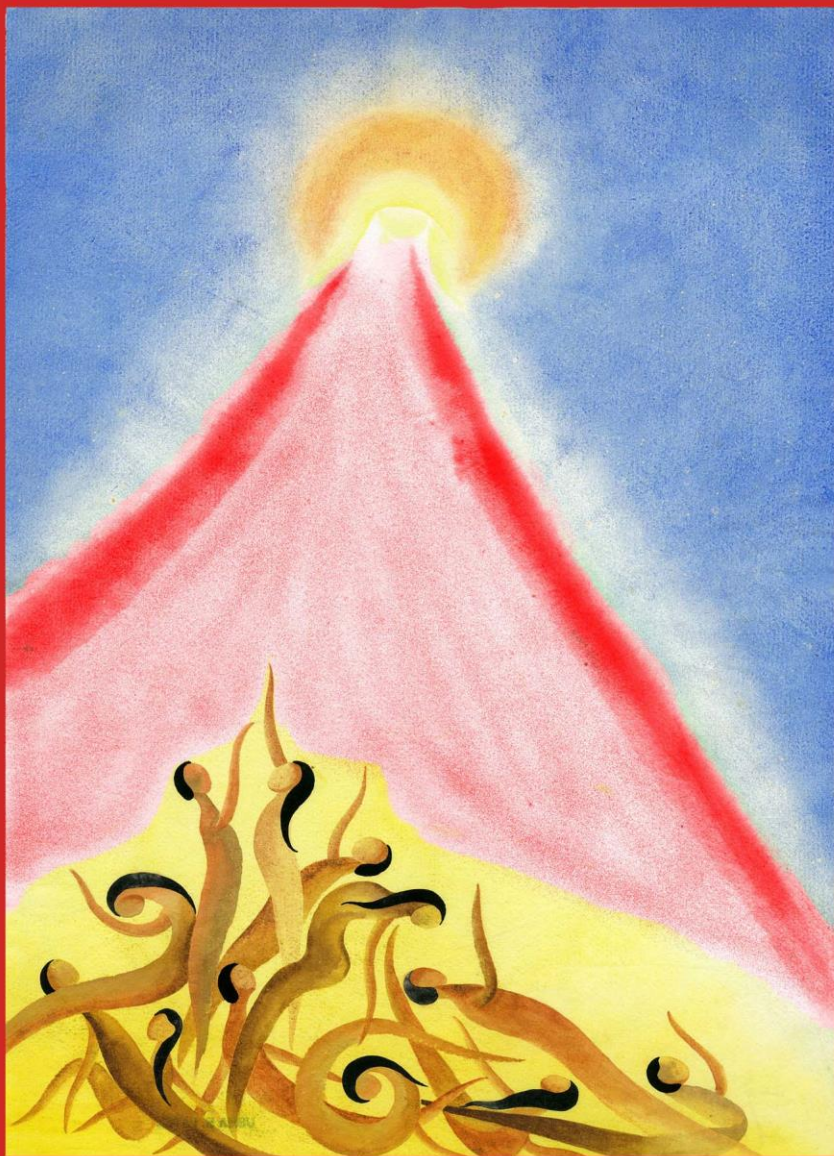


The SUPREME DIVINE LOVE

Second Edition



A Compilation from the works of Sri Aurobindo and The Mother

Compiled by Jamshed M Mavalwalla

The Supreme Divine Love

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**A Compilation from the works of
Sri Aurobindo and the Mother**



Sri Aurobindo Society

AUROPUBLICATIONS

POWERFUL THOUGHTS, INSPIRING VISION

The Supreme Divine Love

Second Edition

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The idea for the comprehensive compilation: Vijay bhai

Compiler: Jamshed M Mavalwalla

Proofreading: Archana Udaykumar and Puja

Cover: Rohaen J. M. and Uttam Mondal

E–book: Shivakumar and Uttam Mondal

Help in preparing the second edition: Uttam Mondal

Vijaybhai's Note on Comprehensive Compilation

All over the world, there is a growing interest in spirituality and Yoga. There is a search for the true meaning and purpose of life, for deeper solutions to the problems that confront us all, and for ways in which we can contribute to evolutionary change and progress.

In this search, more and more people are turning to Sri Aurobindo and the Mother for guidance and enlightenment. But in their voluminous writings, they do not know where to find the answers they are looking for.

In this regard the Mother has said,

"It is not by books that Sri Aurobindo ought to be studied but by subjects—what he has said on the Divine, on Unity, on religion, on evolution, on education, on self-perfection, on supermind, etc., etc."

(CWM 12: 206)

On another occasion She said:

"If you want to know what Sri Aurobindo has said on a given subject, you must at least read all he has written on that subject. You will then see that he seems to have said the most contradictory things. But when one has read everything and understood a

little, one sees that all the contradictions complement one another and are organised and unified in an integral synthesis."

(CWM 16: 309–310)

While several compilations are now available, many sincere spiritual seekers have felt the need for Comprehensive Compilations from Sri Aurobindo and the Mother on specific subjects, in which the contents are further organised into sub-topics, so that one can find everything one is looking for in one place.

This compilation is an effort to fulfil this need and thus help spiritual seekers in their journey and sadhana. We hope that this compilation will help us gain greater mental clarity about a subject so that we can channel our efforts in the right direction. For Sri Aurobindo has written:

"It is always better to make an effort in the right direction; even if one fails the effort bears some result and is never lost."

(CWSA 29: 87)

We will be glad to receive suggestions and feedback from the readers.

Vijay

Preface

This compilation, *The Supreme Divine Love*, is the third book in the series of books on Love.

The Mother emphasizes that if one wishes always to progress, one must understand more completely what one already knows.

“For those who want always to progress, there are three major ways of progressing:

- (1) To widen the field of one’s consciousness.
- (2) To understand ever better and more completely what one knows.
- (3) To find the Divine and surrender more and more to His Will.”

(CWM 16: 435–436)

The purpose of this comprehensive compilation is to help the reader understand what the Supreme Divine Love is and how this knowledge can help in one’s sadhana. The headings and subheadings are intended to guide the reader towards a clearer and deeper understanding. However, it is important to read the quotations themselves, for Sri Aurobindo’s and the Mother’s words are infused with a consciousness infinitely higher than our own. Therefore, reading these quotations will help the reader not only

understand all aspects of the Supreme Divine love but also, and most importantly, elevate his or her consciousness.

The quotations in this compilation are taken from the volumes of *The Complete Works of Sri Aurobindo* (CWSA) and the *Collected Works of the Mother* (CWM), Second Edition. Each quotation is followed by the title of the book, the volume number, and the page number from which it has been taken.

While the passages from Sri Aurobindo are in the original English, most of the passages from the Mother (selections from her talks and writings) are translations from the original French. We must also bear in mind that the excerpts have been taken out of their original context and that a compilation, by its very nature, is likely to have a personal and subjective approach. A sincere attempt, however, has been made to remain faithful to the vision of Sri Aurobindo and the Mother. Those who would like to read the fuller text are advised to consult *The Complete Works of Sri Aurobindo* (CWSA) and the *Collected Works of the Mother* (CWM), Second Edition.

The section headings and subheadings have also been provided by the compiler to bring clarity to the selected topic.

Jamshed M. Mavalwalla

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I— The Supreme Divine Love Is ...

“A supreme divine Love is a creative Power and, even though it can exist in itself silent and unchangeable, yet rejoices in external form and expression and is not condemned to be a speechless and bodiless godhead.” (CWSA 23: 164)

“It is for this reason that Divine Love which is at the heart of all creation and the most powerful of all redeeming and creative forces has yet been the least frontally present in earthly life, the least successfully redemptive, the least creative. Human nature has been unable to bear it in its purity for the very reason that it is the most powerful, pure, rare and intense of all the divine energies; what little could be seized has been corrupted at once into a vital pietistic ardour, a defenceless religious or ethical sentimentalism, a sensuous or even sensual erotic mysticism of the roseate coloured mind or passionately turbid life-impulse and with these simulations compensated its inability to house the Mystic Flame that could rebuild the world with its tongues of sacrifice.” (CWSA 23: 167)

“There is only one love—the Divine’s Love; and without that Love there would be no creation. All exists because of that Love and it is when we try to find our own love which does not exist that we do not feel the Love, the only Love, the

Divine's Love which permeates all existence." (CWM 14: 124)

"Love is one of the great universal forces; it exists by itself and its movement is free and independent of the objects in which and through which it manifests. It manifests wherever it finds a possibility for manifestation, wherever there is receptivity, wherever there is some opening for it. What you call love and think of as a personal or individual thing is only your capacity to receive and manifest this universal force. But because it is universal, it is not therefore an unconscious force; it is a supremely conscious Power. Consciously it seeks for its manifestation and realisation upon earth; consciously it chooses its instruments, awakens to its vibrations those who are capable of an answer, endeavours to realise in them that which is its eternal aim, and when the instrument is not fit, drops it and turns to look for others." (CWM 3: 69)

"Where does love come from?"

Where does love come from? From the Origin of the universe.

Besides, I say that there. That's what I say. I say that love is a supreme force which the Eternal Consciousness has emanated in order to send it into the world." (CWM 5: 235)

"Divine Love, in my view of it, is again not something ethereal, cold and far, but a love absolutely intense, intimate and full of unity, closeness and rapture using all the nature for its expression." (CWSA 29: 344)

"There is in Love, at its Origin, something which is translated constantly as the intervention of Grace: a force, a sweetness, something like a vibration of solace spread everywhere, but which an illumined consciousness can direct, concentrate on some points." (CWM 11: 42)

"What is lasting, eternal, immortal and infinite—that indeed is worth having, worth conquering, worth possessing. It is Divine Light, Divine Love, Divine Life—it is also Supreme Peace, Perfect Joy and All-Mastery upon earth with the Complete Manifestation as the crowning." (CWM 3: 160)

"Indeed, there is only *one* Love, universal and eternal, as there is only one Consciousness, universal and eternal.

All the apparent differences are colorations given by individualisation and personification. But these alterations are purely superficial. And the "nature" of Love, as of Consciousness, is unalterable." (CWM 14: 123)

"The Divine's love is an eternal truth." (CWM 14: 116)

"The Divine Love is the essence of Truth and cannot be affected by human confusions." (CWM 14: 116)

"The Divine Love, unlike the human, is deep and vast and silent; one must become quiet and wide to be aware of it and reply to it." (CWSA 29: 345) (CWSA 32: 481)

"Love is not a name of the Divine, it is a power of his consciousness and being." (CWSA 29: 356)

"Love is universal and eternal; it is always manifesting itself and always identical in its essence. And it is a Divine Force; for the distortions we see in its apparent workings belong to its instruments. Love does not manifest in human beings alone; it is everywhere. Its movement is there in plants, perhaps in the very stones; in the animals it is easy to detect its presence." (CWM 3: 69–70)

"You say that perhaps stones also feel love?"

It is possible.

Can it be known?

