Union with the Divine

Words of Sri Aurobindo and the Mother

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Flower on the Cover:
Intimacy with the Divine
Complete surrender to the Divine and total receptivity to His influence are the conditions for this intimacy.
(Spiritual Significance and explanation given by the Mother)
Botanical name: Lagerstroemia indica, Crape myrtle, Crepe flower

What Should be the Final Aim of a Sadhak

Q: What should be the final aim of a sadhak ? Should
be to become a Yogi?

To be in full union with the Divine is the final aim. W
one has some kind of constant union, one can be cal
yogi, but the union has to be made complete. There ar
gis who have only the union on the spiritual plane, o
who are united in mind and heart, others in the vital
In our yoga our aim is to be united too in the physical
sciousness and on the supramental plane.

*

The growth of the god in man is man's proper busi
the steadfast turning of this lower Asuric and Raks
into the divine nature is the carefully hidden meani
human life. As this growth increases, the veil falls an
soul comes to see the greater significance of action an
real truth of existence.

Sri Aurob

(SABCL 23: 508; CWSA 19: 327)

*

Total union and the perfect manifestation of the Divin
the sole means of putting an end to the suffering and m
of the physical world which are the cause of subcons
pessimism. It is only in perfect union with the Divine
the consciousness can emerge into the eternal delight
this conscious union is the true goal of earthly existe

(2nd ed., CWM 16: 427)

The M

21 December

AIM, March 2012

Why Should We Have Oneness With the Divi

The universe is created in Delight and for Delight. Bu
Delight can exist only in the perfect oneness of the cre
with its creator, and Sri Aurobindo describes* this on
as the Possessor — that is, the Creator — the Possesso
ing possessed by his creation, a sort of reciprocal posse
which is the very essence of the Oneness and the sou
all delight.

And it is because of division — because the Poss
no longer possesses and because the possessed no lo
possesses the Possessor, division is created and the e
tial Delight is changed into ignorance, and this igno
is the cause of all suffering. "Ignorance", not in the
in which it is usually understood, for that is what Sri A
bindo calls Nescience: that ignorance is a consequen
the other. True ignorance is ignorance of the onenes
union, the identity. And that is the cause of all sufferin

Ever since division began and creation lost its c
contact with the Creator, ignorance has reigned, and al
fering is its result.

All those who have had the inner experience have
this experience, that the moment one re-establishe
union with the divine source, all suffering disappears

* In man nature of the world becomes again selfconscious so
may take the greater leap towards its Enjoyer. This is the Enjoyer
unknowingly it possesses, whom life and sensation possessing de
denying seek. Nature of the world knows not God, only because it
not itself; when it knows itself, it shall know unalloyed delight of

Possession in oneness and not loss in oneness is the secret. God and
World and Beyond-world become one when they know each
Their division is the cause of ignorance as ignorance is the
of suffering.

Thoughts and Glimpses, SABCL, Vol. 16,

AIM, March 2012

has been a very persistent movement, about which I
e to you last week, which put at the source of creation
his essential divine Delight but desire. This delight of
on, self-manifestation, self-expression — there is an
e line of seekers and sages who have considered it not
elight but as a desire; the whole line of Buddhism is of
kind. And instead of seeing the solution in a Oneness
n restores to us the essential Delight of the manifesta-
nd the becoming, they consider that the goal and also
ay are a total rejection of all desire to be and a return
nihilation.

his conception amounts to an essential misunder-
ing. The methods recommended for self-liberation are
ods of development which can be very useful, but this
ption of a world that's essentially bad, for it is the re-
f desire, and from which one must escape at all costs
s quickly as possible, has been the greatest and most
us distortion of all spiritual life in the history of man-

might have been useful, perhaps, at a particular time,
erything is useful in the world's history, but this utility
assed, it is outworn, and it is time for this conception
superseded and for us to return to a more essential
igher Truth, to go back to the Delight of existence, the
f union and manifestation of the Divine. This new ori-
ion—I mean new in its terrestrial realisation — must
ce all the former spiritual orientations and open the
o the new realisation which will be a supramental re-
ion. That is why I told you last week that only Delight,
ue divine Delight can bring about the Victory.

aturally, there must be no confusion about what this
ht is, and that is why from the beginning Sri Auro-
puts us on our guard, telling us that it is only when

one has passed beyond enjoyings that one can enter
Bliss. Bliss is precisely that state which comes from
manifestation of this Delight. But it is quite the opp
of all that is usually called joy and pleasure, and
must be completely given up in order to have the

The M

(CWM 9: 7-9)

To be one in all ways of thy being with that whic
is the Highest, this is Yoga. To be one in all ways
thy being with that which is the All, this is Yog
To be one in thy spirit and with thy understan
ing and thy heart and in all thy members with th
God in humanity, this is Yoga. To be one with
Nature and all beings, this is Yoga. All this
to be one with God in his transcendence and h
cosmos and all that he has created in his bein
Because from him all is and all is in him and he
all and in all and because he is thy highest Self ar
thou art one with him in thy spirit and a portion
him in thy soul and at play with him in thy natur
and because this world is a scene in his being
which he is thy secret Master and lover and frien
and the lord and sustainer and aim of all thou a
therefore is oneness with him the perfect way
thy being[.]

Sri Aurobind

(CWSA 12: 333)

n Does the Religion of the Devotee Become a Yoga

eligion begins with the conception of some Power or ence greater and higher than our limited and mortal s, a thought and act of worship done to that Power, n obedience offered to its will, its laws or its demands. Religion, in its beginnings, sets an immeasurable gulf een the Power thus conceived, worshipped and obeyed he worshipper. Yoga in its culmination abolishes the for Yoga is union.

