

Basis of Yoga

Part – IV

Desire—Food—Sex

All the ordinary vital movements are foreign to the true being and come from outside; they do not belong to the soul nor do they originate in it but are waves from the general Nature, Prakriti.

The desires come from outside, enter the subconscious vital and rise to the surface. It is only when they rise to the surface and the mind becomes aware of them, that we become conscious of the desire. It seems to us to be our own because we feel it thus rising from the vital into the mind and do not know that it came from outside. What belongs to the vital, to the being, what makes it responsible is not the desire itself, but the habit of responding to the waves or the currents of suggestion that come into it from the universal Prakriti.

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The rejection of desire is essentially the rejection of the element of craving, putting that out from the consciousness

itself as a foreign element not belonging to the true self and the inner nature. But refusal to indulge the suggestions of desire is also a part of the rejection; to abstain from the action suggested, if it is not the right action, must be included in the Yogic discipline. It is only when this is done in the wrong way, by a mental ascetic principle or a hard moral rule, that it can be called suppression. The difference between suppression and an inward essential rejection is the difference between mental or moral control and a spiritual purification.

When one lives in the true consciousness one feels the desires outside oneself, entering from outside, from the universal lower Prakriti, into the mind and the vital parts. In the ordinary human condition this is not felt; men become aware of the desire only when it is there, when it has come inside and found a lodging or a habitual harbourage and so they think it is their own and a part of themselves. The first condition for getting rid of desire is, therefore, to become conscious with the true consciousness; for then it becomes much easier to dismiss it than when one has to struggle with it as if it were a constituent part of oneself to be thrown out from the being. It is easier to cast off an accretion than to excise what is felt as a parcel of our substance.

When the psychic being is in front, then also to get rid of desire becomes easy; for the psychic being has in itself no desires, it has only aspirations and a seeking and love

for the Divine and all things that are or tend towards the Divine. The constant prominence of the psychic being tends of itself to bring out the true consciousness and set right almost automatically the movements of the nature.

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Demand and desire are only two different aspects of the same thing—nor is it necessary that a feeling should be agitated or restless to be a desire; it can be, on the contrary, quietly fixed and persistent or persistently recurrent. Demand or desire comes from the mental or the vital, but a psychic or spiritual need is a different thing. The psychic does not demand or desire—it aspires; it does not make conditions for its surrender or withdraw if its aspiration is not immediately satisfied—for the psychic has complete trust in the Divine or in the Guru and can wait for the right time or the hour of the Divine Grace. The psychic has an insistence of its own, but it puts its pressure not on the Divine, but on the nature, placing a finger of light on all the defects there that stand in the way of the realisation, sifting out all that is mixed, ignorant or imperfect in the experience or in the movements of the Yoga and never satisfied with itself or with the nature till it has got it perfectly open to the Divine, free from all forms of ego, surrendered, simple and right in the attitude and all the movements. This is what has

to be established entirely in the mind and vital and in the physical consciousness before supramentalisation of the whole nature is possible. Otherwise what one gets is more or less brilliant, half-luminous, half-cloudy illuminations and experiences on the mental and vital and physical planes inspired either from some larger mind or larger vital or at the best from the mental reaches above the human that intervene between the intellect and the Overmind. These can be very stimulating and satisfying up to a certain point and are good for those who want some spiritual realisation on these planes; but the supramental realisation is something much more difficult and exacting in its conditions and the most difficult of all is to bring it down to the physical level.

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Desire takes a long time to get rid of entirely. But, if you can once get it out of the nature and realise it as a force coming from outside and putting its claws into the vital and physical, it will be easier to get rid of the invader. You are too accustomed to feel it as part of yourself or planted in you—that makes it more difficult for you to deal with its movements and dismiss its ancient control over you.

You should not rely on anything else alone, however helpful it may seem, but chiefly, primarily, fundamentally

on the Mother's Force. The Sun and the Light may be a help, and will be if it is the true Light and the true Sun, but cannot take the place of the Mother's Force.

