learning Yoga as long as dark thoughts vibrate in the mind. Forget your past altogether. This new life will be a life of contemplation of the Light.

April 9th 1919

The Dawn of the Seventeenth Day

FOREST-WHISPERS OF IMMORTALITY

THE IMMORTAL element, the soul in man, is one with and non-different from God and is identical with the soul of all mankind. Yet common-sense assures us that each soul is different from every other soul and that God is different from the sum-total of all souls. It is the duty of the philosopher to investigate into this problem as to whether there is one soul or many and whether every individual soul is different from every other. If you consider the question carefully you will find that we cannot say that each soul is a numerical entity for we cannot apply the notion of number to spiritual being. We can speak of a material body in terms of arithmetic but arithmetic only treats of two things, extension and duration, neither of which can be applied to spiritual being. Hence it is unphilosophic to speak of the soul as one or as many. How then shall we think of the soul? The soul has no quality or property. Matter, that is, the body, has quality and property and the mind also. Thinking, willing, feeling — these are all qualities of the mind. But the mind is not the soul, just as the brain is not the mind. Disease and death affect the body but the mind can only be harmed by *karma* or ethical force. Microbes injure the body and bad *karma* injures the mind, but the soul is beyond the reach of disease, death and *karma*. But if we can discover no characteristic of the soul how then shall we meditate upon the soul? It is a difficult question, but there is a way out

FOREST-WHISPERS OF IMMORTALITY

of every difficulty. The method of meditation on the soul can be described thus: first think of your own body and think that it is made up of the five cosmic elements. Then think very intently of the five cosmic elements — earth, water, heat, air, ether. From the permutation and combination of these elements the physical body of man is produced. Begin to think that this body is produced in Time and that it will end in Time. Then think that everything produced in Time and destroyed in Time is not real, is not soul. Apply this method of thinking to the five elements of the cosmos and fix your attention on each of them in turn — earth, water, heat-light, air, ether. Then think that these five elements are produced in Time and that they will end in Time and that everything thus produced and ending is unreal. Then let your thought rise to a new height. Begin to meditate on Time. What is Time? You will find that the ego which is thinking is creating Time for the purpose of understanding the cosmos. At this stage fix your mind on Time as the one intermediate link between yourself and the physical cosmos — a *via media* between the ego and the cosmos. Then try to think of the ego as the timeless one. The very possibility of the physical universe depends upon the conception of time but the ego can think of itself as existing without time. At this stage of meditation, which is a very high stage, the Yogi discovers that the ego can exist without time, cosmos or body. This is a wonderful attainment but it requires long long practice to think of the ego as independent of the cosmos. At this stage the attention of the immature Yogi is often distracted by disease or pain of the body or by death. How are they to be conquered? This is the greatest mystery. It is a wonderful fact that a man is first led to think by the observation of pain, disease and death. If these three misfortunes did not frighten him, did not

produce a profound impression upon his mind, man's attention would never be turned to the soul; he would exist like a stone. But each shock rouses him to preternatural exertion. We should therefore look upon misfortunes, disease and death as so many knocks at the door to wake up the sleeping man. But many a man in spite of many a knock refuses to wake up. In spite of many misfortunes, many diseases, many deaths he goes on sleeping. But once the Yogi understands that death and disease are mere knockings at the door death and disease no more come to him for no one continues to knock at a door after a response has come from within, nor is it necessary to knock when the one within is not only awake but is watching at the window for your coming. There comes a time when in death and disease the Yogi recognises friends who come to remind the soul that She must one day be prepared to leave this nest of Impermanency and migrate to the celestial continent across the ocean of Illusion. Hence he conquers disease and death by conquering his fear of them. And to do this the Yogi endeavours to commune with God. When you can realise that the body and all the things of the cosmos are non-eternal, when you can realise that it is mere waste of spiritual power to love things that abide not, then you will have learnt the supreme lesson. How then does the Yogi learn to value matter at its true price? How does he train his affections and passions and propensities so as to release them from the all-embracing grip of matter? It is by practising non-attachment and learning to see things as they are. If you once know that this universe is the not-Self, is material and is not worth your attention, then your affections will not be directed towards it. This is the way to conquer matter, this is the way to conquer disease, pain and death. Every day, therefore, fix your attention upon the soul as the only