*

oga is a turning of the human mind and the human not yet divine in realisation, but feeling the divine im- and attraction in it, towards that by which it finds its er being. Emotionally, the first form which this turning must be that of adoration. In ordinary religion this ad- on wears the form of external worship and that again ops a most external form of ceremonial worship. This ent is ordinarily necessary because the mass of men live eir physical minds, cannot realise anything except by orce of a physical symbol and cannot feel that they are ; anything except by the force of a physical action. We t apply here the Tantric gradation of *sādhana*, which s the way of the *paśu*, the herd, the animal or physi- eing, the lowest stage of its discipline, and say that the y or predominantly ceremonial adoration is the first of this lowest part of the way. It is evident that even eligion,—and Yoga is something more than religion,— begins when this quite outward worship corresponds mething really felt within the mind, some genuine sub- on, awe or spiritual aspiration, to which it becomes an n outward expression and also a sort of periodical or

constant reminder helping to draw back the mind to it the preoccupations of ordinary life. But so long as it is an idea of the Godhead to which one renders reveren homage, we have not yet got to the beginning of Yoga aim of Yoga being union, its beginning must always seeking after the Divine, a longing after some kind of t closeness or possession. When this comes on us, the a tion becomes always primarily an inner worship; **we l to make ourselves a temple of the Divine, our thou and feelings a constant prayer of aspiration and see our whole life an external service and worship**.* It is a change, this new soul-tendency grows, that the religi the devotee becomes a Yoga, a growing contact and u It does not follow that the outward worship will neces be dispensed with, but it will increasingly become o physical expression or outflowing of the inner devotio adoration, the wave of the soul throwing itself out in sp and symbolic act.

*

Yoga is not a matter of theory or dogma, like philosop popular religion, but a matter of experience. Its exper is that of a conscient universal and supracosmic Being whom it brings us into union, and this conscious exper of union with the Invisible, always renewable and v able, is as valid as our conscious experience of a phy world and of visible bodies with whose invisible mind daily communicate. Yoga proceeds by conscious unio conscious being is its instrument...

Sri Aurob

(CWSA 23: 552; 571-72; 556-57)

*Emphasis is added by the editor, by using bold typeface, at s places in this compilation.

Union: The Aim of Yoga

means union and the whole object of Yoga is the union
e human soul with the supreme Being and of the pres-
ature of humanity with the eternal, supreme or divine
re.

*

he aim of all Yoga to pass by a change of consciousness
he Reality that is behind things and live no longer in
appearance. To enter into some kind of union or com-
on or participation in that is the common object of all

*

oga strives towards union with the Highest, the Spirit,
elf, the Divine, or whatever other name or aspect we
of the One Eternal and Infinite.
nd by union we mean, first, contact constant and in-
ing with the consciousness of the Divine or Infinite,
to assimilate it or assimilate ourselves to it, then to
me not only like to it and full of it, but to enter into it
dwell in it, to become that divine consciousness and
, essence of its essence and so abolish all division that
ates us from the Divinity from whom we came.

*

one with the Eternal is the object of Yoga; there is no
object, because all other aims are included in this one
e perfection.
o be one with the Eternal is to be one with him in being,
iousness, power and delight. All that is is summed
ese four terms of the infinite, for all else are but their

workings.

To be one with the Eternal is also to live in the Et
and in his presence and from his infinite nature, — say
salokya, samipya, sadrishya.* These four together ar
way of being and one perfection.

To live in the Eternal is also to live with the Eternal
in us. Whosoever consciously inhabits his being, his
scious presence inhabits. God lives and moves and a
us when we live and move and act in him[.]

*

A union with the Divine Reality of our being and all
is the one essential object of the Yoga. It is necessary to
this in mind; we must remember that our Yoga is not u
taken for the sake of the acquisition of supermind itse
for the sake of the Divine; we seek the supermind not
own joy and greatness but to make the union absolut
complete, to feel it, possess it, dynamise it in every po
way of our being, in its highest intensities and largest
nesses and in every range and turn and nook and rec
our nature. It is a mistake to think, as many are apt to
that the object of a supramental Yoga is to arrive at a m
magnificence of supermanhood, a divine power and
ness, the self-fulfilment of a magnified individual pers
ity. This is a false and disastrous conception, — disas
because it is likely to raise the pride, vanity and ambiti
the rajasic vital mind in us and that, if not overpasse
overcome, must lead to spiritual downfall, false beca
is an egoistic conception and the first condition of the s
mental change is to get rid of ego. It is most dangerou
the active and dynamic nature of the man of will and

* For the meaning of these Sanskrit terms, refer to page 33.

n can easily be led away by the pursuit of power. Power
s inevitably by the supramental change, it is a neces-
condition for a perfect action: but it is the Divine Shakti
comes and takes up the nature and the life, the power
e One acting through the spiritual individual; it is not
grandisement of the personal force, not the last crown-
ulfilment of the separative mental and vital ego. Self-
ment is a result of the Yoga, but its aim is not the great-
of the individual. The sole aim is a spiritual perfection,
ling of the true self and a union with the Divine by put-
on the divine consciousness and nature.* All the rest is
ituent detail and attendant circumstance. Ego-centric
lses, ambition, desire of power and greatness, motives
f-assertion are foreign to this greater consciousness
would be an insuperable bar against any possibility of
a distant approach towards the supramental change.
must lose one's little lower self to find the greater self.
n with the Divine must be the master motive; even the
very of the truth of one's own being and of all being,
that truth and its greater consciousness, perfection of
ature are only the natural results of that movement.
pensable conditions of its entire consummation, they
art of the central aim only because they are a necessary
opment and a major consequence.

must also be kept in mind that the supramental change
ficult, distant, an ultimate stage; it must be regarded as
nd of a far-off vista; it cannot be and must not be turned
first aim, a constantly envisaged goal or an immediate
tive.

Sri Aurobindo

A 12: 334-35, 331-332, 332-333; 23: 280-81)

ādharmya mukti.

... Yoga envisages ... not merely an intellectual conce
or clear discrimination of the truth, nor ... an enligh
psychological experience of the modes of our being.
"realisation", in the full sense of the word; it is the m
real to ourselves and in ourselves of the Self, the tran
dent and universal Divine, and it is the subsequent in
sibility of viewing the modes of being except in the
of that Self and in their true aspect as its flux of beco
under the psychical and physical conditions of our w
existence. This realisation consists of three successive m
ments, internal vision, complete internal experience
identity. ... ...

