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*“If we are to attempt an integral Yoga, it will be as well to start with an idea of the Divine that is itself integral. There should be an aspiration in the heart wide enough for a realisation without any narrow limits. Not only should we avoid a sectarian religious outlook, but also all one-sided philosophical conceptions which try to shut up the Ineffable in a restricting mental formula.”*

*Sri Aurobindo, The Synthesis of Yoga, SABCL, Vol. 20, p. 76*

*Sweet Mother, what does Sri Aurobindo mean by an integral idea of the Divine?*

Everyone forms an idea of the Divine for himself according to his personal taste, his possibilities of understanding, his mental preferences, and even his desires. People form the idea of the Divine they want, the Divine they wish to meet, and so naturally they limit their realisation considerably.

But if we can come to understand that the Divine is all that we can conceive of, and infinitely more, we begin to progress towards integrality. Integrality is an extremely difficult thing for the human consciousness, which begins to be conscious only by limiting itself. But still, with a little effort, for those who know how to play with mental activities, it is possible to widen oneself sufficiently to approach something integral.

You form an idea of the Divine which suits your own nature and your own conception, don't you? So if you want to get out of yourself a little and attempt to do a truly integral yoga, you must try to understand that the Divine is not only what you think or feel Him to be, but also what others think and feel Him to be — and in addition something that nobody can think and feel.