

SANSĀR ROGI NĀM DĀRU
OR
THE LIVING WORD OF GOD



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*Sansār Rogi
Nām Dāru*

— or —

*The Living
Word of God*



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Lesson One

THE MOTIVE OF LIFE is to function, and to function at its utmost best. What do we want? What are we after? What is the motive of life? What are the real values that enrich life? The zeal of pitting one's powers against a puzzling obstacle, the fun of using one's mental, moral, and mechanical abilities—in a word, the joy of functioning is the driving power of all triumphant living. And life cannot function without meeting difficulty. Adventure is to be prized as a superb form of functioning. Safety is not and neither is comfort the prime object of life; exactly the contrary is true. The most important thing in the world is adventure, and by adventure I mean a fresh, firsthand experience of life. All things worthwhile in life, love, friendship, loyalty, knowledge, art, and religion are adventures in which the human spirit goes out to experience the realities of life.

It is the daring, vital, vigorous, high-souled men

and women with the courage to face and experience the world who become conquerors of their minds and of the world. All who insist upon getting experience by proxy rather than experiencing firsthand the thrill of dangerous and painful adventure remain flabby and flat in their moral and mental muscles. Only the full-functioning of life brings enduring joy.

The values of life consist of purposes and possibilities, in awakened purposes and in potential ways of functioning not yet adopted as purposes by the individual. The aim of our existence is the perfection of our human nature. In addition to conscious reasoning, there exists also a type of unconscious reasoning in which people think with their feelings—and sometimes to even better advantage, even though the power of conscious thought is the highest faculty that has been developed among living beings on earth. But the soul is not a set of memories, conscious or unconscious; it is, rather, the possessor of particular groups of memories, most of which rise occasionally to consciousness. Our conscious, subconscious, and unconscious segments of life come from a common source. Their root is in the fourth state, without which they would not exist. That which is misleads, and that

which leads us aright is part of our own being. The lower and higher selves are derived from it, as it is larger than either of them; for the lower and higher selves are full of thoughts in which there is neither permanence nor stability. They carry meshes of desire that hold us captive to the world. Neither science nor reason is, therefore, a complete guide to human living.

Power in finite control is always a source of horror. No one without a conscience, an internal critic nagging at him and giving him no peace, has any hope of being integrated. No one ever discovers a quality apart from a quantity, nor a quantity apart from a quality. Why, then, adopt the weird hypothesis that the quantitative is objective and the qualitative merely subjective? Are space and time derived from events? Or do they exist already in the mind, ready to receive events? Soul is prior to time and space and events; it carries within it all the events that are going to befall it.

You have freedom of choice only by, with, and through creative insight; and through proper and enlightened attitude it is possible to become a different and divine being and have your animal and human characteristics transfigured and transformed. Hence

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