All this knowledge and experience are primary m
of arriving at and of possessing identity. It is our sel
we see and experience and therefore vision and exper
are incomplete unless they culminate in identity, u
we are able to live in all our being the supreme Ved
knowledge, He am I. We must not only see God and em
Him, but become that Reality. We must become one wi
Self in its transcendence of all form and manifestatio
the resolution, the sublimation, the escape from itself o
and all its belongings into That from which they proce
well as become the Self in all its manifested existence
becomings, one with it in the infinite existence, consc
ness, peace, delight by which it reveals itself in us an
with it in the action, formation, play of self-conception
which it garbs itself in the world.

It is difficult for the modern mind to understand
we can do more than conceive intellectually o
Self or of God; but it may borrow some shadow o

n, experience and becoming from that inner awak-
to Nature which a great English poet has made a real-
the European imagination. If we read the poems in
n Wordsworth expressed his realisation of Nature, we
acquire some distant idea of what realisation is. For,
we see that he had the vision of something in the world
n is the very Self of all things that it contains, a con-
s force and presence other than its forms, yet cause of
rms and manifested in them. We perceive that he had
nly the vision of this and the joy and peace and uni-
lity which its presence brings, but the very sense of
ental, aesthetic, vital, physical; not only this sense and
n of it in its own being but in the nearest flower and
lest man and the immobile rock; and, finally, that he
occasionally attained to that unity, that becoming the
t of his meditation, one phase of which is powerfully
profoundly expressed in the poem "A slumber did my
seal," where he describes himself as become one in his
with earth, "rolled round in its diurnal course with
and stones and trees." Exalt this realisation to a pro-
der Self than physical Nature and we have the elements
e Yogic knowledge. But all this experience is only the
pule to that suprasensuous, supramental realisation of
ranscendent who is beyond all His aspects, and the
summit of knowledge can only be attained by entering
he superconscient and there merging all other expe-
e into a supernal unity with the Ineffable. That is the
nation of all divine knowing; that also is the source of
vine delight and divine living.

Sri Aurobindo

A 23: 304-07)

Means of Attaining the Union With the Divi

Indeed, there are many means of attaining this unity. It
be done through aspiration, or surrender, or some
method. Each followed with persistence and sincerity
to it. Aspiration is the dynamic push of your whole n
behind the resolution to reach the Divine. Surrender, o
other hand, may be defined as the giving up of the
of your ego. To surrender to the Divine is to renounce
narrow limits and let yourself be invaded by it and m
centre for its play. But you must bear in mind that the
versal consciousness so beloved of Yogis is not the Di
you can break your limits horizontally if you like, bu
will be quite mistaken if you take the sense of widenes
cosmic multiplicity to be the Divine. The universal m
ment is after all a mixture of falsehood and truth, so th
stop there is to be imperfect; for, you may very well
the cosmic consciousness without ever attaining the
scendent Truth. On the other hand, to go to the Divi
also to attain the universal realisation and yet remain
of falsehood.

The real bar to self-surrender, whether to the Univ
or to the Transcendent, is the individual's love of his
limitations. It is a natural love, since in the very form
of the individual being there is a tendency to concentra
limits. Without that, there would be no sense of sepa
ness — all would be mixed, as happens quite often i
mental and vital movements of consciousness. It is the
especially which preserves separative individuality b
being so fluid. But once this separateness is establi
there creeps in the fear of losing it — a healthy instin
many respects, but misapplied with regard to the Di

n the Divine you do not really lose your individuality: nly give up your egoism and become the true individ- he divine personality which is not temporary like the ruction of the physical consciousness which is usually for your self. One touch of the divine consciousness ou see immediately that there is no loss in it. On the ary, you acquire a true individual permanence which urvive a hundred deaths of the body and all the vicis- es of the vital-mental evolution.

*

I call "being on the path" is being in a state of con- sness in which only union with the Divine has any — this union is the only thing worth living, the sole t of aspiration. Everything else has lost all value and worth seeking, so there is no longer any question of uncing it because it is no longer an object of desire.
s long as union with the Divine is not the thing for n one lives, one is not yet on the path.

The Mother

I 3: 168-69; 16: 317)

e only thing that is important, the one thing that unts, is the will to be identified more and more mpletely with Thee, to unite our consciousness th Thy absolute Consciousness, to be more and ore the peaceful, calm, disinterested, strong rvitor of Thy sovereign law, Thy loving Will.

The Mother

WM 1:79)

The Right Sequence in Sadhana

To find the Divine is indeed the first reason for se the spiritual Truth and the spiritual life; it is the one indispensable and all the rest is nothing without it Divine once found, to manifest Him, — that is, fi all to transform one's own limited consciousness int Divine Consciousness, to live in the infinite Peace, Love, Strength, Bliss, to become that in one's essentia ture and, as a consequence, to be its vessel, channel, i ment in one's active nature.

To bring into activity the principle of oneness o material plane or to work for humanity is a mental translation of the Truth — these things cannot be the firs object of spiritual seeking. We must find the Self, the D then only can we know what is the work the Self Divine demands from us. Until then our life and a can only be a help or means towards finding the D and it ought not to have any other purpose. As we gr the inner consciousness, or as the spiritual Truth Divine grows in us, our life and action must indeed and more flow from that, be one with that. But to decid forehand by our limited mental conceptions what they be is to hamper the growth of the spiritual Truth withi that grows we shall feel the Divine Light and Truth, th vine Power and Force, the Divine Purity and Peace wo within us, dealing with our actions as well as our consc ness, making use of them to reshape us into the Divine I removing the dross, substituting the pure gold of the S

Only when the Divine Presence is there in us al and the consciousness transformed, can we have the ri say that we are ready to manifest the Divine on the ma

. To hold up a mental ideal or principle and impose
on the inner working brings the danger of limiting our-
s to a mental realisation or of impeding or even falsi-
by a halfway formation the true growth into the full
nunion and union with the Divine and the free and in-
e outflowing of His will in our life. This is a mistake of
tation to which the mind of today is especially prone.
ar better to approach the Divine for the Peace or Light
ss that the realisation of Him gives than to bring in
minor things which can divert us from the one thing
ful. The divinisation of the material life also as well as
ner life is part of what we see as the Divine Plan, but
only be fulfilled by an outflowing of the inner realisa-
something that grows from within outwards, not by
orking out of a mental principle.