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The *necessities* of a sadhaka should be as few as possible; for there are only a very few things that are real necessities in life. The rest are either utilities or things decorative to life or luxuries. These a Yogin has a right to possess or enjoy only on one of two conditions—

(i) If he uses them during his sadhana solely to train himself in possessing things without attachment or desire and learn to use them rightly, in harmony with the Divine Will, with a proper handling, a just organisation, arrangement and measure—or,

(ii) if he has already attained a true freedom from desire and attachment and is not in the least moved or affected in any way by loss or withholding or deprivation. If he has any greed, desire, demand, claim for possession or enjoyment, any anxiety, grief, anger or vexation when denied or deprived, he is not free in spirit and his use of the things he possesses is contrary to the spirit of sadhana. Even if he is free in spirit, he will not be fit for possession if he has not learned to use things not for himself, but for the Divine Will, as an instrument, with the right

knowledge and action in the use, for the proper equipment of a life lived not for oneself but for and in the Divine.

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Asceticism for its own sake is not the ideal of this Yoga, but self-control in the vital and right order in the material are a very important part of it—and even an ascetic discipline is better for our purpose than a loose absence of true control. Mastery of the material does not mean having plenty and profusely throwing it out or spoiling it as fast as it comes or faster. Mastery implies in it the right and careful utilisation of things and also a self-control in their use.

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If you want to do Yoga, you must take more and more in all matters, small or great, the Yogic attitude. In our path that attitude is not one of forceful suppression, but of detachment and equality with regard to the objects of desire. Forceful suppression (fasting comes under the head) stands on the same level as free indulgence; in both cases, the desire remains: in the one it is fed by indulgence, in the other it lies latent and exasperated by suppression. It is only when one stands back, separates oneself from the lower vital, refusing to regard its desires and clamours

as one's own, and cultivates an entire equality and equanimity in the consciousness with respect to them that the lower vital itself becomes gradually purified and itself also calm and equal. Each wave of desire as it comes must be observed, as quietly and with as much unmoved detachment as you would observe something going on outside you, and must be allowed to pass, rejected from the consciousness, and the true movement, the true consciousness steadily put in its place.

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It is the attachment to food, the greed and eagerness for it, making it an unduly important thing in the life, that is contrary to the spirit of Yoga. To be aware that something is pleasant to the palate is not wrong; only one must have no desire nor hankering for it, no exultation in getting it, no displeasure or regret at not getting it. One must be calm and equal, not getting upset or dissatisfied when the food is not tasty or not in abundance— eating the fixed amount that is necessary, not less or more. There should be neither eagerness nor repugnance.

To be always thinking about food and troubling the mind is quite the wrong way of getting rid of the food-desire. Put the food element in the right place in the life, in a small corner, and don't concentrate on it but on other things.

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Do not trouble your mind about food. Take it in the right quantity (neither too much nor too little), without greed or repulsion, as the means given you by the Mother for the maintenance of the body, in the right spirit, offering it to the Divine in you; then it need not create *tamas*.

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It is no part of this Yoga to suppress taste, *rasa*, altogether. What is to be got rid of is vital desire and attachment, the greed of food, being overjoyed at getting the food you like, sorry and discontented when you do not have it, giving an undue importance to it. Equality is here the test as in so many other matters.

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The idea of giving up food is a wrong inspiration. You can go on with a small quantity of food, but not without food altogether, except for a comparatively short time. Remember what the Gita says, "Yoga is not for one who eats in excess nor for one who abstains from eating altogether." Vital energy is one thing—of that one can draw a great amount without food and often it increases with fasting; but physical substance, without which life loses its support, is of a different order.

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Neither neglect this turn of the nature (food-desire) nor make too much of it; it has to be dealt with, purified and mastered but without giving it too much importance. There are two ways of conquering it—one of detachment, learning to regard food as only a physical necessity and the vital satisfaction of the stomach and the palate as a thing of no importance; the other is to be able to take without insistence or seeking any food given and to find in it (whether pronounced good or bad by others) the equal *rasa*, not of the food for its own sake, but of the universal Ananda.

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It is a mistake to neglect the body and let it waste away; the body is the means of the sadhana and should be maintained in good order. There should be no attachment to it, but no contempt or neglect either of the material part of our nature.

In this Yoga the aim is not only the union with the higher consciousness but the transformation (by its power) of the lower including the physical nature.

It is not necessary to have desire or greed of food in order to eat. The Yogi eats not out of desire, but to maintain the body.