One can feel it. There is a certain state of consciousness in which one perceives this divine Love wherever it is found, and one does not feel so great a difference between creatures as it appears physically." (CWM 5: 228)

“Have full trust in the Divine who is Love, Light and Life.”
(CWM 14: 243)

“With the Divine Love is the supreme power of Transformation. It has this power because it is for the sake of Transformation that it has given itself to the world and manifested everywhere. Not only has it infused itself into man, but also into all the atoms of the most obscure Matter in order to bring the world back to the original Truth.”
(CWM 3: 171-172)

“This is the marvellous state [exchange of love with the Divine] we want to realise on earth; it is this which will have the power to transform the world and make it a habitation worthy of the Divine Presence. Then will pure and true love be able to incarnate in a body that will no longer be a disguise and a veil for it.” (CWM 12: 69)

“... you see that love is obviously the most potent and integral of all powers—integral in the sense that it applies in all cases. It is even more powerful than the power of purification which dissolves all bad will and which is, as it were, the master of the adverse forces, but which has not the direct power of transformation. The power of purification first dissolves in order to allow the transformation afterwards. It destroys one form in order to be able to create a better one, whereas love need not

dissolve in order to transform; it possesses the direct power of transformation. Love is like a flame that changes what is hard into something malleable and even sublimates this malleable thing into a kind of purified vapour— it does not destroy, it transforms.” (CWM 10: 72)

“Divine Love can overcome the evil and the cruel—the tiger does not attack the yogi.” (CWM 14: 131)

“The Mother did not tell you that love is not an emotion, but that Divine Love is not an emotion, ... Emotion is an excellent and indispensable thing in human nature, in spite of all its shortcomings and dangers, our aim is to go beyond emotion to the height and depth and intensity of the Divine Love and there feel ... through the inner psychic heart an inexhaustible oneness with the Divine which the spasmodic leavings of the vital emotions cannot reach or experience.

As supramental Truth is not merely a sublimation of our mental ideas, so Divine Love is not merely a sublimation of human emotions; it is a different consciousness, with a different quality, movement and substance.” (CWSA 29: 345–346)

“It has even been said that creation itself was an act of love or at least the building up of a field in which Divine Love could devise its symbols and fulfil itself in act of

mutuality and self-giving, and, if not the initial nature of creation, this may well be its ultimate object and motive.” (CWSA 23: 164)

“The Divine’s love is that which comes from above poured down from the Divine Oneness and its Ananda on the being—psychic love is a form taken by divine love in the human being according to the needs and possibilities of the human consciousness.” (CWSA 29: 336)

“True love, that which fulfils and illumines, is not the love one receives but the love one gives.

And the supreme Love is a love without any definite object— the love which loves because it cannot do other than to love.” (CWM 14: 123)

“But that too is no monotony; it is not possible for the tongue of human speech to tell all the utter unity and all the eternal variety of the ananda of divine love. Our higher and our lower members are both flooded with it, the mind and life no less than the soul: even the physical body takes its share of the joy, feels the touch, is filled in all its limbs, veins, nerves with the flowing of the wine of the ecstasy, *amṛta*. Love and Ananda are the last word of being, the secret of secrets, the mystery of mysteries.” (CWSA 24: 605)

“Conscious experience alone can give a glimpse of what love is, of its purpose and process. Any verbal transcription is necessarily a mental travesty of something which eludes all expression in every way.” (CWM 12: 65)

“For when man speaks of love, he associates it with an emotional and sentimental weakness. But the divine intensity of self-forgetfulness, the capacity of throwing oneself out entirely, making no restriction and no reservation, as a gift, asking nothing in exchange, this is little known to human beings. And when it is there unmixed with weak and sentimental emotions, they find it hard and cold; they cannot recognise in it the very highest and intensest power of love.” (CWM 3: 71)

“Deep red is the Divine Love—rosy is the psychic love.” (CWSA 30: 133)

“Krishna with Radha is the symbol of the Divine Love. The flute is the call of the Divine Love; the peacock is victory.” (CWSA 30: 157)

“... the pomegranate-flower, the flower of Divine Love ...” (CWSA 32: 471)

An Old Chaldean Legend

“Long, long ago, in the dry land which is now Arabia, a divine being incarnated upon earth to awaken in it the supreme love. As expected it was persecuted by men, misunderstood, suspected, pursued. Mortally wounded by its assailants, it wanted to die quietly in solitude in order to be able to accomplish its work, and being pursued, it ran away. Suddenly, in the vast desert land there appeared a small pomegranate bush. The saviour crept in under the low branches, to leave its body in peace; and immediately the bush spread out miraculously, it grew higher, larger, became deep and thick, so that when the pursuers passed by, they did not even suspect that the One whom they were chasing was hidden there, and they went their way.

While drop by drop the sacred blood fell, fertilising the soil, the bush was covered with marvellous flowers, scarlet, large, crowded with petals... innumerable drops of blood.

These are the flowers which express and contain for us the Divine’s Love.” (CWM 7: 373)

“Q: Some say that because through one person, chances of manifestation are greater, or because he is more open, or is a Vibhuti, he will be nearer to the Divine. That, I think, can be swept aside since degrees of manifestation can never be a criterion. What is it that determines this? I really don’t know.

A: Of course you don't—nor does anybody. Is love a creation of the reason? or dealt out by this or that scale? Or does the Divine calculate "This fellow has so much of this or that quality. I will give him just so much more love than to that other"?

Q: This question is not only of theoretical interest to us, but also of practical importance, since in our stumblings and gropings the Divine here may have a soft corner for some, and not perhaps for others to the same extent.

A: All that is rather beside the point. There is a universal divine love that is given equally to all—but also there is a *special relation* with each man—it is not a question of more or less, though it may appear so. But even that less or more cannot be judged by human standards. The man who gets a blow may, if he has a certain relation, feel it as a divine caress; he may even say, erecting his own standard, "She loves me more than others, because to others she would not give that blow, to me she felt she could give it," and it would be quite as good a standard as the kind treatment one—as standards go. But no standards apply. For in each case it is according to the relation. The cause of the relation? It differs in each case. Cast your plummet into the deep and perhaps you shall find it—or perhaps you will hit something that has nothing at all to do with it."
(CWSA 35: 444–445)

"It is only divine love which can bear the burden I [Sri Aurobindo] have to bear, that all have to bear who have sacrificed everything else to the one aim of uplifting earth out of its darkness towards the Divine. The Gallio-like "Je m'en fiche"-ism (I do not care) would not carry me one step; it would certainly not be divine. It is quite another thing that enables me to walk unweeping and unlamenting towards the goal." (CWSA 35: 46)

"In the old days long before you came plenty of things were brought down—including the love. Hardly one could bear it and even then only in a small measure. Is it any better now, I wonder? It does not look like it. That is why I want the supermind first,—and especially the peace, the balance in an intensity unshakable. There are several who have been trying to push on with the intensities, but—. Well, let us hope for the best. For God's sake, peace, balance, an unshakable supramental poise and sanity first. Ecstasies and intensities of other kinds can come afterwards." (CWSA 35: 274–275)

"To obtain the divine love, all other love must be abandoned." (CWM 17: 162)

"Once you have come in contact with this large, pure and true Divine love, if you have felt it even for a short time and in its smallest form, you will realise what an abject

thing human desire has made of it. It has become in human nature something low, brutal, selfish, violent, ugly, or else it is something weak and sentimental, made up of the pettiest feeling, brittle, superficial, exacting. And this baseness and brutality or this self-regarding weakness they call love!" (CWM 3: 72)

"There is also a divine love that is personal, but it is not like the ordinary personal human love dependent on any return from the person—it is personal but not egoistic,—it goes from the real being in the one to the real being in the other. But to find that, liberation from the ordinary human way of approach is necessary." (CWSA 29: 345)

"When we reach this degree of perfection which is our goal, we shall perceive that the truth we seek is made up of four major aspects: Love, Knowledge, Power and Beauty. These four attributes of the Truth will express themselves spontaneously in our being. The psychic will be the vehicle of true and pure love, the mind will be the vehicle of infallible knowledge, the vital will manifest an invincible power and strength and the body will be the expression of a perfect beauty and harmony." (CWM 12: 8)

"On the physical plane the Divine expresses himself through beauty, on the mental plane through knowledge,

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on the vital plane through power and on the psychic plane through love.” (CWM 15: 6)

II— The Divine Love Plunged Into the Inconscient to Change It Into Consciousness

“When, precisely, the Consciousness ‘began’ its creation (don’t take what I say quite literally as though it were a little history of another country, for it is not that, I am trying to make you understand, that’s all), the first manifestation of the creative Consciousness was just an emanation of consciousness –of conscious light–and when this emanation separated itself from its origin, the Inconscient was born, through opposition (how to put it?) yes, really through opposition. Consequently, the birth of the Inconscient is prior to the formation of the world, and it was only when the perception came that the whole universe was going to be created uselessly that there was a call and Divine Love plunged into the Inconscient to change it into consciousness.” (CWM 4: 241–242)

“The manifestation of the love of the Divine in the world was the great holocaust, the supreme self-giving. The Perfect Consciousness accepted to be merged and absorbed into the unconsciousness of matter, so that consciousness might be awakened in the depths of its obscurity and little by little a Divine Power might rise in it and make the whole of this manifested universe a highest expression of the Divine Consciousness and the Divine love. This was the supreme love, to accept the loss of the

II— The Divine Love Plunged Into the Inconscient to Change It Into Consciousness

perfect condition of supreme divinity, its absolute consciousness, its infinite knowledge, to unite with unconsciousness, to dwell in the world with ignorance and darkness. And yet none perhaps would call it love; for it does not clothe itself in a superficial sentiment, it makes no demand in exchange for what it has done, no show of its sacrifice.” (CWM 3: 71)

“It was a very intense experience ... (Silence)

The state I found myself in was like a memory—a memory that is eternally present—of that Consciousness of supreme Love which the Lord emanated upon earth, in the earth—in the earth—to bring it back to Him. For that was truly a descent into the most total negation of the Divine, the negation of the very essence of the divine Nature, and therefore a renunciation of the divine state in order to accept earth’s obscurity and bring earth back to the divine state. And unless this supreme Love becomes all-powerfully conscious here on earth, the return can never be final.” (CWM 10: 119–120)

“It is this descent [of the Divine Love] that is called the supreme sacrifice in the Indian scriptures. But it is a sacrifice only from the human point of view; the human mind thinks that if it had to do such a thing it would be a tremendous sacrifice. But the Divine cannot really be

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Consciousness

diminished, its infinite essence can never become less, no matter what 'sacrifices' are made...." (CWM 3: 172)

"No other movement could have better bridged the abyss that was created when in the individual being consciousness was separated from its origin and became unconsciousness.

What had been projected into space had to be brought back to itself without, however, annihilating the universe which had thus been created. That is why love burst forth, the irresistible power of union.

