



WORLD UNION

A world union based on the fact of human unity realising the truth of the Spirit



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Editorial Board:

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Sub-Editors : **Dr. Ketaki Chowkhani, Mr. K. Surej & Ms. Leena De Chakravarty**
Design & Typesetting : **Mr. P. Natarajan**



WORLD UNION

HQ: 52, Rue Desbassyns de Richmond, Puducherry - 605002
INDIA.

Email : WorldUnionHQ@gmail.com

Website : www.worldunion.in



ABOUT WORLD UNION

To promote human unity, global peace and integral growth on a spiritual foundation is, in brief, the purpose of World Union.

Sri Aurobindo declared:

“A new spirit of oneness will take hold of the human race”.

World Union is a registered society having its headquarters in Pondicherry, India. It was established in the year 1960 with the blessings of the Mother (Mirra Alfassa of Sri Aurobindo Ashram, Pondicherry) based on the 3rd Dream (vision) of Sri Aurobindo – “A world-union forming the outer basis of a fairer, brighter and nobler life for all mankind” – primarily inspired by his books - The ideal of human unity and The Human Cycle.

With this background and legacy, World Union endeavours to foster in all people the Consciousness of Oneness of life and the essential “soul-unity” of humanity.

Its goal is a collective rise in the level of consciousness unifying the human race until soul-based unity becomes the basic consciousness for the whole of humanity.

World Union endeavours to create awareness about the inevitable transformation of human nature through the practice of Integral Yoga, with the aim of unity, mutuality, and harmony.

Since, the individual is a unit of the collective, therefore the individual and collective yoga (union) are so closely interrelated. And, this would change the perspective of how the affairs of the world are conducted and make the world a much better place to live in.

For Sri Aurobindo, the evolutionary process of human unity is possible not through rationality, but through yogic experience. This is why Sri Aurobindo thinks that every person is a yogi, but not a conscious one.



In fact, the very meaning of the word “Yoga” is “Union” or “to unite” with the universal consciousness. And, the transformation of earth consciousness can truly happen only when more number of individuals become intensely conscious and aspire collectively for a higher unifying consciousness, by raising the standard of human interactions, governed by more love, compassion and a greater sense of oneness with a better perception of our interrelatedness.

Those who have become conscious of this process through the yogic experience can help the others by introducing them to the process of Triple Transformation - Psychicisation, Spiritualisation and Supramentalisation.

Following are the five broad principles for the World Union movement:

- a) Unity without Uniformity
- b) Diversity without Divisiveness
- c) Uniqueness without Superiority
- d) Synthesis without Compromise
- e) Co-existence without Constriction

Sri Aurobindo and the Mother have made it clear to us that the crisis that faces humanity is not economic or social, but spiritual. Sri Aurobindo has described it as a crisis of consciousness.

The world has been witnessing a plethora of groupings, unions and associations of many a nation-states predominantly based upon socio-economic, political, military and cultural ties and affiliations. However, we often find that many of them either disintegrate or become ineffective over a period of time.

So, as we dig deeper, we often find that what they lack in their association is essentially the aspect of collective spiritual unity, which is all about soul-based human unity and the spirit of one-ness in all of us. Hence, this aspect needs to be an integral part of the new world order if the nation-states and the humanity were to come together as one collective unit.

It is high time we start thinking more intensely in terms of this new dimensional unifying consciousness, as then only it will be possible for us to work out the problems pertaining to the realization of World Unity.

WORLD UNION endeavours to foster respect for all life and the practice of understanding, tolerance, active goodwill towards all, from one's family circle to society, the nation and the world.

World Union respects and embraces the concepts of:

- (a) “**Vasudhaiva Kutumbakam**” which means This World is One Family. This verse of Maha Upanishad is also engraved in the entrance hall of the Parliament of India.
- (b) World Union as a charitable society has imbibed the concept of Service to humanity is service to God. It is all-encompassing and respects all religions including the “religion of humanity”.
- (c) Tamil Poem written 2500 years ago by Tamil Poet Kaniyan Pungundranar (Song 192, Purananuru, Sangam literature) யாதும் ஊரே; யாவரும் கேளிர் (Transliteration: “Yaadhum Oore Yaavarum Kelir”) meaning - “All the places on earth are our town and all the people are our relatives”.

So, World Union, as an organisation, shall endeavour to undertake widespread research to find out and reach out to more such entities across the globe and unite with them to further the ideals of human unity based on the truth of the spirit.

Goodwill Ambassadors, Members, Supporters and Volunteers of World Union, through various kinds of social communications, endeavour to awaken and strengthen the sense of oneness and unity, in the faith that it will increasingly become the basic consciousness for the whole of human life.