*

e ourselves liberated from ego and realise our true
s is the first necessity; all else can be achieved as a
nous result, a necessary consequence. That is one rea-
why a spiritual call must be accepted as imperative and
precedence over all other claims, intellectual, ethical,
, that belong to the domain of the Ignorance. ...
he first is the discovery of the soul, not the outer soul
ought and emotion and desire, but the secret psychic
, the divine element within us. When that becomes
nant over the nature, when we are consciously the
and when mind, life and body take their true place as
struments, we are aware of a guide within that knows
uth, the good, the true delight and beauty of existence,
ols heart and intellect by its luminous law and leads
fe and being towards spiritual completeness.

Sri Aurobindo

L 23: 516-17; CWSA 21: 653)

It depends on this: when one thinks that it is the
important thing in his life. That's all.

... It is when truly it becomes the most important
in one's life, when all the rest seems to have lost all tas
interest, all importance, when one feels within that
born for this, that one is here upon earth for this, and
is the only thing that truly counts, then that's enough.

One can concentrate on the different centres; but
times one concentrates for so long, with so much effor
has no result. And then one day something shakes you
feel that you are going to lose your footing, you have to
on to something; then you cling within yourself to the
of union with the Divine, the idea of the divine Pres
the idea of the transformation of the consciousness, an
aspire, you want, you try to organise your feelings,
ments, impulses around this. And it comes.

Some people have recommended all kinds of met
probably these were methods which had succeeded in
case; but to tell the truth, one must find one's own me
it is only after having done the thing that one knows h
should be done, not before.

If one knows it beforehand, one makes a mental
struction and risks greatly living in his mental constru
which is an illusion; because when the mind builds c
conditions and then they are realised, there are
chances of there being mostly pure mental constru
which is not the experience itself but its image. So f
these truly spiritual experiences I think it is wiser to
them before knowing them. If one knows them, one im
them, one doesn't have them, one imagines oneself ha

; whereas if one knows nothing — how things are and
they ought to happen, what should happen and how it
ome about — if one knows nothing about all this, then
eping very still and making a kind of inner sorting out
n one's being, one can suddenly have the experience,
hen later knows what one has had. It is over, and one
s how it has to be done when one has done it — after-
s. Like that it is sure.

*

Q: Mother, here [in The Synthesis of Yoga*] it is said: "He who chooses the Infinite has been chosen by the Infinite."*

magnificent sentence!

nd it is absolutely true. There is in *Thoughts and Glimps-*
o a sentence like this where I think he uses the word
" instead of the Infinite. But the idea is the same — that
God who has chosen you, the Divine who has chosen
And that is why you run after Him!

nd this is what gives — that's what he says, doesn't
– this is what gives that kind of confidence, of certi-
precisely, that one is predestined; and if one is predes-
even if there are mountains of difficulties, what can
matter since one is sure to succeed! This gives you an
mitable courage to face all difficulties and a patience
tands all trials: you are sure to succeed.

nd it's a fact — in fact, it is like that: the moment you
ght about it, well, you thought about it because
one thought about you; you chose because you were
n. ...

rom the moment one has felt just once within himself:
This is the truth for me", it is finished; it is finished, it is
d. Even if you spend years cutting your way through the
forest, it's of no importance — it is finished, it is settled.

So there are some who follow a very straight patl
arrive very quickly; there are others who love labyrin
takes longer. But the end is there, the goal is there. I
by experience that there isn't one being who, were it
once in his life, has had a great urge towards... it do
matter what he calls it — let us say the Divine for facil
speech, who is not sure to arrive; even if he turns his
on Him at a certain time, it's of no importance — he is
to arrive. He will have to struggle more or less, will
more or less difficulty, but he is sure to succeed one
It's a soul that has been chosen, it has become cons
because its hour has come—once the hour has come,
the result will follow more or less quickly. You can d
in a few months; you can do it in some years; you can
in some lives — but you will do it.

And what is remarkable is that this freedom of cho
left to you and that, if you decide within yourself tha
will do it in this lifetime, you will do it. And I am not s
ing here of a permanent and continuous decision be
then you can arrive in twelve months. No, I mean: i
have suddenly been seized by this, "I want this", even
in a flash, the seal is put, there, like that.

There we are.

That's not a reason for wasting time on the way;
not a reason for just following all the meanderings o
labyrinth and arriving with... with considerable ru
when you are at the end. No. But, in any case it is a r
for never despairing, whatever the difficulties may be.

I am of the opinion that when there is something t
it is better to do it as quickly as possible. But still, ther
people who like to waste their time.

The M

(CWM 7: 208-09, 338-39)

Mantra of success

I want of you besides aspiring for faith? Well, just a thoroughness and persistence in the method! Don't asfor two days and then go into the dumps, evolving a el of earthquake and Schopenhauer plus the ass and all est of it. Give the Divine a full sporting chance. When ghts something in you or is preparing a light, don't in with a wet blanket of despondency and throw it on oor flame. You will say, "It is a mere candle that is lit — ng at all!" But in these matters, when the darkness of an mind and life and body has to be dissipated, a candle ays a beginning — a lamp can follow and afterwards ; but the beginning must be allowed to have a sequel not get cut off from its natural sequelae by chunks of ess and doubt and despair. ...

o put it more soberly — accept once and for all that this has to be done, that it is the only thing left for yourself e earth. ... It is difficult and the way long and the encourent given meagre? What then? Why should you expect eat a thing to be easy or that there must be either a swift ss or none? The difficulties have to be faced and the cheerfully they are faced, the sooner they will be over-. The one thing to do is to keep the mantra of success, etermination of victory, the fixed resolve, "**Have it I and have it I will.**" Impossible? There is no such thing possibility — there are difficulties and things of *longue e*, but no impossibles. What one is determined fixedo will get done now or later — it becomes possible. e out dark despair and go bravely on with your yoga. e darkness disappears, the inner doors will open.

