

*Love*



*The Travail of the New  
World Order*



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## Love

**L**IFE and love are inseparable from each other. Where there is life, there is love. Even the most rudimentary consciousness is always trying to burst out of its limitations and experience some kind of unity with other forms. Though each form is separate from other forms, in *reality* they are all forms of the same unity of life. The latent sense for this hidden inner reality indirectly makes itself felt even in the world of illusion through the attraction which one form has for another form.

The law of *gravitation*, to which all the planets and the stars are subject, is in its own way a dim reflection of the love which pervades every part of the universe.

**Reign of love in inanimate nature** Even the forces of repulsion are in truth expressions of love, since things are repelled from each other because they are more powerfully attracted to some other things. Repulsion is a negative consequence of positive attraction. The forces of *cohesion* and *affinity* which prevail in the very constitution of matter are positive expressions of love. A striking example of love at this level is found in the attraction which the magnet exercises for iron. All these forms of love are of the lowest type, since they are necessarily

conditioned by the rudimentary consciousness in which they appear.

In the animal world love becomes more explicit in the form of *conscious impulses* which are directed towards different objects in the surroundings. *This love is instinctive* and it takes the form of gratifying different desires through the appropriation of suitable objects. When the tiger seeks to devour the deer he is in a very real sense in love with the deer. Sex-attraction is another form of love at this level. All the expressions of love at this stage have one thing in common, *viz., they all seek to satisfy some bodily impulse or desire* through the object of love.

**Love in the animal kingdom**

Human love is much higher than all these lower forms of love because human beings have the fully developed form of consciousness. Though human love is continuous with the lower sub-human forms of love, in a way, it is different from them, for henceforth its operations have to be carried on side by side with a new factor which is *reason*. Sometimes human love manifests itself as a force which is *divorced* from reason and runs parallel to it. Sometimes it manifests itself as a force which gets *mixed up* with reason and comes into *conflict* with it. Lastly, it expresses itself as a constituent of the harmonised whole where *love and reason have been balanced and fused into an integral unity*.

**Human love has to adjust to reason**

Thus human love can enter into three types of combination with reason. In the first type, the sphere of thought and the sphere of love are kept as separate as possible, *i. e.,* the sphere of love is practically inaccessible to the operation of reason, and love is allowed little or no access to the objects of

**Three combinations of love and reason**

thought. Complete separation between these two aspects of the spirit is of course never possible, but when there is an alternate functioning of love and reason (oscillating in their predominance) we have *a love which is unilluminated by reason or a reason which is unenlivened by love*. In the second type, love and reason are both simultaneously operative but they *do not work in harmony with each other*. Though this conflict creates confusion, it is a necessary phase in the evolution of the higher state where there is a real synthesis of love and reason. In the third type of love this synthesis between love and reason is an accomplished fact with the result that *both love as well as reason are so completely transformed that they precipitate the emergence of a new level of consciousness* which, compared to the normal human consciousness, is best described as *super-consciousness*.

Human love makes its appearance in the matrix of ego-consciousness which has countless desires. Love is coloured by these factors in many ways. Just as we

**Qualitative variety  
in love**

get an ever changing variety of designs in a kaleidoscope by the various combinations of simpler elements, we find an almost limitless qualitative variety in the range of love owing to novel combinations of psychic factors. And just as there are infinite shades of colour in different flowers, so there are diverse delicate differences in human love.

Human love is encircled by a number of obstructive factors such as infatuation, lust, greed, anger and jealousy. In one sense, even these obstructive

**Lower forms of love**

factors are either *forms* of lower love or the inevitable *side-results* of these lower forms of love. Infatuation, lust and greed might be looked upon as perverted and lower forms of love. In infatuation a person is *enamoured*

of a sensual object; in lust he develops a *craving* for sensations in relation to it; and in greed he desires to *possess* it. Of these three forms of lower love, greed has a tendency to extend from the original object to the *means* of obtaining it. Thus persons become greedy for money or power or fame, which can be instruments for possessing the different objects that are craved. Anger and jealousy come into existence when these lower forms of love are thwarted or threatened to be thwarted.

These lower forms of love obstruct the release of pure love. The stream of love can never become clear and steady until it is disentangled from these limiting

**The lower is the enemy of the higher**

and perverting forms of lower love. *The lower is the enemy of the higher.* If consciousness is

caught in the rhythm of the lower it cannot emancipate itself from its self-created ruts, finding it difficult to get out of them and advance further. Thus the lower form of love continues to interfere with the development of the higher form, and has to be given up in order to allow for the untrammelled appearance of the higher form of love.

