

EVERY HUMAN being has two important urges in his personality. One is the Divine urge for expansion, seeking unity with all, communicating with other people, being spiritually good. The other is an urge to feel secure from an egoistic point of view. To separate oneself from others. To define their possessions as separate from other's possessions. That is an urge founded on ignorance.

From the very beginning of history, these two tendencies have reflected in the movements of human society. There have been movements characterized by the force of Divine Love, of reaching out far beyond human limitations, transcending ego, and attuning with the universe. This movement is

exemplified by the lives of Buddha, Jesus, and all other Sages and Saints who mastered their egos and recognized all living beings as expressions of the Divine Self. Their consciousness enfolded all that existed in Divine Love. Then there have been movements arising out of the lesser self, characterized by the need of asserting one's ego, and infused with the dark forces of hatred and violence.

IN THE beginning of the Gita, Lord Krishna describes the battlefield of human consciousness, in which these two opposing forces confront each other. The struggle between these forces is the characteristic of all human existence. And this battle has raged through all human history, from an-

The Unfoldment of Universal Love

By Swami Jyotirmayananda



cient times until the present—and will continue to do so. For this reason, philosophers and great men have always given a variety of approaches for dealing with these two conflicting forces in human life, and for guiding individuals and societies towards enfoldment of Universal Love.

AMONG the most common methods adopted by society for controlling the lower tendencies of its members is political or legal control, which punishes disharmonious and anti-social actions. Human beings are compelled to remain in harmony because they are afraid of legal consequences.

One person in India described with great admiration the life of harmony that a person experienced in one of the countries under Communist rule. She said that although she lived there for a very long time she never saw anyone shouting. Is this an example of Universal Love? In fact, no, it is only external pressure and the threat of punishment that keep people in a state of apparent harmony.

Then there are people who keep themselves controlled because of religious injunctions: “If you sin you will go to hell.” In ancient times, when political control was not as prevalent, such religious control was more powerful. Religious leaders evolved the laws that regulated human life and its practical realities. These laws constantly threaten people with hell if they do not act in a particular way. This again is not Universal Love.

THE PROMOTION of Universal Love implies deep insight into the unity of existence. That insight has to be developed on the basis of Yoga *sadhana*, the practice of Yoga leading to the integration of your personality. When you begin to integrate

your personality, you discover the possibility of truly loving other human beings, by viewing them as expressions of the Self. Universal Love brings out an awareness of the underlying unity among people. It penetrates subject and object, revealing that both are but waves in the harmonious Self.

INDIVIDUAL LOVE, in contrast to Universal Love, is an attitude developed by the ego. It is Cosmic Love refracted through ego, manifesting as *raga* and *dwesha* (attachment and hatred). When most people talk of love, they are talking of *raga*, attachment—love that comes and goes.

Similarly, when most people talk about happiness they are not talking about Bliss. They are talking about a happiness they experience when something happens. When most people talk of love there is someone else involved. They know some person whom they find most wonderful, and therefore, have developed a sentiment of love.

Because some external object has come into your life to awaken your love, there is intense insecurity. How long will it last? In the process of securing that apparent source of love, you find yourself entangled in various ways. The masses are constantly trying to secure love just as they are trying to secure happiness.

But happiness cannot be secured by an external movement. In the beginning your mind may compute happiness with possessions, but as you advance you realize that happiness is not found in that way. Similarly the mind develops the idea, “If I am loved by others it will be such a cozy world. Wherever I go I will not be left in chilly loneliness. There will be friends waiting and there will always be hospitality.”

THE IDEA that you can have friends anywhere in the world seems most delightful. The belief that you will always be looked after by relatives and friends seems desirable. But this form of loving and being loved is not Universal Love. You are depending upon external objects, external persons, external situations. When you depend, when you are attached to objects of love, love will come and go.

For the masses, the possibility of experiencing emotional love builds tremendous expectations. You wait, sometimes for years, for certain conditions to develop in which that longing for love may be fulfilled. There are many frustrations. On the basis of that il-

lusory concept of love, you are driven from one embodiment to another, searching for a love that is not really Love.

