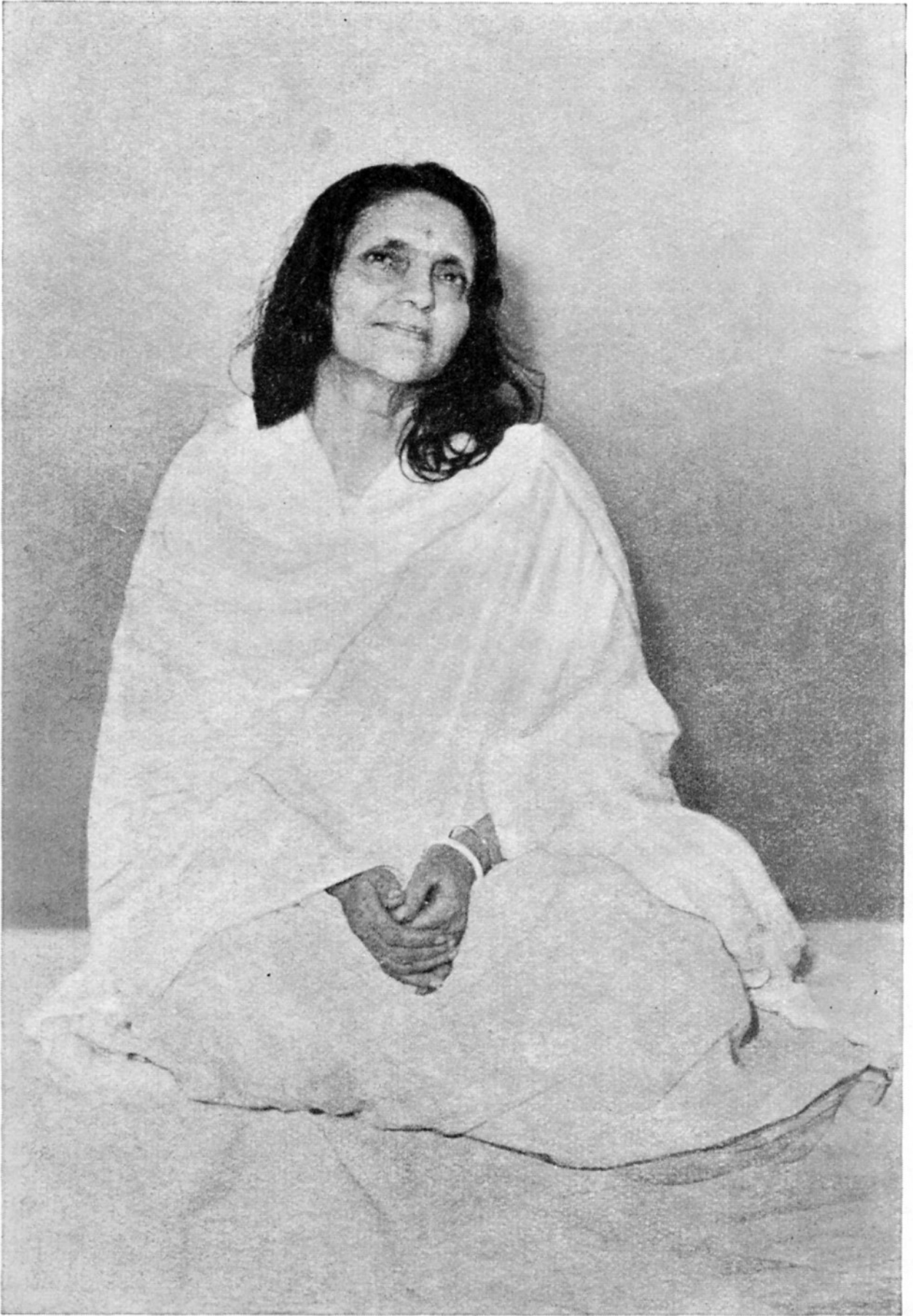


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The Self, self-contained,

calling to Itself for its own Revelation—

this is happiness.

MATRI VANI

God is the Fountain of Goodness. By what device he draws anyone to Himself is incomprehensible to the ordinary person. Everything that He does, who is All-Goodness, is for the best. Without the contemplation of God there can never, never be happiness or peace. What the various frustrations in life lead to is also infinite. If one allows oneself to remain tied up and entangled in their realm, it is but natural that one should reap restlessness, weariness and barrenness as the fruit of one's life. Therefore do not keep your thought on all this, rather let your mind soar to a high ideal, to your sublime Goal, which is far beyond the ken of human understanding. Who can tell by what event or blow of fate His call comes? Do not be cowed down. You are real, pure, enlightened, free, eternal. In order to advance in that direction it is your duty to gather your own strength and proceed with the momentum gained by a new attitude towards life. Truly, God dwells within you also as knowledge and discrimination. Therefore you must use this ex-

pedient on your pilgrimage towards the revelation of Truth. Time glides away. The Supreme Father, Mother, Friend, Beloved, Lord—all are He in one person. His Lotus Feet alone are worthy of contemplation.

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That there is an infinite variety of *āsana*s (yogic postures) must be perceived by direct perception. When the divine mood awakens of which, a particular *āsana* is the expression, then the *āsana* has borne its fruit. In the material world also one feels at ease and contented when taking up the posture that corresponds to one's state of mind at the moment. It has to be understood that man must of necessity always be in some posture or other. What exists at the root of things thus finds expression in the physical. When that root of things is touched, each *āsana* will take shape in its own precise peculiarity: This is called the spontaneous formation of an *āsana*.

Look, in everyday life also, don't you automatically take up various postures, according to the nature of your thought at the time? These postures form of themselves as expressions of your mood. In this material world one becomes within oneself completely engrossed in the particular idea or form that attracts one, so much so that someone may even be ready to die for it. All this happens in various ways in the physical world, because one is prepared to live in the realm of the fleeting in a transient body, that is to say one wishes to turn outward—into darkness. Where man is ever pure, enlightened, free, eternal, there again all God's numberless names, forms,

attributes are eternally real. There, the nature of the name, the nature of form and the diverse waves of divine moods, inspirations and raptures stand revealed. In Him should one become engrossed, lost, affixed, immersed, stripped of everything, and then this whole world will be seen as the outer expression of the inner Reality, as the One Himself—the field of His creative activity. He alone as creative action, the one-with-action and action-less, as form, quality, idea, mode of being, in the world and beyond—He and no other is ever enthroned in the posture of *Mahā-yoga*, the Supreme Yoga. The One who is seated—Himself the *āsana*. To realize Him in the world and beyond the world—this is the death of death, there death is conquered, time quelled. To direct his course towards this, and this alone, should be the aim of every human being.