The emergence of higher love from the shell of lower love is helped by the constant exercise of *discrimination*. Therefore, love has

**Love and infatuation**

to be carefully distinguished

from the obstructive factors of infatuation, lust, greed and anger. In infatuation, the person is a *passive victim* of the spell of conceived attraction for the object. In love there is an *active appreciation* of the intrinsic worth of the object of love.

Love is also different from lust. In lust there is reliance upon the *object of sense* and consequent spiritual *subordination* of the soul to it, but love puts the soul into

## Love and lust

direct and *co-ordinate* relation with the *reality* which is behind the form. Therefore lust is experienced as being *heavy* and love is experienced as being *light*. In lust there is a *narrowing down* of life and in love there is an *expansion* in being. *To have loved one soul is like adding its life to your own*. Your life is, as it were, multiplied and you virtually live in two centres. If you love the whole world you vicariously live in the whole world, but in lust there is an ebbing down of life and a general sense of hopeless dependence upon a form which is regarded as *another*. Thus, in lust there is the *accentuation of separateness and suffering*, but in love there is the *feeling of unity and joy*. Lust is dissipation, love is recreation. Lust is a craving of the senses, love is the expression of the spirit. Lust *seeks* fulfillment but love *experiences* fulfillment. In lust there is *excitement*, but in love there is *tranquility*.

Love is equally different from greed. Greed is possessiveness in all its gross and subtle forms. It seeks to appropriate gross things and persons as well as such

## Love and greed

abstract and intangible things as fame and power. In love, the annexation of the other person to your individual life is out of the question, and there is a free and creative outpouring that enlivens and replenishes the psychic being of the beloved independently of any expectations for the self. We have the paradox that *greed, which seeks for the appropriation of another object, in fact leads to the opposite result of bringing the self under the tutelage of the object*; and *love, which aims at giving away the self to the object, in fact leads to a spiritual incorporation of the beloved in the very being of the lover*. In greed the self tries to possess the object, but is itself possessed by the object. In love the self offers itself to the beloved without any reservations, but in

that very act it finds that it has included the beloved in its own being.

Infatuation, lust and greed constitute a spiritual malady which is often rendered more virulent by the aggravating symptoms of anger and jealousy. Pure

**Pure love awakened through grace**

love, in sharp contradistinction, is the bloom of spiritual perfection. Human love is so tethered by these limiting conditions that the spontaneous appearance of pure love from within becomes impossible. So, when such pure love arises in the aspirant it is always a gift. *Pure love arises in the heart of the aspirant in response to the descent of grace from the Master.* When pure love is first received as a gift of the Master it becomes lodged in the consciousness of the aspirant like a seed in favourable soil, and in the course of time the seed develops into a plant and then into a full-grown tree.

The descent of the grace of the Master is conditioned, however, by the preliminary spiritual preparation of the aspirant. This preliminary spiritual preparation

**Spiritual preparation for grace**

for grace is never complete until the aspirant has built into his psychic make-up some divine attributes. When a person avoids backbiting and thinks more of the good points in others than of their bad points, and when he can practise supreme tolerance, and desires the good of others even at the cost of his own self, he is ready to receive the grace of the Master. One of the greatest obstacles hindering this spiritual preparation of the aspirant is worry. When, with supreme effort, this obstacle of worry is overcome, a way is paved for the cultivation of the divine attributes which constitute the spiritual preparation of the disciple. *As soon as the disciple is ready*



*the grace of the Master descends, for the Master, who is the ocean of divine love, is always on the look-out for the soul in whom his grace will fructify.*

The kind of love which is awakened by the grace of the Master is a rare privilege. The mother who is willing to sacrifice all and to die for her child, and the

**Pure love is very rare** martyr who is prepared to give up his very life for his country are indeed supremely noble, but they have not necessarily tasted this pure love which is born through the grace of the Master. Even the great *yogis* with long beards who, sitting in caves and mountains, are completely absorbed in deep *samadhi*, do not necessarily have this precious love.