Love does not come, it does not go. It does not rise, it does not set. You do not *fall* in Love. It is your essential nature—the Universal Self.

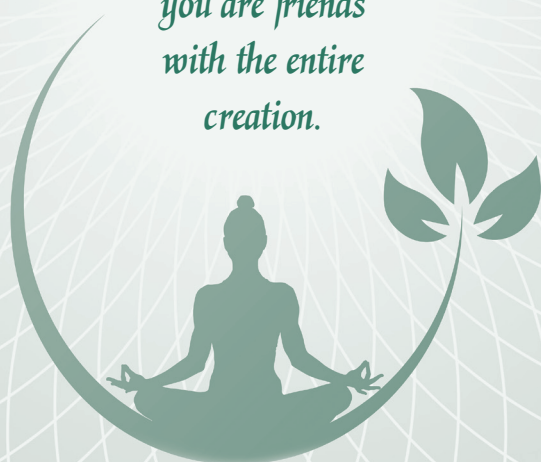
IN THE Upanishads Yajnavalkya tells his wife, Matreyi, the secret of spiritual awareness: “For the sake of Self, all is loved.” So every expression of your sentimental tenderness and affection is actually directed towards the Self. The love of Self is refracted through your sentiments. God Himself is Love. God Himself is Bliss. Therefore, adopt the ideal of discovering Universal Love, a movement in which you go beyond the barriers of your own ego center and strive for Self-realization.

Direct your creative talents towards the service of others in such a way that they begin to move away from the confines that ego has created. As you begin to find satisfaction and joy in expanding beyond the limits of your own family and friends, you are led to the unfoldment of Universal Love.

IF YOU learn the art of Karma Yoga, and perform all your actions in the spirit of serving the Self in others, you will succeed in mastering your mind through action. When all your actions are joined with discipline, understanding, and love of God, you become a dynamic servant of God in humanity and whatever you do is directed towards reaching out to the Self in all.

If you are eager to discover new resources within yourself, and share what you have with others, that charitable nature will begin to create new impressions of expansion within your mind. If you have been living

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with windows closed, without proper ventilation, and then find that you can open the windows, you experience the joy of the fresh breeze coming into your room, and enjoy the view of expansion around you. That is exactly what you must promote in your life through sharing and serving others.

Universal Love does not mean that you take yourself away from those people to whom you are karmically related. Rather, it means that through inner understanding you do not remain confined to those relationships alone.

NON-VIOLENCE is another aspect of Universal Love. Do not hurt anyone; do unto others as you wish others to do unto you; be good to all living beings—all these are teachings based on the goal of Universal Love, which reflects the truth that the Self alone is real and that the same Universal Self dwells in all. The individual, human society, the world—all these are expressions of the one non-dual Self. Since the entire universe is the body of the Divine Self, whatever good is being done towards others is being done to yourself.

The process of attaining Self-realization is not an individual movement, but a universal movement. You cannot evolve internally without expressing goodness in your life. As you start perfecting yourself, you are simultaneously sending out vibrations of harmony in the world. Therefore, movement towards Self-realization is the most vital process towards promoting Universal Love.

BY ADOPTING Integral Yoga in your daily life—a blend of action, devotion, meditation and wisdom—you discover the fountain source of Universal Love within yourself. Gradually you become aware of the fact that even though your body is located in one place and you have only a hand-

ful of friends around you, you are friends with the entire creation.

Your heart flows with compassion, because compassion is the fragrance of the blooming flower of Universal Love. You do not need conditions to arouse in you tenderness, good feeling. No matter what situation you are in, good feeling arises like a fragrance from the inner flower. Your awareness of love is constant within your personality. The whole world is viewed by you as waves in the ocean of Universal Love. It is this understanding and realization, which is the source of the greatest good to humanity, that is the basis of building real harmony and order in the world.

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