Sri Aurobindo

L 23: 628-29)

The force which, when absorbed in the Ignorance, take form of vital desires is the same which, in its pure constitutes the push, the dynamis towards transforma Consequently, you must beware at the same time of in ing freely in desires, thinking them to be needs which mu satisfied, and of rejecting the vital force as positively ev

What you should do is to throw the doors of your wide open to the Divine. The moment you conceal s thing, you step straight into Falsehood. The least sup sion on your part pulls you immediately down into u sciousness. If you want to be fully conscious, be alwa front of the Truth — completely open yourself and try utmost to let it see deep inside you, into every corn your being. That alone will bring into you light and sciousness and all that is most true. **Be absolutely m** — that is to say, know the distance between what yo and what is to be, not allowing the crude physical m ity to think that it knows when it does not, that it can j when it cannot. Modesty implies the giving up of you to the Divine whole-heartedly, asking for help and, by mission, winning the freedom and absence of responsi which imparts to the mind utter quietness. Not othe can you hope to attain the union with the Divine Conso ness and the Divine Will. ...

Take note, however, that the merely external simi of your thought or action does not prove that this unio been achieved. All such proofs are superficial, for the **union means** a thorough change, a total reversal of normal consciousness. You cannot have it in your mi in your ordinary state of awareness. You must get clea

at — then and not till then can you be united with the
e Consciousness. Once the union is really experienced
ery idea of proving it by the similarity of your thought
action with mine will make you laugh. People living
her in the same house for years or coming in daily in-
e contact with one another develop a sort of common
— they think and act alike. But you cannot claim to
e the Divine by such merely mental contact; you must
ent to have your consciousness entirely reversed! The
ne sign of the union is that your consciousness has the
quality, the same way of working as the Divine's and
eds from the same supramental source of Knowledge.
you sometimes happen to act in the external field as
ivine appears to act may be nothing save coincidence,
o demonstrate the union by such comparisons is to try
ove a very great thing by a very small one!

he true test is the direct experience of the Divine Con-
sness in whatever you do. It is an unmistakable test,
se it changes your being completely. Evidently, you
ot at once be fixed in the Divine Consciousness; but
before it settles in you, you can have now and then
xperience of it. The Divine Consciousness will come
go, but while the union lasts you will be as if some-
else! The whole universe will wear a new face and you
self as well as your perception and vision of things will
etamorphosed. So long as you lack the experience you
nclined to look for proofs: proofs and results are sec-
ry...

The Mother

3: 133-34)

Union With the Divine Will

If you want to be a true doer of divine works, your firs
must be to be totally free from all desire and self-rega
ego. ... You must grow in the divine consciousness till
is no difference between your will and hers, no motiv
cept her impulsion in you, no action that is not her cons
action in you and through you.

... a time will come when ... you will realise that the d
Shakti not only inspires and guides, but initiates and c
out your works; all your movements are originated b
all your powers are hers, mind, life and body are cons
and joyful instruments of her action, means for her
moulds for her manifestation in the physical universe.

The last stage of this perfection will come when yo
completely identified with the Divine Mother and feel
self to be no longer another and separate being, instru
servant or worker but truly a child and eternal porti
her consciousness and force. Always she will be in you
you in her; it will be your constant, simple and natur
perience that your thought and seeing and action, your
breathing or moving come from her and are hers. You
know and see and feel that you are a person and p
formed by her out of herself, put out from her for the
and yet always safe in here, being of her being, conso
ness of her consciousness, force of her force, Ananda o
Ananda. When this condition is entire and her supra
tal energies can freely move you, then you will be p
in divine works; knowledge, will, action will become
simple, luminous, spontaneous, flawless, an outflow
the Supreme, a divine movement of the Eternal.

Sri Aurob

(SABCL 25: 15-18)

Perfect but Partial Identification

Q: Mother, when one is identified with the Divine in the higher part of the being while neglecting the lower parts — neglecting life — doesn't the Divine, in the part where one is identified with Him, advise one to attend to the lower parts?

if before even beginning, one has decided that this not happen, perhaps one makes it impossible for one- receive the advice of the Divine!

or, truly speaking, each one finds only what he wants d of the Divine. Sri Aurobindo has said this by turn- the other way round; he has said—I am not quoting xact words, only the idea: what you expect from the e is what you find in the Divine; what you want from ivine is what you meet in the Divine. He will have for he aspect you expect or desire.

nd His manifestation is always adapted to each one's tivity and capacity. They may have a real, essential ct, but this contact is limited by their own capacity for ving and approach.... It is only if you are able to go out limits that you can meet the total Divine as He totally

nd this capacity for contact is perhaps what constitutes rue hierarchy of beings. For everyone carries within elf the Divine, and therefore everyone has the possibil- uniting with the Divine—that possibility is the same But according to each one's capacity—in fact, accord- his position in the divine hierarchy—his approach e more or less partial or total.

could be said — although these words deform things —that the quality of the approach is the same in every

being, but the quantity, the totality is very different... very difficult to explain in words, but if one may sa the point at which you are identified with the Divine i fect in itself, that is to say, your identification is perf itself, at this point, but the number of points at whic are identified differs immensely.