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It is a fact that by fasting, if the mind and the nerves are solid or the will-force dynamic, one can get for a time into a state of inner energy and receptivity which is alluring to the mind and the usual reactions of hunger, weakness, intestinal disturbance, etc., can be wholly avoided. But the body suffers by diminution and there can easily develop in the vital a morbid overstrained condition due to the inrush of more vital energy than the nervous system can assimilate or co-ordinate. Nervous people should avoid the temptation to fast, it is often accompanied or followed by delusions and a loss of balance. Especially if there is a motive of hunger-strike or that element comes in, fasting becomes perilous, for it is then an indulgence of a vital movement which may easily become a habit injurious and pernicious to the sadhana. Even if all these reactions are avoided, still there is no sufficient utility in fasting, since the higher energy and receptivity ought to come not by artificial or physical means but by intensity of the consciousness and strong will for the sadhana.

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The transformation to which we aspire is too vast and complex to come at one stroke; it must be allowed to come by stages. The physical change is the last of these stages and is itself a progressive process.

The inner transformation cannot be brought about by physical means either of a positive or a negative nature. On the contrary, the physical change itself can only be brought about by a descent of the greater supramental consciousness into the cells of the body. Till then at least the body and its supporting energies have to be maintained in part by the ordinary means, food, sleep, etc. Food has to be taken in the right spirit, with the right consciousness; sleep has to be gradually transformed into the Yogic repose. A premature and excessive physical austerity, Tapasya, may endanger the process of the sadhana by establishing a disturbance and abnormality of the forces in the different parts of the system. A great energy may pour into the mental and vital parts, but the nerves and the body may be overstrained and lose the strength to support the play of these higher energies. This is the reason why an extreme physical austerity is not included here as a substantive part of the sadhana.

There is no harm in fasting from time to time for a day or two or in reducing the food taken to a small but sufficient modicum; but entire abstinence for a long period is not advisable.

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The sadhak has to turn away entirely from the invasion of the vital and the physical by the sex-impulse—for, if he

does not conquer the sex-impulse there can be no settling in the body of the divine consciousness and the divine Ananda.

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It is true that the mere suppression or holding down of desire is not enough, not by itself truly effective, but that does not mean that desires are to be indulged; it means that desires have not merely to be suppressed, but to be rejected from the nature. In place of desire there must be a single-minded aspiration towards the Divine.

As for love, the love must be turned singly towards the Divine. What men call by that name is a vital interchange for mutual satisfaction of desire, vital impulse or physical pleasure. There must be nothing of this interchange between sadhaks; for to seek for it or indulge this kind of impulse only leads away from the sadhana.

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The whole principle of this Yoga is to give oneself entirely to the Divine alone and to nobody and nothing else, and to bring down into ourselves by union with the Divine Mother-Power all the transcendent light, force, wideness, peace, purity, truth-consciousness and Ananda of the supramental Divine. In this Yoga, therefore,

there can be no place for vital relations or interchanges with others; any such relation or interchange immediately ties down the soul to the lower consciousness and its lower nature, prevents the true and full union with the Divine and hampers both the ascent to the supramental Truth-consciousness and the descent of the supramental Ishwari Shakti. Still worse would it be if this interchange took the form of a sexual relation or a sexual enjoyment, even if kept free from any outward act; therefore these things are absolutely forbidden in the sadhana. It goes without saying that any physical act of the kind is not allowed; but also any subtler form is ruled out. It is only after becoming one with the supramental Divine that we can find our true spiritual relations with others in the Divine; in that higher unity this kind of gross lower vital movement can have no place.

To master the sex-impulse,—to become so much master of the sex-centre that the sexual energy would be drawn upwards, not thrown outwards and wasted—it is so indeed that the force in the seed can be turned into a primal physical energy supporting all the others, *retas* into *ojas*. But no error can be more perilous than to accept the immixture of the sexual desire and some kind of subtle satisfaction of it and look on this as a part of the sadhana. It would be the most effective way to head straight towards spiritual downfall and throw into the atmosphere forces that would block the supramental

descent, bringing instead the descent of adverse vital powers to disseminate disturbance and disaster. This deviation must be absolutely thrown away, should it try to occur and expunged from the consciousness, if the Truth is to be brought down and the work is to be done.