FOREST-WHISPERS OF IMMORTALITY

reality, the only joy, the only friend who never leaves you. You will gradually learn the difference between the ego and the universal soul. When you have discovered that the ego is different from the five elements you will find that the ego is dependent upon something else, upon something truly eternal, truly universal. What is meant by the word ego? It is the 'I', the feeling of 'I'. We say: 'I am', 'I feel', 'I think'. Upon this you will meditate and then will flash forth on the horizon of your mind the knowledge that the 'I' is also non-real, for the 'I' is not master of its fate, it is being moved by something behind it, and then you make up your mind to discover the power which is behind the ego. Similarly with the physical universe. Take the earth for instance. We find that all things upon the earth — tables, chairs, houses, trees, mountains — are supported by the earth, therefore when we fix our attention upon any object we naturally think that it would have been impossible for it to stand without the earth, so we conclude that it is the invisible attraction of the earth that is keeping it in its place. Very well. Then we think further — we ask ourselves whether there is not something which keeps the earth in its place? There must be some greater attraction which holds the earth in space. And we look up and see the sun and then we discover that the sun, because it is much bigger than the earth, is keeping the earth in its place. Therefore we say that the attraction of the sun is the cause of the existence of the earth. In the same way this body of ours with all its perceptions and conceptions and ideas is held together by the ego and each thing remains in its proper place because of the ego. And when we think further we find that the ego is kept in its place by the Universal Self. Therefore although to undiscriminating minds that can only think in terms of space the ego appears to be within the

world and the Universal Soul within the ego, to the trained eye of the Yogi all is seen to be held together by the great attraction of the Universal Self. This Universal Self is non-different from the little ego. How this is so can only be understood by meditation. No amount of reading, thinking or listening to lectures will help you to find out this truth, that the little ego is non-different from the Universal Self. Here again worship is necessary. Those who worship God and renounce the world and lead a clean, pure life, to them is vouchsafed the revelation of this great unitary truth. So long as your mind is fixed on the sky of outward things so long you will be unable to find the truth of this wonderful philosophy. But turn your mind inward. Light the candle within your soul and your eyes will be blessed by the vision of this great truth. Then you will find that the very idea of an individual life, with a name and a certain form of activity, is an illusion, and one day in deep meditation your soul will break the chains of matter and soar into the spirit of the Cosmic Self. You are destined to see the Cosmic Self; the aim of life is to see the Cosmic Self. Why need we see the Cosmic Self? Because as soon as we see It we become the Cosmic Self. Then no more do the pains of birth and death and life afflict us. Individuality is pain crystallised. But no one can obtain release from this pain of individuality, from this living den of death, without titanic exertion and perpetual worship. Trust therefore the Yogi-guides. They will lead you by the safest paths to the top of the Mount of Wisdom and when you reach the summit and witness the rise of the morning sun you will say: 'Blessed are the Yogis for they have enabled me to see the sunrise of the Cosmic Self.' It is men who realise the Cosmic Self who become prophets and saviours. Once a man sees the real divine Self within, then he becomes a beacon-light for all ages. It is in

FOREST-WHISPERS OF IMMORTALITY

this way that the salvation of others is brought about — salvation means freedom from the pain of birth, the pain of life, the pain of death. Work therefore steadily, with unwearying heart, with unabated enthusiasm. Keep your heart warm with hope. There is no failure in this path. The world wants the Yogi — there are plenty of non-Yogis, they live and die like moths. Reconstruct your consciousness. That consciousness at the present moment is full of illusions and attachment to illusions and therefore you cannot see the Truth. Consciousness is like a mirror. If you do not keep the mirror clean and bright you will not be able to see your face. If your consciousness is bright and pure and light-full then you will see your true self. The joy of realising the Cosmic Self is indescribable. If you have ever seen a fish lying on the hot sand gasping you can understand what our life is in this world. Life here is choked by its own fire and smoke, but once you realise the Cosmic Self in deep meditation you will feel as happy as the gasping fish when he finds himself back in the deep waters. The Cosmic Self is the dear home of our childhood, the Cosmic Self is the ME. This philosophy is the highest in earth and in heaven. Teach not this philosophy to fools and unbelievers and loveless souls. Keep it sacred and secret. Teach it only to those who are noble-minded, righteous, prayerful. This philosophy is man's only saviour.