And this is very marked in the difference betwee paths followed to approach the Divine. Usually peop limits; they limit themselves by excluding everything is not exactly the path they have chosen, for this is easier and they go much faster — relatively. But if, in of following one road, you go forward in a sort of ment which could be called spherical, where everyth included, which takes in all the possibilities of approa the Divine, naturally the result is much more comple and it is this that Sri Aurobindo calls the integral yo but the progress is much more difficult and much slow

One who chooses the path of knowledge — and in the path of knowledge a special method, for ever has his own method—and follows it, eliminating fro consciousness and life all that's not it, advances much rapidly, for he is in search of only one aspect and t much more direct, immediate. And so he rejects, rejec jects all that is not this, and limits his being just to the he travels. And the more you want your approach to b tegral, naturally the more will it become difficult, co cated, long, laborious.

But he who follows only one path, when he reache goal, that is, when he is identified with the Divine, his tification is perfect in itself; that is to say, it is really an tification with the Divine — but it is partial. It is perfec perfect and partial at the same time.

This is very difficult to explain, but it is a fact. He is

ified with the Divine and has found the Divine; he is
ified with the Divine—but at one point. And so he who
e to identify himself in his totality with the Divine is
sarily, from the point of view of the universal realisa-
on a much higher level of the hierarchy than one who
realise Him only at a single point.
nd that is the true meaning of the spiritual hierarchy,
s why there is a whole spiritual hierarchical organisa-
otherwise it would have no basis, for from the minute
ouch the Divine, you touch Him perfectly: the point
hich you touch Him is perfect in itself. And, from this
of view, all who are united with the Divine are equally
ct in their union — but not equally complete, if I may
o.
o you catch a little of what I mean?

: What I wanted to ask, Mother, was whether in the part
here they are identified, after their identification with the
ivine, they don't find that this identification is not complete,
at is, that they have left behind other parts of their being,
d that they must begin once again?

may happen.
his may happen, but usually they have so well elimi-
from themselves all that was not that, that nothing
ins for them to realise that the identification is not per-
They have the experience of identification, they are lost
e Divine. From the personal, individual point of view,
s the most they can hope for.
is not that what you say is impossible, indeed I think
ossible — but it is rare. It is not frequent. That would
that in spite of their work of elimination they have
ed in their consciousness something which would be

able to feel that they are not entirely satisfied.

After the identification, there is no longer the pos
for example, of Master and disciple, the Lord and the
rant. At the moment of identification that relationshi
appears; there is no longer any Master or disciple, any
or aspirant: all is the Divine. So, who receives the le
That could only happen if there were an element of
sciousness which did not participate in this identifica
because it needed another approach than the one it
And all would depend on how perfectly the aspiran
eliminated from his being all that has nothing to do
the exclusive path he follows. For instance, if he keeps
in his consciousness, elements of devotion or love, th
he has followed the path of knowledge, well, at the ti
identification these will miss something. And then he
be able to understand that his experience is not com
But if they have been so well eliminated that they no l
exist, then who will notice that the union is not perfect
union is perfect in itself at this particular point. It is p
a phenomenon of consciousness.

(*Turning to the child*) In your consciousness there i
the idea that you unite with "Something" which k
more about it than you and will make you recognise
mistake. But that no longer exists after the identifica
That is just the first contact, but not the identification.

In identification there is no longer any differenc
tween the one who is identified and what he is iden
with: it is the same thing. So long as there is a differen
is not identification.

I say that by any path whatever and by eliminati
that is not of this path, it is possible for each one to be
fectly identified with the Divine, that is to say, to be
the Divine — but at only one point, the point he has ch

his point is perfect in itself. I don't say it contains ev-
ing, I say it is perfect in itself, that is, the identification
fect — but it is not total.

*

tially, you must be able to find this oneness with the
e in all forms, all aspects, in every way that has been
to reach Him. And you must go beyond that and find
way.

o, the first point to clear up in your thought—and it
oint of capital importance: you must not confuse the
ral yoga with other spiritual realisations, which may
ry high but cover a very limited field, for theirs is a
ment only in depth.

ou may pierce a hole, you see, with your aspiration
make a movement in depth through anything at all. All
nds on the intensity and sincerity of your aspiration—
e sincerity, that is to say, on how far your self-giving is
lete, integral, absolute. But it does not depend on the
you have chosen: necessarily, you will have to pass
gh in order to find what is behind.

ut if you want to transform your nature and your be-
nd if you want to participate in the creation of a new
, then this aspiration, this sharp and linear point is no
r enough. One must include everything and contain
thing in one's consciousness.

The Mother

8: 44-48; 244-45)

Union With "The Whole Me" — Samagram M

The integral Yoga is so called because it aims at a har
ised totality of spiritual realisation and experience. Its a
integral experience of the Divine Reality, what the Git
scribes in the words *samagram mām*, "the whole Me"
Divine Being. Its method is an integral opening of the w
consciousness, mind, heart, life, will, body to that Real
the Divine Existence, Consciousness, Beatitude, to its
and its integral transformation of the whole nature[.]

*

The Union of the soul with the Purushottama by a Yo
the whole being is the complete teaching of the Gita an
only the union with the immutable Self as in the narr
doctrine which follows the exclusive way of knowl
That is why the Gita subsequently, after it has effecte
reconciliation of knowledge and works, is able to de
the idea of love and devotion, unified with both works
knowledge, as the highest height of the way to the sup
secret. For if the union with the immutable Self wer
sole secret or the highest secret, that would not at a
possible; for then at a given point our inner basis for
and devotion, no less than our inner foundation of w
would crumble away and collapse. Union utter and e
sive with the immutable Self alone means the aboliti
the whole point of view of the mutable being, not on
its ordinary and inferior action but in its very roots,
that makes its existence possible, not only in the wor
its ignorance, but in the works of its knowledge. It w
mean the abolition of all that difference in conscious
and activity between the human soul and the Divine w
makes possible the play of the Kshara; for the action

ra would become then entirely a play of the ignorance out any root or basis of divine reality in it. On the ary, union by Yoga with the Purushottama means the vledge and enjoyment of our oneness with him in our xistent being and of a certain differentiation in our ac- being. It is the persistence of the latter in a play of di- works which are urged by the motive power of divine and constituted by a perfected divine Nature, it is the n of the Divine in the world harmonised with a realisa- of the Divine in the self which makes action and devo- possible to the liberated man, and not only possible but table in the perfect mode of his being.

