can, in mind, identify Itself with the object in the movement, absorbingly, to the apparent exclusion of the Knowledge which remains behind, veiled at the back of the mentality. The movement of Mind in Nature is thus able to conceive of the object as the reality and the Inhabitant as limited and determined by the appearances of the object. It conceives of the object, not as the universe in one of its frontal appearances, but as itself a separate existence standing out from the Cosmos and different in being from all the rest of it. It conceives similarly of the Inhabitant. This is the illusion of ignorance which falsifies all realities. The illusion is called *ahaṁkāra*, the separative ego-sense which makes each being conceive of itself as an independent personality.

The result of the separation is the inability to enter into harmony and oneness with the universe and a consequent inability to possess and enjoy it. But the desire to possess and enjoy is the master impulse of the Ego which knows itself obscurely to be the Lord, although owing to the limitations of its relativity, it is unable to realise its true existence. The result is discord with others and oneself, mental and physical suffering, the sense of weakness and inability, the sense of obscuration, the straining of energy in passion and in desire towards self-fulfilment, the recoil of energy exhausted or disappointed towards death and disintegration.

Desire is the badge of subjection with its attendant discord and suffering. That which is free, one and lord, does not desire, but inalienably contains, possesses and enjoys.

### THE RULE OF THE DIVINE LIFE

Enjoyment of the universe and all it contains is the object of world-existence, but renunciation of all in desire is the condition of the free enjoyment of all.

The renunciation demanded is not a moral constraint of self-denial or a physical rejection, but an entire liberation of the spirit from any craving after the forms of things.

The terms of this liberation are freedom from egoism and,