It is an error too to imagine that, although the physical sexual action is to be abandoned, yet some inward reproduction of it is part of the transformation of the sex-centre. The action of the animal sex-energy in Nature is a device for a particular purpose in the economy of the material creation in the Ignorance. But the vital excitement that accompanies it makes the most favourable opportunity and vibration in the atmosphere for the inrush of those very vital forces and beings whose whole business is to prevent the descent of the supramental Light. The pleasure attached to it is a degradation and not a true form of the divine Ananda. The true divine Ananda in the physical has a different quality and movement and substance; self-existent in its essence, its manifestation is dependent only on an inner union with the Divine. You have spoken of Divine Love; but Divine Love, when it touches the physical, does not awaken the gross lower vital propensities; indulgence of them would only repel it and make it withdraw again to the heights from which it is already difficult enough to draw it down into the coarseness of the material creation which it alone can transform. Seek the Divine Love through the only gate

through which it will consent to enter, the gate of the psychic being, and cast away the lower vital error.

The transformation of the sex-centre and its energy is needed for the physical siddhi; for this is the support in the body of all the mental, vital and physical forces of the nature. It has to be changed into a mass and a movement of intimate Light, creative Power, pure divine Ananda. It is only the bringing down of the supramental Light, Power and Bliss into the centre that can change it. As to the working afterwards, it is the supramental Truth and the creative vision and will of the Divine Mother that will determine it. But it will be a working of the conscious Truth, not of the Darkness and Ignorance to which sexual desire and enjoyment belong; it will be a power of preservation and free desire-less radiation of the life-forces and not of their throwing out and waste. Avoid the imagination that the supramental life will be only a heightened satisfaction of the desires of the vital and the body; nothing can be a greater obstacle to the Truth in its descent than this hope of glorification of the animal in the human nature. Mind wants the supramental state to be a confirmation of its own cherished ideas and preconceptions; the vital wants it to be a glorification of its own desires; the physical wants it to be a rich prolongation of its own comforts and pleasures and habits. If it were to be that, it would be only an exaggerated and highly magnified consummation

of the animal and the human nature, not a transition from the human into the Divine.

It is dangerous to think of giving up "all barrier of discrimination and defence against what is trying to descend" upon you. Have you thought what this would mean if what is descending is something not in consonance with the divine Truth, perhaps even adverse? An adverse Power would ask no better condition for getting control over the seeker. It is only the Mother's force and the divine Truth that one should admit without barriers. And even there one must keep the power of discernment in order to detect anything false that comes masquerading as the Mother's force and the divine Truth, and keep too the power of rejection that will throw away all mixture.

Keep faith in your spiritual destiny, draw back from error and open more the psychic being to the direct guidance of the Mother's light and power. If the central will is sincere, each recognition of a mistake can become a stepping-stone to a truer movement and a higher progress.

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I have stated very briefly in my previous letter my position with regard to the sex-impulse and Yoga. I may add here that my conclusion is not founded on

any mental opinion or preconceived moral idea, but on probative facts and on observation and experience. I do not deny that so long as one allows a sort of separation between inner experience and outer consciousness, the latter being left as an inferior activity controlled but not transformed, it is quite possible to have spiritual experiences and make progress without any entire cessation of the sex-activity. The mind separates itself from the outer vital (life-parts) and the physical consciousness and lives its own inner life. But only a few can really do this with any completeness and the moment one's experiences extend to the life-plane and the physical, sex can no longer be treated in this way. It can become at any moment a disturbing, upsetting and deforming force. I have observed that to an equal extent with ego (pride, vanity, ambition) and rajasic greeds and desires it is one of the main causes of the spiritual casualties that have taken place in sadhana. The attempt to treat it by detachment without complete excision breaks down; the attempt to sublimate it, favoured by many modern mystics in Europe, is a most rash and perilous experiment. For it is when one mixes up sex and spirituality that there is the greatest havoc. Even the attempt to sublimate it by turning it towards the Divine as in the Vaishnava *madhura bhāva* carries in it a serious danger, as the results of a wrong turn or use in this method so often show. At any rate in this Yoga which seeks not

only the essential experience of the Divine but a transformation of the whole being and nature, I have found it an absolute necessity of the sadhana to aim at a complete mastery over the sex-force; otherwise the vital consciousness remains a turbid mixture, the turbidity affecting the purity of the spiritualised mind and seriously hindering the upward turn of the forces of the body. This Yoga demands a full ascension of the whole lower or ordinary consciousness to join the spiritual above it and a full descent of the spiritual (eventually of the supramental) into the mind, life and body to transform it. The total ascent is impossible so long as sex-desire blocks the way; the descent is dangerous so long as sex-desire is powerful in the vital. For at any moment an unexcised or latent sex-desire may be the cause of a mixture which throws back the true descent and uses the energy acquired for other purposes or turns all the action of the consciousness towards wrong experience, turbid and delusive. One must, therefore, clear this obstacle out of the way; otherwise there is either no safety or no free movement towards finality in the sadhana.