Pure love awakened through the grace of the Master is more valuable than any other stimulus which may be utilised by the aspirant. Such love not only combines in itself the merits of all the disciplines but excels them all in its efficacy to lead the aspirant to his goal. When this love is born the aspirant has only one desire, and that is to be united with the Divine Beloved. Such withdrawal of consciousness from all other desires leads to infinite purity; therefore nothing purifies the aspirant more completely than this love. The aspirant is always willing to offer everything for the Divine Beloved, and no sacrifice is too difficult for him. All his thoughts are turned away from the self and come to be exclusively centred on the Divine Beloved. *Through the intensity of this evergrowing love he eventually breaks through the shackles of the self and becomes united with the Beloved.* This is the consummation of love. When love has thus found its fruition it has become *divine*.

Divine love is qualitatively different from human

love. Human love is for the *many in the One* and divine love is for the *One in the many*. Human love leads to innumerable complications and tangles, but divine love leads to integration and free-

**Divine love higher than human love**

dom. *In divine love the personal and the impersonal aspects are equally balanced, but in human love the two aspects are in alternating ascendancy.* When the personal note is predominant in human love it leads to utter blindness to the intrinsic worth of other forms. When, as in sense of duty, love is predominantly impersonal, it often makes one cold, rigid and mechanical. Sense of duty comes to the individual as an external *constraint* on behaviour, but in divine love there is *unrestrained freedom and unbounded spontaneity*. Human love in its personal and impersonal aspects is limited, but divine love with its fusion of the personal and the impersonal aspects is *infinite* in being and expression.

Even the highest type of human love is subject to the limitation of individual nature which persists till the seventh plane. *Divine love arises after the disappearance of the individual mind and is free from the trammels of individual nature.* In human love the duality of the lover

**In divine love the lover is united with Beloved**

and the beloved persists, but in divine love *the lover and the Beloved become one*. At this stage the aspirant has stepped out of the domain of duality and become one with God, for divine love *is God*. *When the lover and the Beloved are one, that is the end and the beginning.*

It is for love that the whole universe sprang into existence and it is for the sake of love that it is kept going. God descends into the realm of illusion because the apparent duality of the Beloved and the lover is eventually contributory to His conscious enjoyment of

**Universe came into  
existence for sake  
of love**

His own divinity. *The development of love is conditioned and sustained by the tension of duality.* God has to suffer ap-

parent differentiation into a multiplicity of souls in order to carry on the game of love. They are His own forms, and in relation to them He at once assumes the role of the Divine Lover and the Divine Beloved. As the Beloved, He is the real and the ultimate object of their appreciation. As the Divine Lover, He is their real and ultimate saviour drawing them back to Himself. Thus though the whole world of duality is only an illusion, that illusion has come into being for a *significant purpose.*

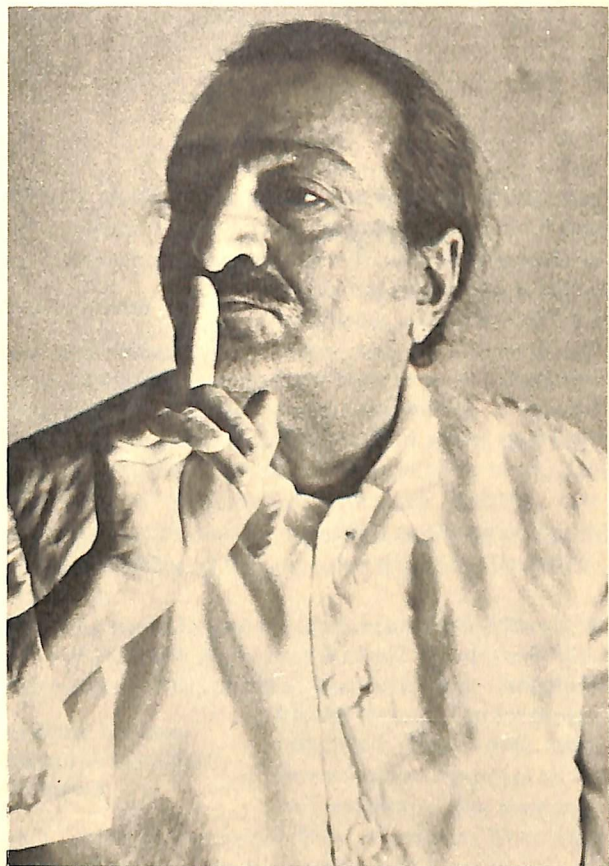
*Love is the reflection of God's unity in the world of duality.*

