

A LONG THOUGHT ON UNITY

The law of unity, the most obvious of all the laws of life, is the last one we discover, because there is no law that men care less about in their egoistic self-glory. Everything else seems to them more essential than the one essential thing. The law of unity is without comparison the law that is the most important to man's development, harmony, happiness. The law of unity is the law of salvation, service, brotherhood. Unity is everybody's freedom, everybody's law, everybody's goal. Insofar as the individual realizes unity, he approaches the final goal, superman, who is one with the all. This law implies that good is everything that furthers the development of all and everybody. Evil is everything that counteracts the development and ennoblement of the individual, the group, mankind, and of all other life. Everything that unites has an irreplaceable value. All the pertaining factors are normative. The greatest contribution a man can make is to rally and unite; the greatest harm, to divide and disunite. Anyone who seeks his own ends does not know what unity is.

The basis of unity is the potential divinity of all life. The only difference between individuals is that their paths from potential to actualized divinity are of different length. But the final goal of all life is given. The life we see in this world, the lowest and to the normal individual the only visible one of all the material worlds, has the same task: to develop. The very fact that this life is divine in essence secures the divine and eternal right of every individual life against any attempt of disparagement. Unity is not based on equality, which is a fiction of envy. In the entire universe there will be no equality until all have attained the highest divinity.

We all make up a unity, and anyone who excludes somebody from unity has in so doing excluded but himself, until he has learnt, through the bitter lessons of life, to recognize the universality of the law of unity. There is no mistake in life more serious, more fatal to our future lives here on earth, than that of excluding anyone from his divine right to our heart. By excluding each other men become accessories to that war of hatred which is constantly raging on this planet of sorrow. How immensely far from unity we are is clear from the fact that, in the eyes of others, the individual has scarcely a right to exist. The striving after unity is always counteracted by the massive resistance, dullness, and need for disunion of the compact majority. There is much separating man from man. On the lowest level of development everything does. On the highest level nothing can separate. Our insight into, and understanding of, unity, our striving to realize unity, indicate our level of development. To strive after unity is the way to reach our goal as men in the shortest possible time. The will to unity is expressed in, among other things, the will to help matter-of-factly, efficiently, where help is needed. It has nothing to do with the sentimentality of masked egoism.

Unity is the greatest mission in life for the individual as well as the collective. No mission in life which counteracts unity lives up to its name.

Mankind is a collective unity. By contributing to unity the individual acquires the right to conditions that favour more rapid development. If we do not try to realize unity, our self-realization does not reach far. If man does not sense his unity with every living creature, he will remain a stranger with a sense of antagonism and fear of everything in life. The law of unity makes itself felt also in the collective responsibility. We make up a unity, whether we know it or not. It is a lengthy record of misdeeds from lives past which we increase daily by our so-called truths, our indifference to inhuman social and economic conditions, etc., and our spreading of hatred of all kinds.

One step beyond the human unity is the union with all life. The first step on this long path is the determined resolve to confide in unity, despite everything, the unity which is the power of life. By weaving this confidence into his conscious, and thereby gradually also into his unconscious, mental and emotional life, the individual will approach nearer and nearer to reality. The more confidence he acquires, the more often his experience will bear out the power of confidence.

The individual is an indispensable part of unity. The law of unity demonstrates the infinite value of the individual. Throughout history the value of man has been the least value (in religion not in theory but always in practice). The mad ideas of power, glory, wealth, etc., have held sway. And men are slaves to their ideas, that is, their superstitions. It is inevitable that with this attitude to human dignity history will always be the history of suffering.

Consciousness is one, only one, a unity, the unity of all. Development means, as seen from the consciousness point of view, expansion of consciousness through the merging of the individual self – with its self-identity intact – into greater and greater units of consciousness, until cosmic consciousness has been achieved. Unity does not imply any abolition of individual freedom. On the contrary, it means increased freedom. Because the merging into ever vaster units of consciousness means greater insight into the worlds of material reality, greater understanding of life and its expressions, greater knowledge of the law.

Of course, unity is a “mystery” to those who have not experienced it. The advaitaee imagines that the self is absorbed by, and drowned in, the “ocean”. But the self can never be lost. Union with the universe means that the individual has himself become the universe.

Essential consciousness is for those who are ripe for brutally frank self-effacement, who are without personal desires and who have as their one need to sacrifice everything in order to unite all. The essential self is one with the essential total self, which embraces all the lower worlds. To reach this state is the “salvation” (from evil, or the lower) and the “atonement” (with all life). It is obvious that a self that does not wish to live for this unity, only to serve all and everybody, but has its own pretensions, desires, and needs, as yet excludes itself from this unity. With his discordant, atonal noise, a civilizational individual would appear as a cacophony in that world of eternal harmony.

Love can never be commanded either in outer or inner respect, it can just be loved forth.

Essentiality is freedom and unity. Demands, claims, force, everything in the line of the desire to rule and dominate, infringe and restrict, are alien to it.

Essentiality is attraction, but of a kind totally different from emotional attraction. Emotionality always contains some sort of egoism, such as the desire to own. The attraction of essentiality desires but to give, help, serve, in order to bring everything together into unity. It cannot demand anything for itself, because it has everything worth having. It can but afford of its own inexhaustible abundance. It does not say – as the ennobled personality does – that to understand all is to forgive all, for it has overcome those illusions to which the concept of forgiveness has any meaning. It responds to all vibrations of hatred with vibrations of such a kind, that if the hater could but perceive them in his receiver, he would be elevated into a sphere of bliss where hatred would be impossible.

Human love is always marred by some kind of egoism, by the wish to possess. The “love divine” is the experience of all life’s inseparable unity that can never be lost. Anyone who has

perceived unity has experienced a kind of happiness different to the human kind: to be able to give and only to give and to forget oneself in giving and serving. After that he cannot do anything else. He wants to, has to love. He lives to love.

Love knows no limitation. It needs no motive for loving. It finds love revealed everywhere. The power of inexhaustible love fills the mind that is willing to let itself be filled. Love needs no proof of god's existence, for it sees the godhead of love in everything. How could god be anything but love? Anything that were not love would be incompatible with his nature.

Love knows no bargaining. It does not desire, does not envy, is not angered, does not seek its own ends. It is not repelled by anything. It is attracted to everything and itself attracts everything. Love never ceases.

Anyone who has experienced this love, does not love for his own or someone else's sake, but because everything is included in unity, everything is unity. In everything that arouses our yearning and in which we delight, unity is revealed. In everything that we feel drawn to – whether things, animals, or men – it is unity that was the real cause of the attraction, acting in us and in everything, so that we become able to love and be loved.

The path to unity goes through the attraction of feeling, through sympathy, affection, yearning, devotion, worship. Anyone who carefully and tenderly cherishes these slowly sprouting feelings will find to his joy how they will give him ever greater understanding, incitement to action along with the ability to help in the right way. By learning to see and admire what is great in man, not only discovering but also bringing forth the good in men, directing their attention to what is best in themselves, the devotee comes into contact with those powers of unity which draw him to unity and arouse the divine within him to adore the divine without him, because the nature of the deity is adoration. He no longer needs to search for objects of his love in the things that surround him and happen to him. He experiences unity directly and spontaneously.

My Augoeides: Lead me from unreality to reality, lead me from darkness to light, lead me from death to immortality.