The contrary opinion of which you speak may be due to the idea that sex is a natural part of the human vital-physical whole, a necessity like food and sleep, and that its total inhibition may lead to unbalancing and to serious disorders. It is a fact that sex suppressed in

outward action but indulged in other ways may lead to disorders of the system and brain troubles. That is the root of the medical theory which discourages sexual abstinence. But I have observed that these things happen only when there is either secret indulgence of a perverse kind replacing the normal sexual activity or else an indulgence of it in a kind of subtle vital way by imagination or by an invisible vital interchange of an occult kind,—I do not think harm ever occurs when there is a true spiritual effort at mastery and abstinence. It is now held by many medical men in Europe that sexual abstinence, *if it is genuine*, is beneficial; for the element in the *retas* which serves the sexual act is then changed into its other element which feeds the energies of the system, mental, vital and physical—and that justifies the Indian idea of Brahmacharya, the transformation of *retas* into *ojas* and the raising of its energies upward so that they change into a spiritual force.

As for the method of mastery, it cannot be done by physical abstinence alone—it proceeds by a process of combined detachment and rejection. The consciousness stands back from the sex-impulse, feels it as not its own, as something alien thrown on it by Nature-force to which it refuses assent or identification—each time a certain movement of rejection throws it more and more outward. The mind remains unaffected; after a time the vital being which is the chief support withdraws from it

in the same way, finally the physical consciousness no longer supports it. This process continues until even the subconscious can no longer rouse it up in dream and no further movement comes from the outer Nature-force to rekindle this lower fire. This is the course when the sex-propensity sticks obstinately; but there are some who can eliminate it decisively by a swift radical dropping away from the nature. That, however, is more rare.

It has to be said that the total elimination of the sex-impulse is one of the most difficult things in sadhana and one must be prepared for it to take time. But its total disappearance has been achieved and a practical liberation crossed only by occasional dream-movements from the subconscious is fairly common.

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As to sexual impulse. Regard it not as something sinful and horrible and attractive at the same time, but as a mistake and wrong movement of the lower nature. Reject it entirely, not by struggling with it, but by drawing back from it, detaching yourself and refusing your consent; look at it as something not your own, but imposed on you by a force of Nature outside you. Refuse all consent to the imposition. If anything in your vital consents, insist on that part of you withdrawing its consent. Call in the Divine Force to help you in your withdrawal and

refusal. If you can do this quietly and resolutely and patiently, in the end your inner will will prevail against the habit of the outer Nature.

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There is no reason to be depressed to this extent or to have these imaginations about failure in the Yoga. It is not at all a sign that you are unfit for the Yoga. It simply means that the sexual impulse rejected by the conscious parts has taken refuge in the subconscious, somewhere probably in the lower vital-physical and the most physical consciousness where there are some regions not yet open to the aspiration and the light. The persistence in sleep of things rejected in the waking consciousness is a quite common occurrence in the course of the sadhana.

The remedy is:

(i) to get the higher consciousness, its light and the workings of its power down into the obscurer parts of the nature,

(ii) to become progressively more conscious in sleep, with an inner consciousness which is aware of the working of the sadhana in sleep as in waking,

(iii) to bring to bear the waking will and aspiration on the body in sleep.

One way to do the last is to make a strong and

conscious suggestion to the body, before sleeping, that the thing should not happen; the more concrete and physical the suggestion can be made and the more directly on the sexual centre, the better. The effect may not be quite immediate at first or invariable; but usually this kind of suggestion, if you know how to make it, prevails in the end: even when it does not prevent the dream, it very often awakes the consciousness within in time to prevent untoward consequences.

It is a mistake to allow yourself to be depressed in the sadhana even by repeated failures. One must be calm, persistent and more obstinate than the resistance.

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The trouble of the sex-impulse is bound to dwindle away if you are in earnest about getting rid of it. The difficulty is that part of your nature (especially, the lower vital and the subconscious which is active in sleep) keeps the memory and attachment to these movements, and you do not open these parts and make them accept the Mother's Light and Force to purify them. If you did that and, instead of lamenting and getting troubled and clinging to the idea that you cannot get rid of these things, insisted quietly with a calm faith and patient resolution on their disappearance, separating yourself from them, refusing to accept them or at all regard them as part of

yourself, they would after a time lose their force and dwindle.