It brooded over the darkness and the inconscience; it was scattered and fragmented in the bosom of unfathomable night. And then began the awakening and the ascent, the slow formation of Matter and its endless progression." (CWM 12: 66)

"First of all, we are going to take the historical fact, if there is one. That is to say, through the action of the forces of separation, Consciousness became inconscience and matter was created such as it is, on a basis of inconscience so total that no contact seemed possible between the Origin and what was created. And this total inconscience made a direct descent necessary, without passing through the intermediate regions, a direct descent of the divine Consciousness in its form of Love. And it is this descent of Divine Love into matter, penetrating it and adding a new

II— The Divine Love Plunged Into the Inconscient to Change It Into
Consciousness

element to its composition, which has made possible the ascent, slow for us, but an uninterrupted ascent, from inconscience to consciousness and from darkness to light. Therefore, one cannot say that Love can manifest only when the creation becomes divine, for it is *on the contrary* because of its manifestation that creation can become divine once again.” (CWM 8: 339–340)

“When the baker wants to make the dough of his bread rise, he puts some leaven into it, and it is from within that the transformation takes place.

When the Divine wanted to rouse Matter, awaken it and make it rise towards God, He threw Himself into Matter under the form of love, and it is from within that the transformation takes place.

So it is by living from within an organisation that one can help it to become enlightened and rise towards the Truth.” (CWM 14: 118)

“Consciousness is indeed the creatrix of the universe, but love is its saviour.” (CWM 12: 65)

“I am sure that when the Divine Love descended into Matter, this Matter was quite unconscious, it had absolutely no form; it may even be said that forms in general are the result of the effort of Love to bring consciousness into Matter. If one of you (I have my doubts, but still) went

II— The Divine Love Plunged Into the Inconscious to Change It Into Consciousness

down into the Inconscious, what is called the pure Inconscious, you would realise what it is. A stone will seem to you a marvelously conscious object in comparison. You speak disdainfully of a stone because you have just a wee bit more consciousness than it has, but the difference between the consciousness of the stone and the total Inconscious is perhaps greater than that between the stone and you. And the coming out of the Inconscious is due exclusively to the sacrifice of the Divine, to this descent of divine Love into the Inconscious. Consequently, when I said “perhaps in the stone”, I could have removed the “perhaps”— I can assert that *even* in the stone it is there. There would be nothing, neither stone nor metal nor any organisation of atoms without this presence of Divine Love.” (CWM 4: 240)

“When Consciousness separated from its Origin and became Inconscience, the Origin emanated Love to reawaken Consciousness from the depth of the Inconscience and bring it back into touch with its Origin.” (CWM 14: 117)

“At the beginning of this manifestation, Love is, in the purity of its origin, composed of two movements, two complementary poles of the impulsion towards complete fusion. On one side, it is the supreme power of attraction and on the other the irresistible need of absolute self-

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giving. No other movement can do better in throwing a bridge over the abyss that was dug in the individual being when its consciousness separated from its origin and became inconscience.

What was projected into space had to be brought back to itself without, however, destroying the universe so created. Therefore Love burst forth, the irresistible power of union.

It has been soaring over darkness and inconscience; it has scattered itself, pulverised itself in the bosom of unfathomed night. And from that moment began the awakening and the ascent, the slow formation of matter and its endless progression." (CWM 12: 65–66)

III— To Bring the Divine Love Into the World Is the Crown and Essence of Integral Yoga

“To bring the Divine Love and Beauty and Ananda into the world is, indeed, the whole crown and essence of our Yoga.” (CWSA 29: 333)

“And when the day comes for the manifestation of supreme love, for the crystallised, concentrated descent of supreme love, that will truly be the hour of transformation. For nothing will be able to resist That.” (CWM 10: 74)

1. Why Divine Love is the least frontally present in earthly life

“Afterwards too, even when the seeker has opened to the Divine Love transcendental, universal or immanent, yet if he tries to pour it into life, he meets the power of obscuration and perversion of these lower Nature-forces. Always they draw away towards pitfalls, pour into that higher intensity their diminishing elements, seek to capture the descending Power for themselves and their interests and degrade it into an aggrandised mental, vital or physical instrumentation for desire and ego. Instead of a Divine Love creator of a new heaven and a new earth of Truth and Light, they would hold it here prisoner ... the old turbid unreal skies of sentimentalising vital imagination and

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mental idealised chimera. If that falsification is permitted, the higher Light and Power and Bliss withdraw, there is a fall back to a lower status; or else the realisation remains tied to an insecure half-way and mixture or is covered and even submerged by an inferior exaltation that is not the true Ananda. It is for this reason that Divine Love ... has yet been the least frontally present in earthly life, ...” (CWSA 23: 166–167)

“All the deformations of this great and divine Power come from the obscurity and ignorance and selfishness of the limited instrument. Love, the eternal force, has no clinging, no desire, no hunger for possession, no self-regarding attachment; it is, in its pure movement, the seeking for union of the self with the Divine, a seeking absolute and regardless of all other things. Love divine gives itself and asks for nothing. What human beings have made of it, we do not need to say; they have turned it into an ugly and repulsive thing.” (CWM 3: 70)

2. The stuff of life and its action is made up of an egoistic formation, a division

“It does not so appear now because, even if a Divine Love is there in the world upholding all this evolution of creatures, yet the stuff of life and its action is made up of an egoistic formation, a division, a struggle of life and

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consciousness to exist and survive in an apparently indifferent, inclement or even hostile world of inanimate and inconscient Matter. In the confusion and obscurity of this struggle all are thrown against each other with a will in each to assert its own existence first and foremost and only secondarily to assert itself in others and very partially for others; for even man's altruism remains essentially egoistic and must be so till the soul finds the secret of the divine Oneness." (CWSA 23: 164)

**3. The human form is naturally unable to bear
Divine Love because the human is a creation
of ignorance, weak and impure**

"The human form is naturally unable to bear the Divine Love or contain it, because it is itself a creation of the ignorance, weak and impure. It must be transformed in order to be capable of that; it must become strong and pure." (CWSA 29: 334)

"... I was alluding to the fact that this Divine Love which animates all things, penetrates all, up bears all and leads all towards progress and an ascent to the Divine, is not felt, not perceived by the human consciousness, and that even to the extent the human being does perceive it, he finds it difficult to bear—not only to contain it, but be able to tolerate it, I might say, for its power in its purity, its

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intensity in its purity, are of too strong a kind to be endured by human nature. It is only when it is diluted, deformed, attenuated and obscured, so to say, that it becomes acceptable to human nature." (CWM 8: 340)

"But Sri Aurobindo says (I read it two days ago, I do not know where he has written it, for it was only a quotation) that if the divine Consciousness, the divine Power, the divine Love, the Truth manifested itself too rapidly upon the earth, the earth would be dissolved! She would not be able to bear it... brrf!

I am translating, but the idea is that.

But perhaps not the highest divine dose, but a small divine dose!

(*Mother laughs*) The smaller dose is always there. ... there is even a somewhat strong dose, ..." (CWM 11: 85)

4. The vibration or rapture of supreme Divine Love is absolutely intolerant

5. The Divine Love will not permit the presence of anything that is contrary to it

"And I must say that this rapturous state of consciousness would be dangerous in the present condition of the world. Because it produces reactions that are almost absolute—I

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see that this state of rapture has a *formidable* power. But I insist on the word formidable, in the sense that it is intolerant or intolerable—intolerable rather—to everything that is unlike it. It is the same thing or almost—not quite the same, but almost—as the supreme divine Love; the vibration of this ecstasy or rapture is a small beginning of the vibration of divine Love, and that is absolutely—yes, there is no other word for it—intolerant, in the sense that it will not permit the presence of anything that is contrary to it.” (CWM 10: 173–174)

**6. When the power of Divine Love manifests,
then there is a kind of immeasurable wisdom
which causes everything to subside in perfect
tranquillity**

“This is an experience I am having more and more: for the contact with this true divine Love to be able to manifest, that is, to express itself freely, it demands an extraordinary strength in beings and things, which does not yet exist. Otherwise everything falls apart.

... on the evidence of repeated experiences, I have to say this: when this Power of *pure* Love—which is so wonderful, which is beyond all expression—as soon as it begins to manifest abundantly, freely, it is as if quantities of things crumbled down immediately—they cannot stand. They cannot stand, they are dissolved. Then... then

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everything stops. And this stopping, which one might think is a disgrace, is just the opposite! It is an infinite Grace.

Simply to perceive, a little concretely and tangibly, the difference between the vibration in which one lives normally and almost continually, and that vibration—simply to observe this infirmity, which I call sickening—it really makes you feel sick —that is enough to stop everything.

Only yesterday, this morning, there are long moments when this Power manifests; then suddenly, there is a kind of wisdom, an immeasurable wisdom which causes everything to subside in perfect tranquillity: what must be shall be, it will take the time that is needed. And then everything is all right. In this way, everything is all right immediately. But the splendour fades.

One has only to be patient.

Sri Aurobindo also has written this: Aspire intensely, but without impatience.... The difference between intensity and impatience is very subtle—it is all a difference in vibration. It is subtle, but it makes all the difference.” (CWM 10: 199–200)

7. The Divine Love is there in a static way upon the world, pressing in order to be received, but it is an impersonal action

"But then, all of a sudden, when there comes this true Compassion of the Divine Love, ... This force, this vibration

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of sweetness is there in a static way upon the world, pressing in order to be received, but it is an impersonal action.” (CWM 11: 42)

8. The Divine wants the marvellous ecstasy of Divine Love to realise on earth

9. The ecstasy of Divine Love has the power to transform the world

10. In order to make the discipline easier and to create a closer intimacy, the Divine has sought, in His highest form of love, to assume a physical body similar in appearance to the human body

11. The Divine waits for human beings to have made indispensable progress in their consciousness

“This is the marvellous state [ecstasy of the Divine Love] we want to realise on earth; it is this which will have the power to transform the world and make it a habitation worthy of the Divine Presence. Then will pure and true love be able to incarnate in a body that will no longer be a disguise and a veil for it. Many a time, in order to make the discipline easier and to create a closer and more easily perceptible intimacy, the Divine has sought, in his highest form of love, to assume a physical body similar in appearance to the human body; but each time, imprisoned

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within the gross forms of Matter, he was able to express only a caricature of himself. And in order to manifest in the fullness of his perfection he waits only for human beings to have made some indispensable progress in their consciousness and in their bodies; for the vulgarity of man's vanity and the stupidity of his conceit mistake the sublime divine love, when it expresses itself in a human form, for a sign of weakness and dependence and need." (CWM 12: 69)

12. Unless the human being raises himself to the divine heights, he is incapable of receiving, appreciating and knowing what Divine Love is

13. But it doesn't prevent Love in its form of grace from being at work everywhere

"I was stating that a human being, unless he raises himself to the divine heights, is incapable of receiving, appreciating and knowing what divine Love is. Love must cease to be divine to be accepted by man.