The Divine Mother (Mira Alfassa) of Sri Aurobindo Ashram in Pondicherry, who was the then President of World Union and continues to remain as the permanent President of World Union (in spirit), gave this message as the motto of World Union with her blessings: **A world union based on the fact of human unity realizing the truth of the spirit.**

World Union is a movement, a wave, a voice, an urge in the world to find its wholeness and harmony. World Union believes that truth lies in “Unity in Diversity”. Hence, Sri Aurobindo said - “**Unity without Uniformity**”.

It is by feeling the Oneness as the truest reality that diversity can have the joy of infinite possibility.

So, World Union seeks to organize and establish world union centers, institutions, affiliates and organizations in India and across the world for the progressive realization of these objects.

Also, promote publications and distribution of literature and organize conferences and seminars (regional, national and global) or other gatherings in the service of these objects.



The Mother's message in the first World Conference was – “The future of the earth depends on a change of consciousness... So, wake up and collaborate.”

Some Question & Answers in the World Conference pertaining to the World Union movement:

Question: How can humanity become one?

The Mother: By becoming conscious of its origin.

Question: What is a change of consciousness?

The Mother: A change of consciousness is equivalent to a new birth, a birth into a higher sphere of existence.

Question: How can a change of consciousness change the life upon earth?

The Mother: A change in human consciousness will make possible the manifestation upon earth of a higher Force, a purer Light, a more total Truth.

Question: What is the right way of achieving lasting World Unity?

The Mother: To realize the consciousness of the ONE.

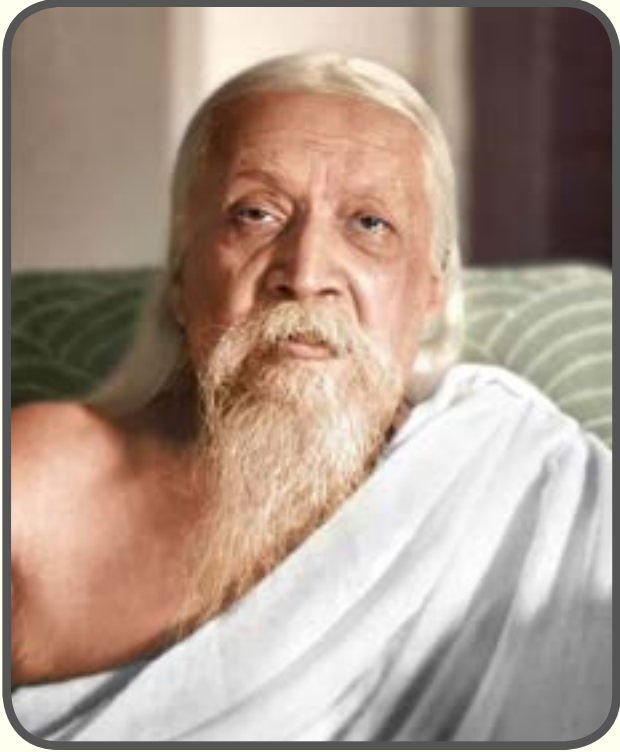
WORLD UNION wishes you the very best !

You may write to WorldUnionHQ@gmail.com should you wish to collaborate with this new-age transformation of consciousness to realize the Spirit of Oneness.

~ *Mr. Auro Ashish*, General Secretary,
World Union.



Sri Aurobindo's Vision of World Unity



Sri Aurobindo, the prophet of Indian Nationalism, shifted his focus to Human Unity in the global context of World Unity once he was assured of the historical necessity and political inevitability of Indian independence. Having been involved in active politics, Sri Aurobindo had the pragmatism to dwell extensively on the issue of constructing a harmony between individualism and collectivism. In fact one of