April 10th 1919

The Dawn of the Eighteenth Day

GOD-WARD

MAN IS travelling towards the Self, but the Self is standing still. The Self is not the ego or the person but the Eternal Divine One. When this journey began and when it will end the ego does not know. All our work, all our thought, all our aspiration is directed towards this one goal, and art, philanthropy, social work, religion and philosophy are so many guides who for the time being bear lighted torches to lead our footsteps towards the city of God. The Self is not in Space or Time, nor in Nature. It has no locality, it has no form. The Self is the resting-place of the ego. When we sleep we go to that Self and forget this ego. When we wake we come back from that Self to this world. When we love father or mother or mankind we do not love *them* — we feel the love of the Self which is in them and in us. When we wish for something we do not wish for the actual thing, we wish to experience the joy of the Self. When we paint a picture or admire the beauty of the sky or perform a wonderful deed we are moved by the breath of the Self. From the breath of the Self have emanated the Holy Scriptures of nations and the radiant personalities of prophets, saints and sages. This Self is the Self of your self. The Self is the carrier of the world of mind, the carrier of the world of matter, but the Self is still and quiet, it is never stirred, never agitated. When in the depths of meditation you find the Self then you have found what ought to be found, then you have seen what ought

to be seen. This philosophy was taught in the earliest times, its teaching has gone on uninterruptedly for millions of years. Those who learn this philosophy become understanding, become quiet, become restful. Those who study this philosophy love mankind, help mankind, work for mankind. They do not criticise or hate other religions or other prophets. They know that the Self is immanent in all men so they reverently study and listen to the philosophies and religions of all nations of the world. Therefore you should study with love the religions, the philosophies and arts of all ancient and modern peoples. You must learn to discern the essence of their teaching, you must learn to discover the best in every age, in every nation, in every man, and when your heart is pained by the errors and disharmonies of other religions and other nations you shall remain silent, only whispering to your soul: 'In many ways doth He fulfil Himself.' Our eyes of flesh, our imperfect brain, our disordered heredity see all things as good but with a dark background of evil. Lose not the tranquillity of your soul because of the temptations of evil, but pray inwardly that more light may come, that love may triumph, that justice may prevail. Always remember that God grants our noble wishes. In this path of Yoga one word shows our whole duty, and that word is construction. Construct the ideal in your mind, the ideal of truth, the ideal of compassion, the ideal of brotherhood, the ideal of peace. The more you concentrate your mind upon the ideal, the more, by a miracle, the ideal will become a reality. What the Yogi dreams today becomes a reality tomorrow, so be not discouraged at the thought of the present predominance of evil in the world. See not evil, hear not evil, think not evil. Man has a third eye, and when that third eye is opened the Yogi sees

the predominance of good. Try to open the third eye and you will see the Good and the Good will be materialised.

In Yoga-life there are three ways of proceeding towards God. The first is by the path of work. What is work? That is work, the doing of which fills your heart with pure and noble delight. Work makes the ego feel the impulse of altruism. The true worker works for the development of the notion of the Universal Self in the individual mind. If you can awaken the sense of Universal Brotherhood in the heart of a single man by yourself performing an act of self-sacrifice then you have fulfilled the object which God had in his mind in creating work. The main object of your work will be to bring more understanding, more harmony among the different races of mankind, but all the little things that require attention in the doing of a great work you must learn to do beautifully and patiently. Everything is work, and when you begin your life of work whisper to your soul: 'Work is worship and God is the Lord of Work,' and when your day's work is over you will say: 'May I be forgiven for my unfinished and blemish-full work; may my work be acceptable unto God.' Thus in your work you will have God as your guide. But always remember that the Soul does not work, neither is She work-less. Always remember while working that your real soul is not working, always remember that it is physical nature, which is in time and space, that works. Therefore by reflection, by sanctification, by realisation, you will work for the maintenance of life and for the confirmation of peace as long as it may please God to let you remain on this earth.

The second path is the path of God-love. When your heart becomes restless, when the heat of work dries up the sap of your soul, then you have no other refuge than God. It is the nature of our physical life that all other works, however great, however

GOD-WARD

small, remain unfulfilled or but partially fulfilled. Then our heart becomes bitter, our life seems empty. What shall we do? We must fill our heart with God-love. We must learn to cry for God as the infant cries for the mother. We must say our prayer to Him and worship Him in the secrecy of our heart. It is not everyone who knows how to pray, how to love God, how to worship Him. One man in many millions perhaps knows the secret of true worship — and perhaps he knows it not. It is God Himself who teaches us to worship Him aright; it is He Himself who teaches us to love Him. This philosophy of love is not contained in any church, in any book, not even in Nature — it is an unearthly thing. Love stands at an unattainable height. The man who has shaken off the sleep of illusion from his eyes, who has tuned his life to the music of the Divine, who has bent his will to the will of the Omnipotent One, that man is rewarded with the gift of God-love. No one can love God who loves life; no one can know God who has not renounced life and the pleasures of this life and the next. In that heart where there is a fancy for self, know for certain there is no love. He has not loved well who has not banished the ego. This love only comes and touches and warms our hearts when we resign ourselves completely into God's hands. Remember therefore that to be able to love God we must renounce life, we must learn to resign ourselves to Him, we must completely lose the ego-sense. When love enters into our hearts life becomes a book of divine poetry, wherein the devotee may read all wisdom that lies hidden beyond the space of our star-world. Constantly, assiduously develop in your heart this sense of divine love. It is not a natural, spontaneous instinct, it is not anything inherited, nor is it anything that can be acquired. That man only

can love upon whom the choice of God falls, upon whom He showers His grace.