But that is a phenomenon of the outer, superficial consciousness; it doesn't prevent Love in its form of Grace from being at work everywhere and always, and from doing its work in an unknown but constant way, ..." (CWM 8: 340)

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- 14. The human must love the divine alone
and turn away from all other ties**
- 15. A new consciousness must be created by
Divine Peace taking hold of the complete being**
- 16. In that Peace, the pure and unegoistic
inner strength should increase**
- 17. Then Divine Light and Knowledge must
transform all consciousness**
- 18. Then the human form can contain Divine
Love and Ananda**

“First of all, it [human form] must have the strength to love the Divine alone and turn away from all other ties. But besides that a new consciousness must be created in it—first a consciousness of pure and purifying Divine Peace from above which must take hold of all down to the most physical—then in that peace an increasing inner strength pure and unegoistic—then the Divine Light and Knowledge transforming all the consciousness and movements. When this has been done, then the human form can contain the Divine Love and Ananda. Till then the touches of the Divine Love and Ananda are usually momentary or brief, they cannot remain. In an impure consciousness the Divine Love if it came in would create a perturbation and possibly be attacked by a mixture which would make it impossible for it to stay. It is therefore that touches only can come.”
(CWSA 29: 334)

19. Those who aspire to belong to the creation of the new race must reject all forms of love between human beings

20. However beautiful and pure human love may be, it causes a kind of short-circuit and cuts off the direct connection with the Divine

"Besides, all these experiences are very good and useful for the ordinary man who follows the normal way of Nature in her stumbling march towards the future unity. But they cannot satisfy those who want to hasten the movement, or rather, who aspire to belong to another line of more direct and rapid movement, to an exceptional movement that will liberate them from ordinary mankind and its interminable march, so that they may take part in the spiritual advance which will lead them along the swiftest paths towards the creation of the new race, the race that will express the supramental truth upon earth. These rare souls must reject all forms of love between human beings, for however beautiful and pure they may be, they cause a kind of short-circuit and cut off the direct connection with the Divine.

For one who has known love for the Divine, all other forms of love are obscure and too mixed with pettiness and egoism and darkness; they are like a perpetual haggling or a struggle for supremacy and domination, and even among the best they are full of misunderstanding and irritability, of friction and incomprehension." (CWM 12: 68–69)

21. To bring the Divine Love into the world is impossible unless there is the support of the Supramental

“To bring the Divine Love ... is, indeed, the whole crown and essence of our Yoga. But it has always seemed to me impossible unless there comes as its support and foundation and guard the Divine Truth—what I call the Supramental—and its Divine Power. Otherwise Love itself blinded by the confusions of this present consciousness may stumble in its human receptacles and, even otherwise, may find itself unrecognised, rejected or rapidly degenerating and lost in the frailty of man’s inferior nature. But when it comes in the Divine Truth and Power, Divine Love descends first as something transcendent and universal and out of that transcendence and universality it applies itself to persons according to the Divine Truth and Will, creating a vaster, greater, purer personal love than any the human mind or heart can now imagine. It is when one has felt this descent that one can be really an instrument for the birth and action of the Divine Love in the world.” (CWSA 29: 333)

22. The Divine Love is there waiting to be understood and accepted

**23. Meanwhile, the Divine Love give all the
help you can receive to raise and widen you**

"I understand that it is the physical consciousness which has come up forcibly with the old vital human movements and feelings and this has clouded for the moment the sense of higher things and the aspiration for Truth and Purity that is their atmosphere. The Divine Love may not be able yet to manifest on the physical plane, humanity being what it is, as fully and freely as it would otherwise do, but that does not make it less close or intense than the human. It is there waiting to be understood and accepted and meanwhile giving all the help you can receive to raise and widen you into the consciousness in which it will be no longer possible for these difficulties and these misunderstandings to recur—the state in which there is possible the full and perfect union." (CWSA 29: 334)

**24. Divine Love is trying to find
consciousnesses that are capable of receiving
it**

**25. Divine Love touches millions of
instruments, trying always, always failing**

**26. This constant touch prepares these
instruments and will awaken in them the
capacity of self-giving and of loving**

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“The force of love in the world is trying to find consciousnesses that are capable of receiving this divine movement in its purity and expressing it. This race of all beings towards love, this irresistible push and seeking out in the world’s heart and in all hearts, is the impulse given by a Divine love behind the human longing and seeking. It touches millions of instruments, trying always, always failing; but this constant touch prepares these instruments and suddenly one day there will awake in them the capacity of self-giving, the capacity of loving.” (CWM 3: 71)

27. The movement of love is not limited to human beings

28. The movement of Divine Love is also in the flowers and trees

“The movement of love is not limited to human beings and it is perhaps less distorted in other worlds than in the human. Look at the flowers and trees. When the sun sets and all becomes silent, sit down for a moment and put yourself into communion with Nature: you will feel rising from the earth, from below the roots of the trees and mounting upward and coursing through their fibres up to the highest outstretching branches, the aspiration of an intense love and longing,—a longing for something that brings light and gives happiness, for the light that is gone and they wish to have back again. There is a yearning so

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pure and intense that if you can feel the movement in the trees, your own being too will go up in an ardent prayer for the peace and light and love that are unmanifested here." (CWM 3: 72)

29. The true vital is an indispensable agent in the manifestation of Divine Love upon physical earth

30. If the true vital is not there to infuse its dynamism, the higher parts of the being will not come into contact with earth, will not be concretised in life

"Divine love plunges its manifestation upon earth down into the most material matter. It does not indeed find itself in the selfish distortions of the human consciousness; but the vital in itself is as important an element in Divine love as it is in the whole of the manifested universe. There is no possibility of movement and progress without the mediation of the vital; but because this Power of Nature has been so badly distorted, some prefer to believe that it has to be pulled out altogether and thrown away. But it is only through the vital that matter can be touched by the transforming power of the Spirit. If the vital is not there to infuse its dynamism and living force, matter will remain dead; for the higher parts of the being will not come into

contact with earth, will not be concretised in life, and they will depart unsatisfied and disappear.” (CWM 3: 72–73)

31. The true vital is capable of giving itself to the utmost and its movement is the most beautiful and magnificent of movements

“The Divine love of which I speak is a Love that manifests here upon this physical earth, in matter, but it must be pure of its human distortions, if it is to incarnate. The vital is an indispensable agent in this as in all manifestation. But as has happened always, the adverse powers have put their hold on this most precious thing. It is the energy of the vital that enters into dull and insensitive matter and makes it responsive and alive. But the adverse forces have distorted it; they have turned it into a field of violence and selfishness and desire and every kind of ugliness and prevented it from taking part in the divine work. The one thing to be done is to change it, not to suppress its movement or destroy it. For without it no intensity is possible anywhere. The vital is in its very nature that in us which can give itself away. Just because it is that which has always the impulse and the strength to take, it is also that which is capable of giving itself to the utmost; because it knows how to possess, it knows also how to abandon itself without reserve. The true vital movement is the most beautiful and magnificent of movements; but it has been

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twisted and turned into the most ugly, the most distorted,
the most repulsive.” (CWM 3: 73)

32. Since Supreme Divine Love is all-powerful, some receptivity must be prepared on earth

33. So that the effects of the Supreme Divine Love are not shattering

34. The substance of the physical consciousness not only needs to open but also to widen itself and become more supple

“And when the day comes for the manifestation of supreme love, for the crystallised, concentrated descent of supreme love, that will truly be the hour of transformation. For nothing will be able to resist That.

But since it [Supreme Love] is all-powerful, some receptivity must be prepared on earth so that the effects are not shattering. Sri Aurobindo has explained this in one of his letters. Someone asked him, “Why does it not come immediately?” He answered something like this: if divine love were to manifest in its essence upon earth, it would be like a bombshell; because the earth is neither supple nor receptive enough to be able to widen itself to the dimensions of this love. It not only needs to open, but to widen itself and to become more supple—Matter is still too rigid. And even the substance of the physical

consciousness— not only the most material Matter, but the substance of the physical consciousness—is too rigid.”
(CWM 10: 74)

35. Divine Love was sent down into an obscure and darkened world that it might bring back that world and its beings to the Divine

36. The creation moves upward through love towards the Divine and in answer there leans the Divine Love and Grace downward to meet the creation

“Love is a supreme force which the Eternal Consciousness sent down from itself into an obscure and darkened world that it might bring back that world and its beings to the Divine. The material world in its darkness and ignorance had forgotten the Divine. Love came into the darkness; it awakened all that lay there asleep; it whispered, opening the ears that were sealed, “There is something that is worth waking to, worth living for, and it is love!” And with the awakening to love there entered into the world the possibility of coming back to the Divine. The creation moves upward through love towards the Divine and in answer there leans downward to meet the creation the Divine Love and Grace. Love cannot exist in its pure beauty, love cannot put on its native power and intense joy

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of fullness until there is this interchange, this fusion between the earth and the Supreme, this movement of Love from the Divine to the creation and from the creation to the Divine. This world was a world of dead matter, till Divine love descended into it and awakened it to life.” (CWM 3: 73–74)

37. When the day comes for the manifestation of the Supreme Love, that will indeed be the moment of transformation, and nothing will be able to resist it

“And when the day will come for the manifestation of the supreme Love, for the crystallised, concentrated descent of the supreme Love, that will indeed be the moment of Transformation. Because nothing will be able to resist That.” (CWM 15: 87)

38. The time for this possibility of the manifestation of perfect love which can transform unconsciousness is near

“This experience came after the vision of the great divine Becoming, and I asked myself, “Since this world is progressive, since it is becoming more and more the Divine, will there not always be this intensely painful feeling of the thing which is undivine, of the state which is

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undivine compared to the one which is to come? Will there not always be what we call 'adverse forces', that is, something which is not following the movement harmoniously?" Then the answer came, the vision came: no, indeed the time for this possibility is near, the time for the manifestation of that essence of perfect Love which can transform this unconsciousness, this ignorance and the bad will which results from it into a progression that is luminous, joyful, eager for perfection and all-inclusive.

It was very concrete.

And this corresponds to a state in which one is so *perfectly* identified with all that is, that one becomes all that is anti-divine in a concrete way, and that one can offer it—one can offer it and truly transform it by offering it. ...

Do not try to appear virtuous. See how much you are united, one with everything that is anti-divine. Take your share of the burden, accept yourselves to be impure and false and in that way you will be able to take up the Shadow and offer it. And in so far as you are capable of taking it and offering it, then things will change.

Do not try to be among the pure. Accept to be with those who are in darkness and give it all with total love."
(CWM 10: 120-121)

39. The following experience of the Mother confirms that Divine Love will manifest in the physical world

EXPERIENCE ON THE NIGHT OF 12 APRIL 1962

After several weeks of grave illness which threatened the Mother's life.

"Suddenly in the night I woke with the full awareness of what we could call the Yoga of the World. The Supreme Love was manifesting through big pulsations, and each pulsation was bringing the world further in its manifestation. It was the formidable pulsations of the eternal stupendous Love, only Love. Each pulsation of the Love was carrying the universe further in its manifestation.