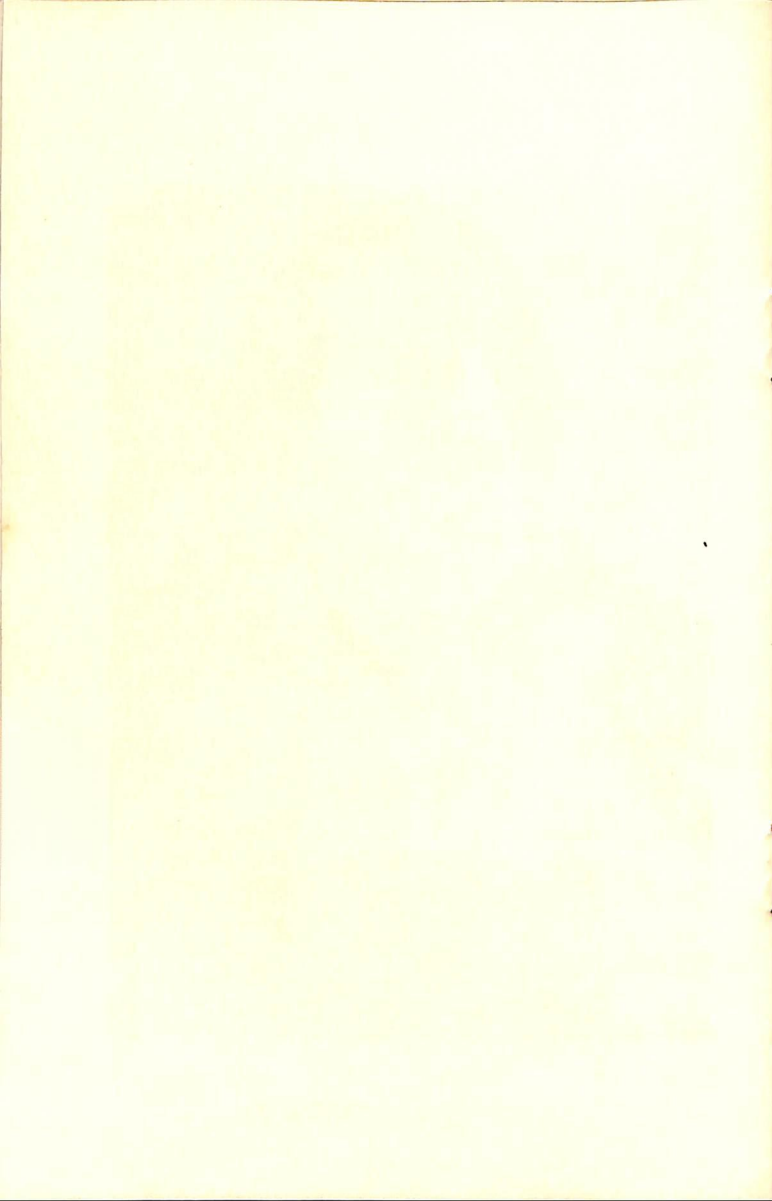
It constitutes the entire significance of creation. If love is excluded from life, all the souls in the world assume complete externality to each other and the only possible re-

**Dynamics of love**

lations and contacts in such a loveless world are superficial and mechanical. It is because of love that the contacts and relations between individual souls become significant. It is love which gives meaning and value to all the happenings in the world of duality. But, *while love gives meaning to the world of duality, it is at the same time a standing challenge to duality.* As love gathers strength, it generates *creative restlessness* and becomes the main driving power of that *spiritual dynamic* which ultimately succeeds in *restoring to consciousness the original unity of being.*







# The Travail of the New World Order

THE world-storm which has been gathering momentum is now having its greatest outburst,\* and in reaching its climax it will work universal disaster.