*

ave now got to the inmost kernel of the Gita's Yoga, the e living and breathing centre of its teaching. We can ow quite clearly that the ascent of the limited human when it withdraws from the ego and the lower nature he immutable Self calm, silent and stable, was only a step, an initial change. And now too we can see why ita from the first insisted on the Ishwara, the Godhead e human form, who speaks always of himself, "*aham,*," as of some great secret and omnipresent Being, lord the worlds and master of the human soul, one who ater even than that immutable self-existence which is nd unmoved for ever and abides for ever untouched e subjective and objective appearances of the natural erse.

Sri Aurobindo

A 12: 357; 19: 234; 19: 337)

Threefold Character of the Union

... the union has a threefold character. There is a union in itual essence, by identity; there is a union by the indwe of our soul in this highest Being and Consciousness; th a dynamic union of likeness or oneness of nature bet That and our instrumental being here. The first is th eration from the Ignorance and identification with the and Eternal, *mokṣa, sāyujya*, which is the characteristi of the Yoga of Knowledge. The second, the dwelling soul with or in the Divine, *sāmīpya, sālokya*, is the in hope of all Yoga of love and beatitude. The third, ident nature, likeness to the Divine, to be perfect as That is pe is the high intention of all Yoga of power and perfecti of divine works and service. The combined completen the three together, founded here on a multiple Unity self-manifesting Divine, is the complete result of the gral Yoga, the goal of its triple Path and the fruit of its sacrifice.

Sri Aurob

(CWSA 23: 131)

Glossory of the Sanskrit Terms:

sādṛśya (सादृश्य) : likeness (to the Divine)
sālokya (सालोक्य) : in one status and periphery of being wit Divine; dwelling of the soul in the Divine
sāmīpya (सामीप्य) : nearness, proxymity; dwelling of the sou the Divine.
sāyujya (सायुज्य) : the absolute union of the Divine with the human spirit.

The Full Circuit of the Creation

Q: Sweet Mother, about Radha, in all the Vaishnavite stories and in the accounts of many mystics, there are always tears and anguish: "She wept and the Divine did not come.... The Divine tormented her...." What does this mean? She was integral purity, then why...

is just on the way! That happens when one is still on ay, when one has not reached the goal. They have that, insist a lot on this, for... for they like to prolong the an road, simply because they enjoy this human road ecause, as I told you, if you want to remain in life, in ct with life, a certain relativity necessarily remains in xperience. They like it that way — they like to quarrel the Divine, they like the feeling of separation, these s give them pleasure! For they remain in the human iousness and want to remain there. The moment is perfect identification, all this disappears. So, it is ough one were depriving oneself of the pleasure of a a! There is something that has gone out of life, that is, usion. They still need a reasonable amount of illusion; can't enter directly into the Truth.

fact, for the feeling of separation to disappear, you have realised within yourself a perfect identity; and this perfect identity is realised, well, the story comes to d, there is nothing more to tell.

hat is why it is said that if the world, if creation realised rfect identity with the Divine, there would no longer y creation. If you realise this perfect identity in which is no longer any possibility of distinction and if the en- niverse realised this perfect identity in which there is nger any possibility of distinction, well, there would no longer be any universe. It would be a return to Pral

So the solution is to find Ananda, even in the play, i exchange in which one both gives and receives, in w one seems to be two; and that is why they keep the du Otherwise, in identity, nothing remains but the ident the identity is complete and perfect, there is no more c tivisation.

But I said this somewhere when speaking about th ry of love. I think nobody — oh! I don't know — prob very few people noticed the distinction. I said that **it b with the Ananda of identity, and that after the full c of the creation, it ends in the Ananda of union.** W there had been no circuit, there would never be the An of union, there would only be the Ananda of identity. there no circuit, there would be no union.

This is perhaps a little subtle, but it is a fact: and per it is just in order that the Ananda of identity may find I might call its consummation and crowning in the An of union, that the whole circuit was made.

But if there is perfect identity, there can be no u the feeling of union does not exist, for it necessarily im something other than perfect identity. There can be pe union but there is no perfect identity.

Don't try to understand with words and with your for these two words express altogether different exper es. And yet the result is the same, but one is rich with al was not in the other, the richness of the whole experien the whole universal experience.

The M

(CWM 8: 224-26)

AIM, March 2012

A Meaning of Soul's Birth

knowledge and love are the three divine powers
man nature and the life of man, and they point to the
paths by which the human soul rises to the divine. The
rality of them, the union of man with God in all the
must therefore, as we have seen, be the foundation of
tegral Yoga.

ction is the first power of life. Nature begins with force
ts works which, once conscious in man, become will
ts achievements; therefore it is that by turning his ac-
Godwards the life of man best and most surely begins
come divine. It is the door of first access, the starting-
of the initiation. When the will in him is made one
the divine will and the whole action of the being pro-
from the Divine and is directed towards the Divine,
nion in works is perfectly accomplished. But works
themselves in knowledge; all the totality of works,
he Gita, finds its rounded culmination in knowledge,
ṁ karmākhilaṁ jñāne parisamāpyate. By union in will
works we become one in the omnipresent conscious be-
om whom all our will and works have their rise and
their power and in whom they fulfil the round of their
gies. And the crown of this union is love; for love is the
ht of conscious union with the Being in whom we live,
nd move, by whom we exist, for whom alone we learn
end to act and to be.

*

is the power and passion of the divine self-delight and
ut love we may get the rapt peace of its infinity, the
bed silence of the Ananda, but not its absolute depth
chness and fullness. Love leads us from the suffer-

ing of division into the bliss of perfect union, but wi
losing that joy of the act of union which is the soul's gr
discovery **and for which the life of the cosmos is a
preparation.**

*

It [an integral Yoga] may commence with the way of
as with the way of knowledge or of works; but where
meet, is the beginning of its joy of fulfilment. Love it ca
miss, even if it does not start from it; for love is the cro
works and the flowering of knowledge.