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The sex-trouble is serious only so long as it can get the consent of the mind and the vital will. If it is driven from the mind, that is, if the mind refuses its consent, but the vital part responds to it, it comes as a large wave of vital desire and tries to sweep the mind away by force along with it. If it is driven also from the higher vital, from the heart and the dynamic possessive life-force, it takes refuge in the lower vital and comes in the shape of smaller suggestions and urges there. Driven from the lower vital level, it goes down into the obscure inertly repetitive physical and comes as sensations in the sex-centre and a mechanical response to suggestion. Driven from there too, it goes down into the subconscious and comes up as dreams and night-emissions even without dreams. But to wherever it recedes, it tries still for a time from that base or refuge to trouble and recapture the assent of the higher parts, until the victory is complete and it is driven even out of the surrounding or environmental consciousness which is the extension of ourselves into the general or universal Nature.

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When the psychic puts its influence on the vital, the first thing you must be careful to avoid is any least mixture of a wrong vital movement with the psychic movement. Lust is the perversion or degradation which prevents love from establishing its reign; so when there is the movement of psychic love in the heart, lust or vital desire is the one thing that must not be allowed to come in—just as when strength comes down from above, personal ambition and pride have to be kept far away from it; for any mixture of the perversion will corrupt the psychic or spiritual action and prevent a true fulfilment.

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Pranayama and other physical practices like Asana do not necessarily root out sexual desire—sometimes by increasing enormously the vital force in the body they can even exaggerate in a rather startling way the force too of the sexual tendency, which, being at the base of the physical life, is always difficult to conquer. The one thing to do is to separate oneself from these movements, to find one's inner self and live in it; these movements will not then any longer appear as belonging to oneself but as surface impositions of the outer Prakriti upon the inner self or Purusha. They can then be more easily discarded or brought to nothing.

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This kind of sexual attack through sleep does not depend very much on food or anything else that is outward. It is a mechanical habit in the subconscious; when the sexual impulse is rejected or barred out in the waking thoughts and feelings, it comes in this form in sleep, for then there is only the subconscious at work and there is no conscious control. It is a sign of sexual desire suppressed in the waking mind and vital, but not eliminated in the stuff of the physical nature.

To eliminate it one must first be careful to harbour no sexual imagination or feeling in the waking state, next, to put a strong will on the body and especially on the sexual centre that there should be nothing of the kind in sleep. This may not succeed at once, but if persevered in for a long time, it usually has a result; the subconscious begins to obey.

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Hurting the flesh is no remedy for the sex-impulse, though it may be a temporary diversion. It is the vital and mostly the vital-physical that takes the sense-perception as pleasure or otherwise.

Reduction of diet has not usually a permanent effect. It may give a greater sense of physical or vital-physical purity, lighten the system and reduce certain kinds of *tamas*. But the sex-impulse can very well accommodate

itself to a reduced diet. It is not by physical means but by a change in the consciousness that these things can be surmounted.

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Your difficulty in getting rid of the aboriginal in your nature will remain so long as you try to change your vital part by the sole or main strength of your mind and mental will, calling in at most an indefinite and impersonal divine power to aid you. It is an old difficulty which has never been radically solved in life itself because it has never been met in the true way. In many ways of Yoga it does not so supremely matter because the aim is not a transformed life but withdrawal from life. When that is the object of an endeavour, it may be sufficient to keep the vital down by a mental and moral compulsion, or else it may be stilled and kept lying in a kind of sleep and quiescence. There are some even who allow it to run and exhaust itself if it can while its possessor professes to be untouched and unconcerned by it; for it is only old Nature running on by a past impetus and will drop off with the fall of the body. When none of these solutions can be attained, the sadhak sometimes simply leads a double inner life, divided between his spiritual experiences and his vital weaknesses to the end, making the most of his better part, making as little

as may be of the outer being. But none of these methods will do for our purpose. If you want a true mastery and transformation of the vital movements, it can be done only on condition you allow your psychic being, the soul in you, to awake fully, to establish its rule and opening all to the permanent touch of the Divine Shakti, impose its own way of pure devotion, whole-hearted aspiration and complete uncompromising urge to all that is divine on the mind and heart and vital nature. There is no other way and it is no use hankering after a more comfortable path. *Nānyah panthā vidyate ayanāya.*