**World-storm** In the struggle for material well-being, all grievances have assumed fantastic proportions, and the diverse differences of human interest have been so accentuated that they have precipitated distinctive conflict. Humanity has failed to solve its individual and social problems, and the evidence for this failure is very clear. The incapacity of men to deal with their problems constructively and creatively reveals a *tragic deficiency in the right understanding of the basic nature of man and the true purpose of life.*

The world is witnessing an acute *conflict between the forces of Light and the forces of Darkness.* On the one hand there are selfish persons who seek their happiness

**Conflict between forces of light and darkness** blindly through lust for power, unbridled greed and unrelieved hatred. Ignorant of the real purpose of life, they have

sunk down to the lowest level of culture. They bury their higher selves in the wreckage of crumbling forms which linger on from the dead past. Bound by material

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\*Originally written and published in 1941-1942.

interests and limited conceptions, they are *forgetful of their divine destiny*. They have lost their way, and their hearts are torn by the ravages of hate and rancour. On the other hand there are persons who unveil their inherent higher selves through the endurance of pain and deprivation and through noble acts of bravery and self-sacrifice. The present war is teaching man to be brave, to be able to suffer, to understand and to sacrifice.

The disease of selfishness in mankind will need a cure which is not only universal in its application but drastic in nature. It is so deep-rooted that it can be

**Need for cure of selfishness**

eradicated only if it is attacked from all sides. *Real peace and happiness will dawn spontaneously when there is a purging of selfishness. The peace and happiness which come from self-giving love are permanent.* Even the worst sinners can become great saints if they have the courage and sincerity to invite a drastic and complete change of heart.

The present chaos and destruction will engulf the whole world, but this will be followed by a very long period in which there shall be no war. The passing

**Man will be sick of wanting, greed and hate**

sufferings and miseries of our times will be worth enduring for the sake of the long period of happiness which is to follow. What will the present chaos lead to? How will it all end? It can only end in one way. Mankind will be sick of it all. Men will be sick of wanting and sick of fighting out of hatred. Greed and hatred will reach such intensity that everyone will become weary of them. The way out of the dead-lock will be found through selflessness.

*The only alternative which can bring a solution will be to stop hating and to love, to stop wanting and to give, to stop dominat-*



ing and to serve.

Great suffering awakens great understanding. Supreme suffering fulfills its purpose and yields its true significance when it awakens exhausted humanity and

**Suffering shall  
generate understand-  
ing**

stirs within it a genuine long-  
ing for real understanding.  
*Unprecedented suffering leads to  
unprecedented spiritual growth. It*

*contributes to the construction of life on the unshakable foundation of the Truth.* It is now high time that universal suffering should hasten humanity to the turning point in its spiritual history. It is now high time that the very agonies of our times should become a medium for bringing a real understanding of human relationship. It is now high time for humanity to face squarely the true causes of the catastrophe which has overtaken it. It is now high time to seek a new experience of Reality. To know that life is real and eternal is to inherit un fading bliss. It is time that men had this realisation by being unified with their own selves.

Through unification with the higher self, man perceives the Infinite Self in all selves. He becomes free by outgrowing and discarding the limitations of the

**Affirmation of the  
Truth of Oneness**

ego-life. *The individual soul has  
to realise with full consciousness  
its identity with the Universal*

*Soul.* Men shall reorient life in the light of this ancient Truth, and they will readjust their attitude towards their neighbours in everyday life. To perceive the spiritual value of *oneness* is to promote real unity and co-operation. Brotherhood then becomes a spontaneous outcome of true perception. *The new life which is based upon spiritual understanding is an affirmation of the Truth.* It is not something which belongs to utopia, but is completely practical. Now that humanity is thrown

into the fire of bloody conflicts, through immense anguish it is experiencing the utter instability and futility of the life which is based upon purely material conceptions. The hour is near when men in their eager longing for real happiness will seek its true source.

The time is also ripe when men will ardently seek to contact the embodiment of Truth in the form of a God-Man, through whom they can be inspired and

**Inherit Divine love  
through God-Man**

lifted into spiritual understanding. They will accept the guidance which comes from divine authority. Only the outpouring of divine love can bring about spiritual awakening. In this critical time of universal suffering, men are becoming ready to turn towards their Higher Self and to fulfill the will of God. Divine love will perform the supreme miracle of bringing God into the hearts of men and of getting them established in lasting and true happiness. It will satisfy the greatest need and longing of mankind. Divine love will make men selfless and helpful in their mutual relations, and it will bring about the final solution of all problems. *The new brotherhood on earth shall be a fulfilled fact and nations will be united in the fraternity of Love and Truth.*

My existence is for this Love and this Truth. To suffering humanity I say:

*“Have hope. I have come to help you in surrendering yourselves to the Cause of God and in accepting His grace of Love and Truth. I have come to help you in winning the one victory of all victories—to win yourself.”*



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