And there was the certitude that what is to be done is done and that the Supramental Manifestation is realised.

Everything was impersonal, nothing was individual.

This was going on and on and on and on.

The certitude that what is to be done is *done*.

All the results of the falsehood had disappeared: death was an illusion, sickness was an illusion, ignorance was an illusion –something that had no reality, no existence. Only Love and Love and Love and Love—immense, formidable, stupendous, carrying everything.

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And how to express it in the world? It was like an impossibility, because of the contradiction. But then it came: "You have accepted that the world should know the Supramental Truth... and it will be expressed totally, integrally." Yes, yes....

And the thing is *done*.

... Afterwards Mother added:

The experience lasted for at least four hours." (CWM 15: 391-392)

IV— What Divine Love Can Do to Human Beings

“Wherever into a human story of love, there has entered even an atom of pure love and it has been allowed to manifest without too much distortion, we find a true and beautiful thing. And if the movement does not last, it is because it is not conscious of its own aim and seeking; it has not the knowledge that it is not the union of one being with another that it is seeking after but the union of all beings with the Divine.” (CWM 3: 73)

“This world was a world of dead matter, till Divine love descended into it and awakened it to life. Ever since it has gone in search of this divine source of life, but it has taken in its search every kind of wrong turn and mistaken way, it has wandered hither and thither in the dark. The mass of this creation has moved on its road like the blind seeking for the unknown, seeking but ignorant of what it sought. The maximum it has reached is what seems to human beings love in its highest form, its purest and most disinterested kind, like the love of the mother for the child. This human movement of love is secretly seeking for something else than what it has yet found; but it does not know where to find it, it does not even know what it is. The moment man’s consciousness awakens to the Divine love, pure, independent of all manifestation in human forms, he knows for what his heart has all the time been truly

longing. That is the beginning of the Soul's aspiration, that brings the awakening of the consciousness and its yearning for union with the Divine." (CWM 3: 74)

"The true divine love is above all quarrels. It is the experience of perfect union in an invariable joy and peace." (CWM 16: 172)

"The moment man's consciousness awakens to the Divine love, pure, ... All the forms that are of the ignorance, all the deformations it has imposed must from that moment fade and disappear and give place to one single movement of the creation answering to the Divine love by its love for the Divine. Once the creation is conscious, awakened, opened to love for the Divine, the Divine love pours itself without limit back into the creation. The circle of the movement turns back upon itself and the ends meet; there is the joining of the extremes, supreme Spirit and manifesting Matter, and their divine union becomes constant and complete." (CWM 3: 74–75)

"Great beings have taken birth in this world who came to bring down here something of the sovereign purity and power of Divine love. The Divine love has thrown itself into a personal form in them that its realisation upon earth may be at once more easy and more perfect. Divine love, when manifested in a personal being, is easier to realise; it is

more difficult when it is unmanifested or impersonal in its movement. A human being, awakened by this personal touch, with this personal intensity, to the consciousness of the Divine love, will find his work and change made more easy; the union for which he seeks becomes more natural and close. And the union, the realisation will become for him, too, more full, more perfect; for the wide uniformity of a universal and impersonal Love will be lit up and vivified with the colour and beauty of all possible relations with the Divine." (CWM 3: 75)

"The impartial equality of soul of the selfless worker and knower is transformed by the magic touch of divine Love into an all-embracing ecstasy and million-bodied beatitude. All things become bodies and all movements the playings of the divine Beloved in his infinite house of pleasure. Even pain is changed and in their reaction and even in their essence things painful alter; the forms of pain fall away, there are created in their place the forms of Ananda.

This is in its essence the nature of the change of consciousness which turns existence itself into a glorified field of a Divine Love and Ananda. In its essence it begins for the seeker when he passes from the ordinary to the spiritual level and looks with a new heart of luminous vision and feeling on the world and self and others. It reaches its height when the spiritual becomes also the supramental level and then also it is possible not only to feel it in

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essence but realise it dynamically as a Power for the transformation of the whole inner life and the whole outer existence.” (CWSA 24: 161)

“When one has found divine Love, it is the Divine that one loves in all beings. There is no longer any division.” (CWM 14: 123)

“Once one has found divine Love, all other loves, which are nothing but disguises, can lose their deformities and become pure—then it is the Divine that one loves in everyone and everything.” (CWM 14: 123)

“In the Divine’s love we always find all support and all consolation.” (CWM 14: 116)

“When you reach the contact with the Divine’s love you see this love in everything and all circumstances.” (CWM 14: 116)

“The Divine’s love can generate in all peace and the satisfaction that comes from benevolence.” (CWM 14: 116)

“Love is with all, working for the progress of each one equally— but it triumphs in those who care for it.” (CWM 14: 131)

“Unmanifest Divine Love: the splendour of the marvellous love which the Divine keeps for the pure heart.” (CWM 14: 132)

“Is the Divine Love equal for all even in the manifestation?”

Yes, equal and immutable.

But the capacity to perceive and receive it and the habit of distorting it differ with each one.” (CWM 16: 384)

“The only remedy for all human suffering: divine love.” (CWM 14: 248)

“And yet man already knows, at first obscurely, but more and more clearly as he draws nearer to perfection, that love alone can put an end to the suffering of the world; only the ineffable joy of love in its essence can sweep away from the universe the burning pain of separation.” (CWM 12: 69-70)

“With the Divine Love is the supreme power of Transformation. ... The moment you open to the Divine Love, you also receive its power of Transformation. But it is not in terms of quantity that you can measure it; what is essential is the true contact; for, you will find that the true contact with it is sufficient to fill at once the whole of your being.” (CWM 3: 171–172)

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“In its essence, in its origin, love is like a flame, a white flame which overcomes *all* resistances. You can experience this yourself: whatever the difficulty in your being, whatever the burden of accumulated error, ignorance, incapacity and bad will, a single *second* of this pure, essential, supreme love dissolves it as in an all-powerful flame; a single moment and a whole past can disappear; a single instant in which you *touch* it in its essence and a whole burden is consumed.” (CWM 10: 72–73)

“Divine Love, true love, finds its delight and its satisfaction in itself; it has no need to be received and appreciated, nor to be shared—it loves for the sake of loving, as a flower blooms.

To feel this love in oneself is to possess an immutable happiness.” (CWM 14: 124–125)

“And yet even in human beings the first contact of love does bring down something of its purer substance; they become capable for a moment of forgetting themselves, for a moment its divine touch awakens and magnifies all that is fine and beautiful. But afterwards there comes to the surface the human nature, full of its impure demands, asking for something in exchange, bartering what it gives, clamouring for its own inferior satisfactions, distorting and soiling what was divine.” (CWM 3: 70)

IV— What Divine Love Can Do to Human Beings

“And with the Grace and divine love nothing is impossible.”
(CWM 14: 165)

V— How to Become Conscious of Divine Love

"Q: How can one become conscious of Divine Love and an instrument of its expression?"

A: First, to become conscious of anything whatever, you must will it. And when I say "will it", I don't mean saying one day, "Oh! I would like it very much", then two days later completely forgetting it.

To will it is a constant, sustained, concentrated aspiration, an almost exclusive occupation of the consciousness. This is the first step. There are many others: a very attentive observation, a very persistent analysis, a very keen discernment of what is pure in the movement and what is not." (CWM 4: 244)

"You must take up your search [of becoming conscious of Divine Love] with a purity of aspiration and surrender which in themselves are already difficult to acquire. You must have worked much on yourself only to be ready to aspire to this Love. If you look at yourself very sincerely, very straight, you will see that as soon as you begin to think of Love it is always your little inner tumult which starts whirling. All that aspires in you wants certain vibrations." (CWM 4: 244)

“The Divine Love, unlike the human, is deep and vast and silent; one must become quiet and wide to be aware of it and reply to it. X must make it his whole object to be surrendered so that he may become a vessel and instrument—leaving it to the Divine Wisdom and Love to fill him with what is needed.” (CWSA 29: 345) (CWSA 32: 481)

“It is almost impossible, without being far advanced on the yogic path, to separate the vital essence, the vital vibration from your conception of Love. What I say is founded on an assiduous experience of human beings. Well, for you, in the state in which you are, as you are, if you had a contact with pure divine Love, it would seem to you colder than ice, or so far-off, so high that you would not be able to breathe; it would be like the mountain-top where you would feel frozen and find it difficult to breathe, so very far would it be from what you normally feel. Divine Love, if not clothed with a psychic or vital vibration, is difficult for a human being to perceive. One can have an impression of grace, of a grace which is something so far, so high, so pure, so impersonal that... yes, one can have the feeling of grace, but it is with difficulty that one feels Love.” (CWM 4: 244-245)

“Each time an individual breaks the narrow limitations in which he is imprisoned by his ego and emerges into the open air, through self-giving, whether for the sake of

another human being or his family, his country or his faith, he finds in this self-forgetfulness a foretaste of the marvelous delight of love, and this gives him the impression that he has come into contact with the Divine. But most often it is only a fleeting contact, for in the human being love is immediately mixed with lower egoistic movements which debase it and rob it of its power of purity. But even if it remained pure, this contact with the divine existence could not last for ever, for love is only one aspect of the Divine, an aspect which here on earth has suffered the same distortions as the others.” (CWM 12: 68)

“To manifest the Divine love you must be capable of receiving the Divine love. For only those can manifest it who are by their nature open to its native movement. The wider and clearer the opening in them, the more they manifest love divine in its original purity; the more it is mixed with the lower human feelings, the greater is the deformation. One who is not open to love in its essence and in its truth cannot approach the Divine. Even the seekers through knowledge come to a point beyond which if they want to go farther, they are bound to find themselves entering at the same time into love and to feel the two as one, knowledge the light of the divine union, love the very heart of knowledge. There is a place in the soul’s progress where they meet and you cannot distinguish one from the other. The division, the distinction

between the two that you make in the beginning are a creation of the mind: once you rise to a higher level, they disappear.” (CWM 3: 70)

“But then, all of a sudden, when there comes this true Compassion of the Divine Love, ... And it is there, there itself that I saw the true use one can make of thought: thought serves as a kind of channel to carry this vibration from place to place, wherever it is necessary. ... And thought—illuminated thought, surrendered thought, thought which is no longer anything but an instrument, which tries no longer to initiate things, which is satisfied with being moved by the higher Consciousness— thought serves as an intermediary to establish a contact, a relation, and to enable this impersonal Force to act wherever it is necessary, upon definite points.” (CWM 11: 42–43)

“Now, to the work. [Work to allow Divine Love to manifest] Patience, endurance, perfect equality, and an absolute faith.” (CWM 15: 392)

“When it is divine Love, one automatically receives only what one can bear.