Sri Aurob

(CWSA 23: 545, 547, 551)

Even he who might have attained a perfect contemp
tion in silence and solitude would have arrived a
only by withdrawing from his body, by disregarding
and so the substance of which the body is constitu
would remain as impure, as imperfect as before, sin
he would have left it to itself; and by a misguided m
ticism, through the lure of supraphysical splendou
the egoistic desire to unite with Thee for his own p
sonal satisfaction, he would have turned his back up
the very reason of his earthly existence, he would ha
refused like a coward to accomplish his mission — t
redemption and purification of Matter. To know th
a part of our being is perfectly pure, to commune w
this purity, to be identified with it, can be useful only
this knowledge is later used to hasten the transfigu
tion of the earth, to accomplish Thy sublime work.

(CWM 1: 20)

The Mot

"And Now I Feel So Near to Thee"

enly, before Thee, [O Lord], all my pride fell. I under-
how futile it was in Thy Presence to wish to surmount
lf. ... ...
nd now ... I feel so near, so near to Thee that my whole
quivers with joy.
et me stammer out my homage: ...
O supreme and only Confidant, Thou who know-
eforehand all we can say to Thee because Thou art its
e!
O supreme and only Friend, Thou who acceptest,
who lovest, Thou who understandest us just as we
ecause it is Thyself who hast so made us!
O supreme and only Guide, Thou who never gainsay-
ur highest will because it is Thou Thyself who willest

It would be folly to seek elsewhere than in Thee for one
will listen, understand, love and guide, since always
art there ready to our call and never wilt Thou fail

Thou hast made me know the supreme, the sublime
a perfect confidence, an absolute serenity, a surrender
and without reserve or colouring, free from effort or
raint.
oyous like a child I have smiled and wept at once be-
Thee, O my Well-Beloved!"

The Mother

1: 374-75)

Mother's Advice for Day-to-day Life

Live constantly in the presence of the Divine; live in th
ing that it is this presence which moves you and is
everything you do. Offer all your movements to it, no
every mental action, every thought and feeling but eve
most ordinary and external actions such as eating;
you eat, you must feel that it is the Divine who is e
through you. ...

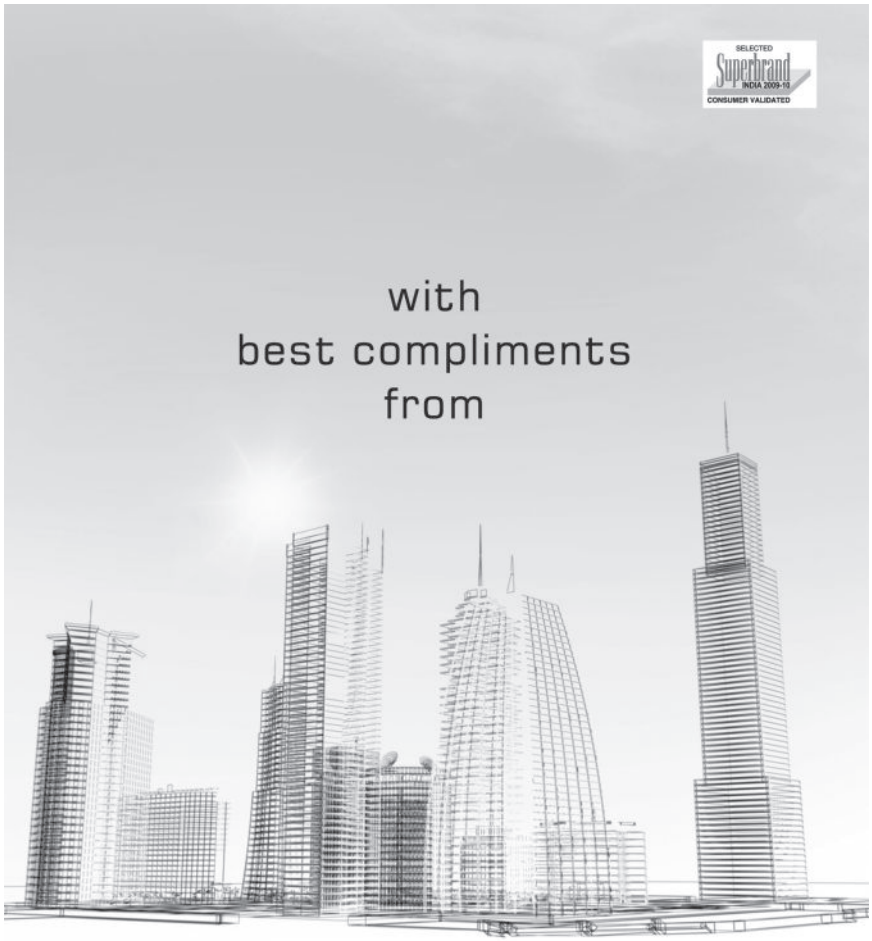
In the integral Yoga, the integral life down even
smallest detail has to be transformed, to be divinised.
is nothing here that is insignificant, nothing that is inc
ent. You cannot say, "When I am meditating, reading
losophy or listening to these conversations I will be i
condition of an opening towards the Light and call
but when I go out to walk or see friends I can allow m
to forget all about it." ...

> *Q: When we are concentrated in mental moveme*
> *intellectual pursuits, why do we sometimes forget*
> *touch with the Divine?*

You lose it because your consciousness is still divided
Divine has not settled into your mind; you are not w
consecrated to the Divine Life. Otherwise you could co
trate to any extent upon such things and still you would
the sense of being helped and supported by the Divine.
In the beginning of the Yoga you are apt to forget the D
very often. But by constant aspiration you increase
remembrance and you diminish the forgetfulness. Bu
should not be done as a severe discipline or a duty; it m
a movement of love and joy.

The M

(CWM 3: 23-26)



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