The third path of Yoga is the path of God-realisation, the path of Self-knowledge, the path of soul-wisdom. Only he in whom the cosmic consciousness, the universal intuition is developed to a high degree, can walk in the path of God-realisation. It is the most difficult of paths, very different from the path of work and the path of love, known only to a very few Yogis. It requires a keen discriminative faculty, great power of contemplation and pre-eminent power of abstraction. This is the last step of Yoga, and he who succeeds in this last and highest Yoga-exertion is free from finitude for ever more. When the Yogi practises this form of Yoga he perceives the unity of being and no longer remembers the finite ego. The All-Self permeates his soul; his soul permeates the All-Self. It is indescribable and inconceivable. This is the highest, this is the greatest Yoga. But you must learn to combine the three paths and unify them in your soul. You must work for God, you must love God, you must try to make God the centre of your soul, so that your progress may be assured. With all your hopes associate the hopes of mankind. Whenever you wish for something, test your wish by asking yourself whether it can be the wish of all mankind. 'Can this wish which I am wishing be regarded by all mankind as good?' And when you are satisfied that your wish can be regarded by all men as good then you know that you have wished a good wish, that you have made a good resolution. Yoga-life can never be divorced from actual, every-day life, and what you do, what you think, what you feel every day will be reflected in your Yoga achievement. Be very careful therefore for what end you harness the powers of your life. And always

GOD-WARD

commune with God, so that upon all your auspicious work the blessing of God and the good-will of Humanity may rest.

I have taught you now what I have been teaching life after life. You have forgotten it but I have not forgotten. By forgetfulness the knowledge of the Truth has been obscured in your mind. Now the auspicious moment has again arrived for you. Utilise the knowledge which is now streaming into your soul from the world of light. Try to remember who you were and what your mission is in life. Waste not a single moment in idle fancies, in unspiritual thought, in unprofitable work. Life is fleeting; life is more evanescent than dream or mirage. Feel your oneness with your brothers all the world over. Feel your oneness with the Divine Being who is the King and Father and Protector of our life and our world. Try to know His will. Throw away all narrowness. Let this teaching be firmly planted in your soul so that the tree of Yoga may grow and put forth flowers and fruits in abundance for the satisfying of those who are hungering for higher life.

Beloved Sister Hallgerður, I have taught you now in brief the true essence of the science of self-upliftment, that which is divine, sanctifying, holy.

I have taught you this for the good of Iceland. Make the most of it and constantly pray to God that this teaching may reach the wisest, the noblest, the purest of His sons and daughters in Iceland. And give your countrymen my greetings.

सुनीथो घा स मर्त्यो यं मरुतो यमर्यमा ।
 मित्रास्यांत्यद्रुहः ॥ सामवेदे । ३ । २ । ३ ।

That mortal who no malice knows, whose soul
 Is truly moral, he protection finds
 In Maruts, Mitra and in Aryamān.

Sāma Veda III. 2. 3.

संज्ञानं नः स्वेभिः संज्ञानमरणेभिः ।
 संज्ञानमश्विना युवमिहास्मासु नि यद्वतम् ॥
 सं जानामहै मनसा सं चिकित्वा मा युत्समहि मनसा दैव्येन ।
 मा घोषा उत्सुर्बहुले विनिर्हते मेषुः पप्रदिन्द्रस्याहन्यागते ॥
 अथर्ववेदे ॥ ७. ५२.

O Love, O Light, may harmony be ours;
 Confirm in us, O Asvins, harmony,
 That we with strangers as with kin may dwell
 In concord; may we harmony enjoy
 O minds, of cultures; may we ne'er invoke
 The powers of Nature or of mind for strife;
 Let not fell slaughter wake the wailing voice
 Of lamentation; let no arrow fly;
 The Day of Indra, Lord of Heaven, is come.

Atharva Veda VII. 52.

॥ श्रीरस्तु ॥ कल्याणं भूयात् ॥