Divine Love is there always in all its intensity, a formidable power. But most people—ninety-nine per cent—do not feel anything at all! What they feel of it is exclusively in proportion to what they are, to their capacity of

receiving. Imagine, for instance, that you are bathing in an atmosphere all vibrant with divine Love—you are not at all aware of it. Sometimes, very rarely, for a few seconds there is suddenly the feeling of “something”. Then you say, “Oh, divine Love came to me!” What a joke! It is just that you were simply, for some reason or other, just a little open, so you felt it. But it is there, always, like the divine Consciousness. It is the same thing, it is there, all the time, in its full intensity; but one is not even aware of it; or else in this way, spasmodically: suddenly one is in a good state, so one feels something and says, “Oh, the divine Consciousness, divine Love have turned to me, have come to me!” It is not at all like that.

One has just a tiny little opening, very tiny, at times like a pinhead, and naturally that force rushes in. For it is like an active atmosphere; as soon as there is a possibility of being received, it is received. But this is so for all divine things.” (CWM 6: 135–136)

“Q: But, then, can it be said that the psychic vibration is the vibration of divine Love?”

A: Each one of you should be able to get into touch with your own psychic being, it is not an inaccessible thing. Your psychic being is there precisely to put you in contact with the divine forces. And if you are in contact with your psychic being, you begin to feel, to have a kind of

perception of what divine Love can be. As I have just said, it is not enough that one morning you wake up saying, "Oh! I would like to be in contact with divine Love", it is not like that. If, through a sustained effort, a deep concentration, a great forgetfulness of self, you succeed in coming into touch with your psychic being, you will never dream of thinking, "Oh! I would like to be in contact with divine Love"—you are in a state in which everything appears to you to be this divine Love and nothing else. And yet it is only a covering, but a covering of a beautiful texture." (CWM 4: 245)

"Q: So, divine Love need not be sought and known apart from the psychic being?"

A: No, find your psychic being and you will understand what divine Love is. Do not try to come into direct contact with divine Love because this will yet again be a vital desire pushing you; you will perhaps not be aware of it, but it will be a vital desire.

You must make an effort to come into touch with your psychic being, to become aware and free in the consciousness of your psychic being, and then, quite naturally, spontaneously, you will know what divine Love is." (CWM 4: 245–246)

“Where love and beauty are not or are reluctant to be born, she [Mahalakshmi] does not come.” (CWSA 32: 21)

“When the surroundings, circumstances, atmosphere, the way of living and above all the inner attitude are altogether of a low kind, vulgar, gross, egoistic, sordid, love is reluctant to come, that is, it always hesitates to manifest itself and generally does not stay long. A home of beauty must be given for Beauty to stay. I am not speaking of external things—a real house, real furniture and all that—I am speaking of an inner attitude, of something within which is beautiful, noble, harmonious, unselfish. There Love has a chance to come and stay. But when, as soon as it tries to manifest, it is immediately mixed with such low and ugly things, it does not remain, it goes away. This is what Sri Aurobindo says: it is “reluctant to be born”—it could be said that it immediately regrets being born. Men always complain that love does not stay with them but it is entirely their fault. They give this love such a sordid life, mixed with a heap of horrors and such vulgarity, things so base, so selfish, so dirty, that the poor thing cannot stay. If they don’t succeed in killing it altogether, they make it utterly sick. So the only thing it can do is to take flight. People always complain that love is impermanent and passing. To tell the truth, they should be very grateful that it manifested in them in spite of the sordidness of the house they gave it.” (CWM 4: 402)

On Thoughts and Aphorisms

This world was built by Cruelty that she might love. Wilt thou abolish cruelty? Then love too will perish. Thou canst not abolish cruelty, but thou mayst transfigure it into its opposite, into a fierce Love and Delightfulness.

If Life alone were and not death, there could be no immortality; if love were alone and not cruelty, joy would be only a tepid and ephemeral rapture; if reason were alone and not ignorance, our highest attainment would not exceed a limited rationality and worldly wisdom.

Death transformed becomes Life that is Immortality; Cruelty transfigured becomes Love that is intolerable ecstasy; Ignorance transmuted becomes Light that leaps beyond wisdom and knowledge.

It is the same idea, that is, opposition and contraries are a stimulus to progress. Because to say that without cruelty Love would be tepid... The principle of Love as it exists beyond the Manifested and the Non-Manifested has nothing to do with either tepidness or cruelty. Only, Sri Aurobindo's idea would seem to be that opposites are the quickest and most effective means of shaping Matter so that it can intensify its manifestation.

As an experience, this is absolutely certain, in the sense that, first of all, when one comes into contact with eternal Love, the supreme Love, one immediately has—how to put it?—a perception, a sensation—it is not an understanding, it is something very concrete: even the most illumined material consciousness, however much it has been moulded and prepared, is *incapable* of manifesting That. The first thing one feels is this kind of incapacity. Then comes an experience: something which manifests a form of—one cannot call it exactly “cruelty”, because it is not cruelty as we know it—but within the totality of circumstances, a vibration appears and, with a certain intensity, refuses love as it is manifested here. It is precisely this: something in the material world which refuses the manifestation of love as it exists at present. I am not speaking of the ordinary world, I am speaking of the present consciousness at its highest. It is an experience, I am speaking of something that has happened. So the part of the consciousness which has been struck by this opposition makes a direct appeal to the origin of Love, *with an intensity which it would not have without the experience of this refusal*. Limits are broken and a flood pours down which *could not* have manifested before; and something is expressed which was not expressed before.” (CWM 10: 164–165)

“There is a certain aspect of creation—which may be a very modern one—it is the need to escape from disorder and confusion, from disharmony and confusion: a confusion, a disorder which takes every possible form, which becomes struggle, useless effort, wastage. It depends on the domain you are in, but in the material world, in action, it means useless complications, waste of energy and material, waste of time, incomprehension, misunderstanding, confusion, disorder. This is what used to be called *crookedness* in the Vedas—I do not know the equivalent of this word, it is something twisted, which instead of going straight to the mark makes sharp, unnecessary zigzags. This is one of the things that is most opposed to the harmony of a purely divine action which has a simplicity... that seems childlike. Direct— direct, instead of making absurd and completely useless circumvolutions. Well, it is obviously the same thing: disorder is a way of stimulating the need for the pure divine simplicity. ...

... But the question comes to this— an aspiration that is *sufficient*, intense and effective enough, to attract That which can transform complication into Simplicity, cruelty into Love, and so on.

And it is no use complaining and saying that it is a pity, because it is like that. ...

We must hurry up and do what is needed to put an end to it, that is all; it is the only practical thing.” (CWM 10: 166–168)

“Only one who has known the ecstasy of the exchange of love with the Divine can know how insipid and dull and feeble any other exchange is in comparison. And even if the most austere discipline is required to arrive at this exchange, nothing is too hard, too long or too severe in order to achieve it, for it surpasses all expression.” (CWM 12: 69)

VI— Love of the Divine Mother

"In her deep and great love for her children she has consented to put on herself the cloak of this obscurity, condescended [consent to do less dignified than is fitting] to bear the attacks and torturing influences of the powers of the Darkness and the Falsehood, borne to pass through the portals of the birth that is a death, taken upon herself the pangs and sorrows and sufferings of the creation, since it seemed that thus alone could it be lifted to the Light and Joy and Truth and eternal Life. This is the great sacrifice called sometimes the sacrifice of the Purusha, but much more deeply the holocaust of Prakriti, the sacrifice of the Divine Mother." (CWSA 32: 17)

"There are among them Presences [other great Personalities of the Divine Mother] indispensable for the supramental realisation,—most of all one who is her Personality of that mysterious and powerful ecstasy and Ananda which flows from a supreme divine Love, the Ananda that alone can heal the gulf between the highest heights of the supramental spirit and the lowest abysses of Matter, ..." (CWSA 32: 23)

"For she [Mahakali] too is the Mother and her love is as intense as her wrath and she has a deep and passionate kindness. When she is allowed to intervene in her strength,

then in one moment are broken like things without consistence the obstacles that immobilise or the enemies that assail the seeker.” (CWSA 32: 19)

“Terrible is her [Mahakali] face to the Asura, dangerous and ruthless her mood against the haters of the Divine; for she is the Warrior of the Worlds who never shrinks from the battle. Intolerant of imperfection, she deals roughly with all in man that is unwilling and she is severe to all that is obstinately ignorant and obscure; her wrath is immediate and dire against treachery and falsehood and malignity, ill-will is smitten at once by her scourge. ... The impulses that are swift and straight and frank, the movements that are unreserved and absolute, the aspiration that mounts in flame are the motion of Mahakali.” (CWSA 32: 19)

“If her [Mahakali] anger is dreadful to the hostile and the vehemence of her pressure painful to the weak and timid, she is loved and worshipped by the great, the strong and the noble; for they feel that her blows beat what is rebellious in their material into strength and perfect truth, hammer straight what is wry and perverse and expel what is impure or defective.” (CWSA 32: 20)

“Yes, my child, because on Kali Puja day I always distribute the flowers of “Divine’s Love”; for Kali is the most loving of all the aspects of the Mahashakti; hers is the most active

and most powerful Love. And that is why every year I distribute the petals of “Divine’s Love” on Kali’s Day. And so naturally this explanation of why these flowers were chosen to express the Divine’s Love—it is a sufficient explanation.” (CWM 7: 365)

“Of all the aspects of the Mother, Kali most powerfully expresses vibrant and active love, and despite her sometimes terrible aspect, she carries in herself the golden splendour of an all-powerful love.” (CWM 15: 16)

“Kali rarely acts in the mind. In the higher domains she is a power of love which pushes towards progress and transformation; in the vital she is a power of destruction of falsehood, hypocrisy and ill-will.” (CWM 15: 16)

“Love can tolerate anything—but in action, the Divine chooses and decides. Yet even in his act of destruction, there shines out pure Love, sublime Love.” (CWM 15: 22)

“If there is bad will or revolt, Kali may come and chastise [punish] but she always does it with love.” (CWM 16: 144)

“Kali’s force is necessary only for those who are not yet open to Divine Love. For one who is open to Divine Love, nothing more is needed.” (CWM 16: 370)

“In the creation Mahakali manifests the divine love; but so powerful and sublime is this love that most men are afraid of it.” (CWM 17: 368)

“For it is through love and beauty that she [Mahalakshmi] lays on men the yoke of the Divine.” (CWSA 32: 21)

“Where love and beauty are not or are reluctant to be born, she [Mahalakshmi] does not come; where they are mixed and disfigured with baser things, she turns soon to depart or cares little to pour her riches.” (CWSA 32: 21)

“There is also the Mother’s personal and individual presence in the heart which brings immediately love and bhakti and the sense of a close intimacy and personal oneness.” (CWSA 32: 51)

“You need not think that anything can alter our attitude towards you. That which is extended to you is not a vital human love which can be altered by external things: it remains and persistently we shall try to help and lift you up and lead you towards the Light where in the union of soul and heart you will recognise the Friend and the Mother.” (CWSA 32: 101)

