

By Sri Goswami, 2 January 1957

What is the Background of Love?

Is it possible for an individual to function quite without love?

We find that the love which demands, is based on lack of something.

Animal tendencies are the background, later on mixed up with intellectual understanding, when it becomes nobler.

Our love is conditional - it asks.

But there is a love which is not conditional. In spiritual love, that is, a deep feeling saturated with spirituality, love does not want for any satisfaction. Here love is self dedication to the object. One loves only to love the object, not for one's satisfaction - spiritual love has no claim.

There are two Yoga paths: either we recognize ourselves as incomplete and want to fill in the void, or we are able to recognize ourselves as a Self in which there is no room for the self to run outward.

The first path is *Bhakti*, the second is *Jñana*.

In *Jñana* there is the recognition of being satisfied with oneself without flowing out beyond the boundaries of oneself. If you can't actually feel so, but merely try to do it intellectually then there is no real *Jñana*.

From purely cognitive point of view, there is a knowledge which will recognize oneself as oneself, and this alone entails a satisfaction untinged by any suffering. That knowledge that escapes spiritualized through yogic methods becomes a sensory impression (*vritti*), and love a selfish motive where both demand. Self love may also be in the shape of loving an other. Both these paths are used in everyday life and both are worldly. But when they are modified in a spiritual way, each of them changes.

However, as both paths are extremely difficult, Karma Yoga has been adopted as a compromise. If you deny the love factor, it will be difficult to work on the triangle in *Muladhara* (-*chakra*).

Love must be creative, it requires constant renewal!