

inward and gives the direction to the whole inner and outer life. The emotional can be intense, but is neither so sure in its basis nor powerful enough to change the whole direction of the life.

Vital Bhakti

Vital bhakti is usually full of desires and demands, — it expects a return for what it gives; it loves the Divine more for its own sake than for the sake of the Divine. If it does not get what it wants, it is capable of revolting or turning elsewhere. It is often pursued by jealousy, misunderstanding, unfaithfulness, anger etc., — the usual imperfections of human love, and can turn these against its object of bhakti. On the other hand, if there is vital bhakti governed by the psychic, these defects disappear and the vital gives an ardour and enthusiasm to the love and bhakti which gives it a greater push for effectuation in action and life. The vital should always be the instrument of the soul for self-expression in life and not act on its own account (ego, desire) or on its own separate impulse.

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The vital bhakti is egoistic, usually full of claims and demands on the Divine and revolting when they are not satisfied. The mental is simply a worship in the thought and idea without love in the heart.

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It [*an inner state of dryness*] is because it is the analysing mind that is active — that always brings a certain dryness; the higher mind or the intuition bring a much more spontaneous and complete knowledge — the beginning of the real Jnana without this effect. The bhakti which you feel is psychic, but with a strong vital tinge; and it is the mind and the vital between them that bring in the opposition between the bhakti and the Jnana. The vital concerned only with emotion finds the mental knowledge dry and without rasa, the mind finds the bhakti to be a blind emotion fully interesting only when its character has been analysed and understood. There is no such opposition when the psychic