“Our presence, force, peace, love are always with you. That is a thing you must realise and learn to keep the

consciousness of it. If you do that, all the rest is of minor importance (your difficulties, the old nature etc.) and will be set right in due time.” (CWSA 32: 105)

“The Mother and myself deal with all according to the law of the Divine. We receive alike rich and poor, those who are high-born or low-born according to human standards, and extend to them an equal love and protection. Their progress in sadhana is our main concern— ... That progress depends on how they answer to the Mother’s love or protection –whether they receive the forces she pours on all alike, whether they use or misuse what she gives them.” (CWSA 32: 116)

“All the Mother’s love and help will remain with you unchanged as before. The whole difficulty comes from a vital movement which wants to possess in the wrong way, by comparison with others, instead of living fully in the close relation of your heart and soul with the Mother.” (CWSA 32: 295)

“Put your trust in the Divine and shake off all this like a nightmare that has passed. Believe that our love and grace are with you.” (CWSA 32: 300)

“The Mother guides, helps each according to his nature and need, and, where necessary, herself intervenes with her

VI— Love of the Divine Mother

Power enabling the sadhak to withstand the rigours and demands of the Path. She has placed herself—with all the Love, Peace, Knowledge and Consciousness that she is—at the disposal of every aspiring soul that looks for help.” (CWSA 32: 332)

“The Mother extends the divine love and protection to all, but the form she gives to her action must vary with the different nature and need of each, the demands of the work, the necessities of their sadhana.” (CWSA 32: 355)

“The Mother’s love is always there, but it is through confidence and surrender that you can feel it.” (CWSA 32: 368)

“Her love will guide you and her protection will be effective.” (CWSA 32: 369)

“Do not doubt that the Mother’s love is and will be always with you. Trust in her grace and all this will go out of you and leave you the true child of the Mother which in your mind and heart you always are.” (CWSA 32: 386)

“Be patient therefore and persevere; recover your confidence in the Mother and let your soul grow in you. Beyond these storms there is a haven of joy and love and

happiness that are your true goal. Persevere till you reach it.” (CWSA 32: 387)

“But the Mother is not blind; she knows very well the nature of all the sadhaks, their faults as well as their merits; she knows too what human nature is and how these things come and that the human way of dealing with them is not the true way and changes nothing. It is why she has patience and love and charity for all, not for some alone, who are sincere in their work or their sadhana.” (CWSA 32: 390)

“You are her child and her love is steadfast towards you.” (CWSA 32: 435)

“Certainly, it is not necessary for you to become “good” in order that the Mother may give you her love. Her love is always there and the imperfections of human nature do not count against that love. The only thing is that you must become aware of it always there. For that it is necessary for the psychic to come in front— for the psychic knows, while the mind, vital and physical look only at surface appearances and misinterpret them. It is that for which the Mother’s force is working, and whenever the psychic comes near the surface, you have felt love and nearness coming up. But it needs time to prepare the other parts so that they also may know and feel. Therefore the patience is

necessary and the confidence that through all the delays and difficulties of the sadhana the Mother is leading you and will surely lead you home to her.” (CWSA 32: 481)

“It is not Mother who makes you cry. It is forces from the vital Nature that make you sorrowful and think of dying and of the past. What comes from Mother is love and light and peace and joy and the spiritual life of the future.” (CWSA 32: 482)

“Never mind about the purity of the body. The love of the Mother purifies both heart and body—if the soul’s aspiration is there, the body also is pure. What happened in the past does not in the least matter.” (CWSA 32: 482)

“Whether one feels the Mother’s love or not depends on whether one is open to it or not, it does not depend on physical nearness.” (CWSA 32: 507)

“Many of those who feel the Mother’s presence and love always with them hardly see her except once in six months or once in a year—apart from the Pranam and meditation. On the other hand one near her physically or seeing her often may not feel such a thing at all; he may complain of the absence of the Mother’s help and love altogether or as compared to what she gives to others.” (CWSA 32: 507)

"Today while meditating in the Pranam hall before the Mother came down, I saw: From a high place the Mother is coming down in us, wearing a rosy coloured sari and having a "Divine Love" flower in her hair. What does this signify?"

It is a symbol of the descent of Divine Love." (CWSA 32: 271)

"Rose is the colour of psychic love—the horse is dynamic power. So the rosy coloured horse means that the Mother was bringing with her the dynamic power of psychic love." (CWSA 32: 273)

"Why do you want an outward sign of my love? Are you not satisfied with knowing it is there?" (CWM 16: 37)

"Q: *O Sweet Mother,
I am thirsting, thirsting for Your love!*

A: You have only to open your heart and your thirst will be quenched, for the waters of love never run dry." (CWM 16: 42)

"Q: *Mother, rid me of this discouragement and this revolt, please. Will You not save me from them?*

A: With all my will I want to save you, but you must allow me to do so. *To revolt is to reject the Divine Love and only the Divine Love has the power to save.*" (CWM 16: 72)

"Q: *Dear, dear, dear Mother,*

Every day you are growing more and more lovable and more and more adorable to me. By what divine Mystery do you cast this sweet spell on us?

A: The only mystery, the only spell is my love—my love which is spread over my children and calls down upon them the Divine's Grace to help and to protect." (CWM 16: 206)

"Q: *You send me your love and blessings every day of late, dear Mother, and in rare blessed moments I do sense that we are always surrounded by your love. But as for a real response, my heart does seem to be made of stone; otherwise, why should it refuse to open itself to such a love?*

A: Nothing can resist the steady action of love. It melts all resistances and triumphs over all difficulties...

Love and blessings to my dear child." (CWM 16: 206–207)

“It is not as a Guru that I love and bless, it is as the Mother who asks nothing in return for what she gives.” (CWM 16: 207)

“Our [Sri Aurobindo and the Mother] Love is an eternal Truth.” (CWM 13: 32)

“Mother gives always to each one the love he needs.” (CWM 13: 66)

“You need not think that anything can alter our attitude towards you. That which is extended to you is not a vital human love which can be altered by external things: it remains and persistently we shall try to help and lift you up and lead you towards the Light where in the union of soul and heart you will recognise the Friend and the Mother.” (CWSA 32: 101)

VII— Universal Love

“No, that by itself [*expressing one’s affection to all*] is not the wideness needed— the spiritual wideness brings the sense of being one being with all, of containing all in oneself, as it were, and with that comes a kind of universal love which is spiritual, free and pure, but which one is not moved to show to everybody by outward signs, but which has its effect.” (CWSA 31: 304)

“The heart’s faith and will in good are founded on a perception of the one Divine immanent in all things and leading the world. The universal love has to be founded on the heart’s sight and psychical and emotional sense of the one Divine, the one Self in all existence.” (CWSA 24: 737)

“Universal love is the spiritual founded on the sense of the One and the Divine everywhere and the change of the personal into a wide universal consciousness, free from attachment and ignorance.” (CWSA 29: 346)

“The oneness with all is an internal realisation, but it does not necessarily impose the same dealing with all.” (CWSA 31: 304)

“As with individual, so with universal Love; all that widening of the self through sympathy, goodwill, universal

benevolence and beneficence, love of mankind, love of creatures, the attraction of all the myriad forms and presences that surround us, by which mentally and emotionally man escapes from the first limits of his ego, has to be taken up into a unifying divine love for the universal Divine.” (CWSA 23: 160)

“Adoration fulfilled in love, love in Ananda, ... has for its wider result a universal love for all beings, the Ananda of all that is; we perceive behind every veil the Divine, spiritually embrace in all forms the All-Beautiful. A universal delight in his endless manifestation flows through us, taking in its surge every form and movement, but not bound or stationary in any and always reaching out to a greater and more perfect expression. This universal love is liberative and dynamic or transformation; for the discord of forms and appearances ceases to affect the heart that has felt the one Truth behind them all and understood their perfect significance.” (CWSA 23: 160–161)

“A universal love we must have, calm and yet eternally intense beyond the brief vehemence of the most violent passion; a delight in things rooted in a delight in God that does not adhere to their forms but to that which they conceal in themselves and that embraces the universe without being caught in its meshes.” (CWSA 23: 330)

“He is sought within in the heart and therefore apart from all by an inward-gathered concentration of the being in the soul itself; but he is also seen and loved everywhere where he manifests his being. All the beauty and joy of existence is seen as his joy and beauty; he is embraced by the spirit in all beings; the ecstasy of love enjoyed pours itself out in a universal love; all existence becomes a radiation of its delight and even in its very appearances is transformed into something other than its outward appearance. The world itself is experienced as a play of the divine Delight, a Lila, and that in which the world loses itself is the heaven of beatitude of the eternal union.” (CWSA 24: 576)

“Knowing Him as our divine Self, we become one with Him, as the lover and beloved become one, in the ecstasy of that embrace. Knowing Him too in all beings, perceiving the glory and beauty and joy of the Beloved everywhere, we transform our souls into a passion of universal delight and a wideness and joy of universal love. All this which, as we shall find, is the summit of the path of Devotion, becomes also an annexe and result of the path of Knowledge.” (CWSA 23: 425)

“It is not that love for all is not part of the sadhana, but it has not to translate itself at once into a mixing with all—it can only express itself in a general and when need be dynamic universal goodwill, but for the rest it must find vent in this labour of bringing down the higher

consciousness with all its effect for the earth. As for accepting the working of the Divine in all things that is necessary here too in the sense of seeing it even behind our struggles and difficulties, but not accepting the nature of man and the world as it is—our aim is to move towards a more divine working which will replace what now is by a greater and happier manifestation. That too is a labour of divine Love.” (CWSA 35: 812–813)

“The general power of Delight is love and the special mould which the joy of love takes is the vision of beauty. The Godlover is the universal lover and he embraces the All-blissful and All-beautiful. When universal love has seized on his heart, it is the decisive sign that the Divine has taken possession of him; and when he has the vision of the All-beautiful everywhere and can feel at all times the bliss of his embrace, that is the decisive sign that he has taken possession of the Divine. Union is the consummation of love, but it is this mutual possession that gives it at once the acme and the largest reach of its intensity. It is the foundation of oneness in ecstasy.” (CWSA 24: 591–592)

“The Intuitive or Overmind are more open to the truth of Divine Love and more capable of universalising love than the mind ordinarily is—love there is also more calm in its intensity, less ego-bound than in the mental parts. But the mind can also approach their quality of love,

if the love in it grows psychic and spiritual.” (CWSA 29: 335)

“Universal love is always universal—psychic love can individualise itself.” (CWSA 29: 337)

“Cosmic love depends on the realisation of oneness of self with all. Psychic love or feeling for all can exist without this realisation.” (CWSA 29: 337)

“But universal love is not personal—it has to be held within as a condition of the consciousness which will have its effects according to the Divine Will or be used by that Will if necessary, but to run about expressing it for one’s personal satisfaction or the satisfaction of others is only to spoil and lose it.” (CWSA 31: 305)

“Our knowledge is still imperfect in us, love incomplete if even when we know That which surpasses all forms and manifestations, we cannot still accept the Divine in creature and object, in man, in the kind, in the animal, in the tree, in the flower, in the work of our hands, in the Nature-Force which is then no longer to us the blind action of a material machinery but a face and power of the universal Shakti: for in these things too is the presence of the Eternal.” (CWSA 23: 159)

“An ultimate inexpressible adoration offered by us to the Transcendent, to the Highest, to the Ineffable, is yet no complete worship if it is not offered to him wherever he manifests or wherever even he hides his godhead—in man and object and every creature. ” (CWSA 23: 159–160)

“The oneness with all in its basis is something self-existent and self-content which does not *need* expression. When it does express itself as love, it is something wide and universal, untroubled and firm even when it is intense. This is in the basic cosmic oneness. There is also the surface cosmic consciousness which is an awareness of the play of cosmic forces—here anything may rise, sex also. It is this part that needs the perfect psychisation, otherwise one cannot even hold, contain and deal with it in the proper way.” (CWSA 29: 337)

“Yes, certainly. Infinite peace, universal love can remove anger— if they are complete and stable.” (CWSA 31: 271)

“The *dynamic* Love cannot go out equally to all—that would create a chaotic disturbance because of the unpreparedness of the majority. It is only the static immutable universal Love that can apply equally to all—that which comes in a still wideness of the heart which corresponds with the still wideness of the mind in which

there is the equanimity and infinite peace.” (CWSA 31: 305)

“There is a universal Divine Love which is equal for all. There is also a psychic connection which is individual; it is the same essentially for all, but it admits of a special relation with each which is not the same for all but different in each case.” (CWSA 32: 507)

VIII—Other Important Quotations on Divine Love

“There is the one divine Love secret in all things, but the manifestation [*of it in matter and in forms of life*] depends upon the state of consciousness and its organisation.” (CWSA 29: 335)

“Narada stands for the expression of the Divine Love and Knowledge.” (CWSA 30: 158)

“The Impersonality of Love is a self-existent Delight which embraces, possesses & makes one in being all that manifests in Brahman. The Personality of Love is One who is aware of self-Delight & extends His Love in all creatures.” (CWSA 12: 197)

Aspiration in the Physical for the Divine’s Love

“Here is the flower we have called “Aspiration in the Physical for the Divine’s Love.” By the “Physical” I mean the physical consciousness, the most ordinary outward-going consciousness, the normal consciousness of most human beings, which sets such great store by comfort, good food, good clothes, happy relationships, etc., instead of aspiring for the higher things. Aspiration in the physical for the Divine’s Love implies that the physical asks for nothing else save that it should feel how the Divine loves

VIII— Other Important Quotations on Divine Love

it. It realises that all its usual satisfactions are utterly insufficient. But there cannot be a compromise: if the physical wants the Divine's Love it must want that alone and not say, "I shall have the Divine's Love and at the same time keep my other attachments, needs and enjoyments...."

The fundamental seat of aspiration from which it radiates or manifests in one part of the being or another is the psychic centre. When I speak of aspiration in the physical I mean that the very consciousness in you which hankers after material comfort and well-being should of itself, without being compelled by the higher parts of your nature, ask exclusively for the Divine's Love." (CWM 3: 130)

"... in each part of the being the Divine manifests Himself differently. In the higher parts He manifests as Power, Love, etc., ..." (CWM 4: 56–57)

"Are Divine Love and Grace the same thing?"

Essentially, all things are the same. In its essence everything is the same, it is a phenomenon of consciousness; but Love can exist without Grace and Grace can exist without Love. But for the human consciousness all manifestation of Grace is a manifestation of the supreme

VIII— Other Important Quotations on Divine Love

Love, inevitably. Only it goes beyond human consciousness.” (CWM 4: 243)

“If Delight had remained Delight, conceived as Delight, and everything had come about in Delight and Union instead of in division, there would never have been any need for the divine Consciousness to plunge into the inconscience as Love.” (CWM 9: 11)

“The Divine’s love and knowledge must always govern our thoughts and actions.” (CWM 14: 116)

“May the Divine’s love dwell as the sovereign Master of our hearts and the Divine’s knowledge never leave our thoughts.” (CWM 14: 116)

“One is outwardly alone only if one is closed to the divine love.” (CWM 14: 121)

“Human passions changed into love for the Divine: may they become a real fact, and their abundance will save the world.” (CWM 14: 128)

“Selfishness and self-pity lead nowhere. You would do better to get rid of them—for it is these two narrow movements which prevent you from feeling the Divine’s help and love.” (CWM 14: 259)

VIII— Other Important Quotations on Divine Love

“It is only love that can understand and get at the secrets of the Divine Working.” (CWM 14: 343)

(Message for the third anniversary of the Supramental Manifestation upon earth)

Truth alone can give to the world the power of receiving and manifesting the Divine’s Love.” (CWM 15: 105)

21 February 1968

“The best way to hasten the manifestation of the Divine’s Love is to collaborate for the triumph of the Truth.” (CWM 15: 186)

“Self-love is the great obstacle.

Divine love is the great remedy.” (CWM 16: 19)

“Beware of false pride—it leads only to ruin. And do not belittle the Divine’s love, because without it nothing is worth living for.

I know that you are too sensible and sensitive to ignore this truth.

Always lovingly.” (CWM 16: 102)

“Love and peace can also come from above, directly from divine regions.” (CWM 17: 86)

VIII— Other Important Quotations on Divine Love

"A child's love for his mother is full of a spontaneous and absolute trust. In you such a love can only be based upon a psychic opening, for the psychic is likened to a child precisely because it feels this spontaneous and absolute trust in the Divine." (CWM 17: 155)

"It (Love) may quite well not manifest itself (love) in any exterior acts (or signs—or forms), sentimental or affectionate." (CWM 17: 272)

"It is when one has felt this descent [of Divine Love] that one can be really an instrument for the birth and action of the Divine Love in the world." (CWSA 29: 333)

"Sweetness is within every heart.

Bitterness is an illusion that melts in the Sun of Divine Love." (CWM 14: 132)

"Sri Aurobindo tells us that to radiate love in all circumstances is a sign of the Divine who has equal love for the one who strikes him and the one who worships him—what a lesson for humanity!" (CWM 10: 296)

"Love is, in its essence, the joy of identity: it finds its supreme expression in the bliss of union. Between the two there are all the phases of its universal manifestation."

“First, it is the joy of identity. Something must be there already which can become conscious of the identity, and that precisely is love. Then comes the manifestation of love. And in its supreme form, that is, when it returns to its source crossing all the phases of its manifestation, it becomes the bliss of union. For the feeling of union comes as a consequence of the feeling of separation. The passage through the whole manifested universe gives the feeling of separation from the Origin; and the return to the Origin is the bliss of union, that is, the two things that were separated are united once again. And it is still Love; it is Love after the great circuit of the manifestation. When it returns to its Origin, it becomes the bliss of union.” (CWM 5: 235–236)

“When one has found divine Love, it is the Divine that one loves in all beings. There is no longer any division.” (CWM 14: 123)

“Once one has found divine Love, all other loves, which are nothing but disguises, can lose their deformities and become pure—then it is the Divine that one loves in everyone and everything.” (CWM 14: 123)

“True love, that which fulfils and illumines, is not the love one receives but the love one gives.

VIII— Other Important Quotations on Divine Love

And the supreme Love is a love without any definite object— the love which loves because it cannot do other than to love.” (CWM 14: 123)

From Translations of Prayers of the Mother by Sri Aurobindo

“Mother Divine, grant that today may bring to us a completer consecration to Thy Will, a more integral gift of ourselves to Thy work, a more total forgetfulness of self, a greater illumination, a purer love. ...

May we be all ablaze with Thy divine Love; make us Thy torches in the world.” (CWSA 32: 631)

“Grant, I implore Thee, that all in my being may be identified with Thee. May I be nothing else any more than a flame of love utterly awakened to a supreme realisation of Thee.” (CWSA 32: 632)

August 27, 1914

“To be the divine love, love powerful, infinite, unfathomable, in every activity, in all the worlds of being— it is for this I cry to Thee, O Lord. Let me be consumed by this love divine, love powerful, infinite, unfathomable, in every activity, in all the worlds of being! Transmute me into that burning brazier so that all the atmosphere of earth may be purified with its flame.

O, to be Thy Love infinitely. . . ." (CWSA 32: 632)

"O Mother Divine, with what fervour, what ardent love I came to Thee in Thy deepest consciousness, in Thy high status of sublime love and perfect felicity, and I nestled so close into Thy arms and loved Thee with so intense a love that I became altogether Thyself. Then in the silence of our mute ecstasy a voice from yet profounder depths arose and the voice said, "Turn towards those who have need of thy love." All the grades of consciousness appeared, all the successive worlds. Some were splendid and luminous, well ordered and clear; there knowledge was resplendent, expression was harmonious and vast, will was potent and invincible. Then the worlds darkened in a multiplicity more and more chaotic, the Energy became violent and the material world obscure and sorrowful. And when in our infinite love we perceived in its entirety the hideous suffering of the world of misery and ignorance, when we saw our children locked in a sombre struggle, flung upon each other by energies that had deviated from their true aim, we willed ardently that the light of Divine Love should be made manifest, a transfiguring force at the centre of these distracted elements." (CWSA 32: 633)

"I stretch it out to Thee with both arms in a gesture of offering and I ask of Thee: "... if my love is insignificant, make it intense; ... "(CWSA 32: 637)

December 27, 1916

"O my beloved Lord, my heart is bowed before Thee, my arms are stretched towards Thee imploring Thee to set all this being on fire with Thy sublime love that it may radiate from there on the world. My heart is wide open in my breast; my heart is open and turned towards Thee, it is open and empty that Thou mayst fill it with Thy divine Love; it is empty of all but Thee and Thy presence fills it through and through and yet leaves it empty, for it can contain also all the infinite variety of the manifested world.

. . .

O Lord, my arms are outstretched in supplication towards Thee, my heart is wide open before Thee, that Thou mayst make of it a reservoir of Thy infinite love.

Love me in all things, everywhere and in all beings" was Thy reply. I prostrate myself before Thee and ask of Thee to give me that power." (CWSA 32: 641)

December 29, 1916

"O my sweet Lord, teach me to be the instrument of Thy Love." (CWSA 32: 641)

"... there is a thirst for Love that no human relation can appease; ..." (CWSA 32: 644)

"Lo! here are flowers and benedictions! here is the smile of divine Love! It is without preferences and without

repulsions. It streams out towards all in a generous flow and never takes back its marvellous gifts.

Her arms outstretched in a gesture of ecstasy, the eternal Mother pours upon the world the unceasing dew of her purest love.” (CWSA 32: 643)

“Drop by drop Thou allowest to fall in a fertilising rain the living and redeeming flame of Thy almighty love. When these drops of eternal light descend softly on our world of obscure ignorance, one would say a rain upon earth of golden stars one by one from a sombre firmament.” (CWSA 32: 642)

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