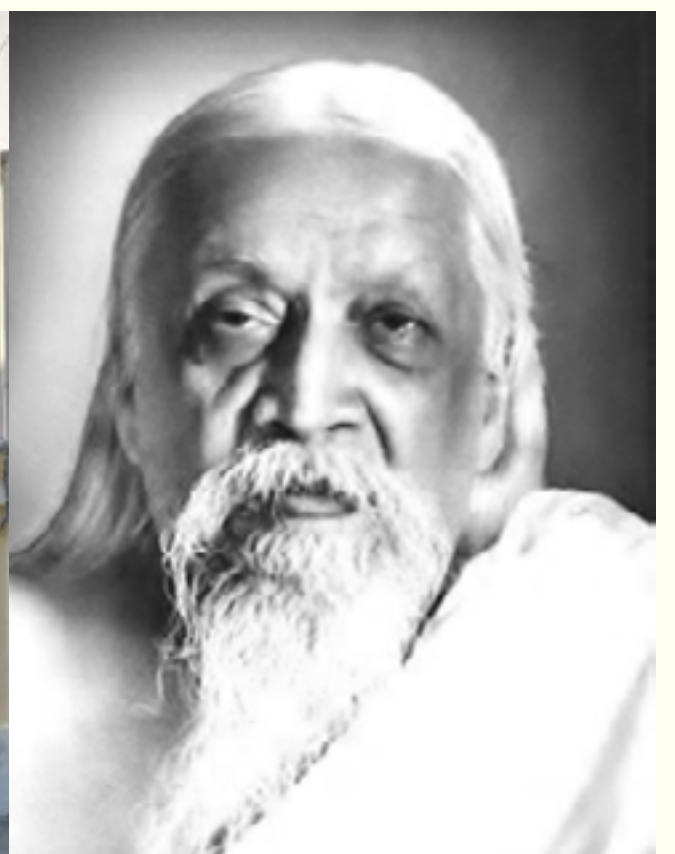
the many reasons for the collapse of USSR was that the attempt to resolve class conflicts was not accompanied by an insightful attempt to resolve the conflict between the individual and the collectivity! Apparently, this reconciliation is beset with momentous hindrances. The science of polity has tried to deal with it by balancing the authority of the State with the freedom of the individual but has ended up in skewed compromises. This conflict can never be satisfactorily resolved unless human nature which is operative both in individualism and collectivism remains as it is with egoism in individual and collective spheres changing its denouements at different stages.

Sri Aurobindo views this issue from the perspective of an evolution in consciousness. Evolution begins from Matter and it is physical consciousness with which we start our journey. The material life based on physical consciousness is concerned more with persistence than progress, more with self-repetition than self-enlargement. The end-result is that uniformity in material life manifests in the gregarious nature of human groups since the beginning of our race. The poise of uniformity got unsettled with the appearance of the Life-principle followed by the Mind-principle. The former brought in robust vitality and the latter led to a quest for a progressive perfection. Human groups became increasingly complex as the growing clash between the freedom and variation of the individual with the uniformity of group norms led to the mighty conflict between individualism and collectivism.

Such a conflict needs resolution to build a foundation for world-union. Sri Aurobindo started his magnum opus, **The Life Divine** by explaining that Nature progresses by continually harmonizing apparently irreconcilable principles. Nature successfully harmonized the buoyancy of Life-Energy with the inertia of Matter to change the quality of substance from inanimate to animate. Beginning from the rudimentary brain in animals, Nature perfected the central nervous system till it could support the spectacular world of ideation in the human mind. Sri Aurobindo explains that the human being is a transitional being in the trajectory of evolution and consciousness per se would facilitate the emergence of higher models of human beings who would form higher-order Gnostic societies where freedom would be intuitive, spontaneous and truthful and in consonance with the inner law of love, light, right thinking and right action and therefore would not be in conflict with discipline. In such a milieu, individualism and collectivism could get spontaneously harmonized.

But this “*high dream of philosophic Anarchism*” (Sri Aurobindo, 292) would not materialize until the human being as the forerunner of progress consciously participates in the evolution of consciousness. And *pari passu* with the individual’s progress, the collectivity has also to progressively shift its denouement to support the continual unfolding of human potentials along the evolutionary trajectory of consciousness.

The collectivity has traversed many formations ranging from the tribe and clan and commune to become a living group-unit in the garb of the nation. The nation-idea has consolidated in the psyche of the race and would



persist till it is surpassed by the whole of humanity. With time, the nation as a psychological unit had to be buttressed by administrative laws, territorial integrities and political sovereignty to develop into a State.

However this shift from the psychological status of the nation-idea to the administrative domain of the State-idea brought new equations. The State transgresses its limits to dictate the intellectual and moral development of the whole community. Sri Aurobindo quipped, “*The attempt of the State to grow into an intellectual and moral being is one of the most interesting phenomena of modern civilization.*” (Sri Aurobindo, 299)

It is in the background of an evolutionary trajectory towards the freely conscious individual, the passion of the nation-idea and the administrative rigidities of the State-idea that Sri Aurobindo proceeds to visualize a global unity which could take two forms:

- (a) A federation of free nations, or
- (b) Distribution of the earth into a few great trans-national hegemonies.

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~ *Dr. Soumitra Basu,*
Doctor, Author & Academician,
Chairman, World Union.



World Union meeting (file photo)

MAKING CONNECTIONS: APROPOS WORLD UNION AND SINGLEHOOD

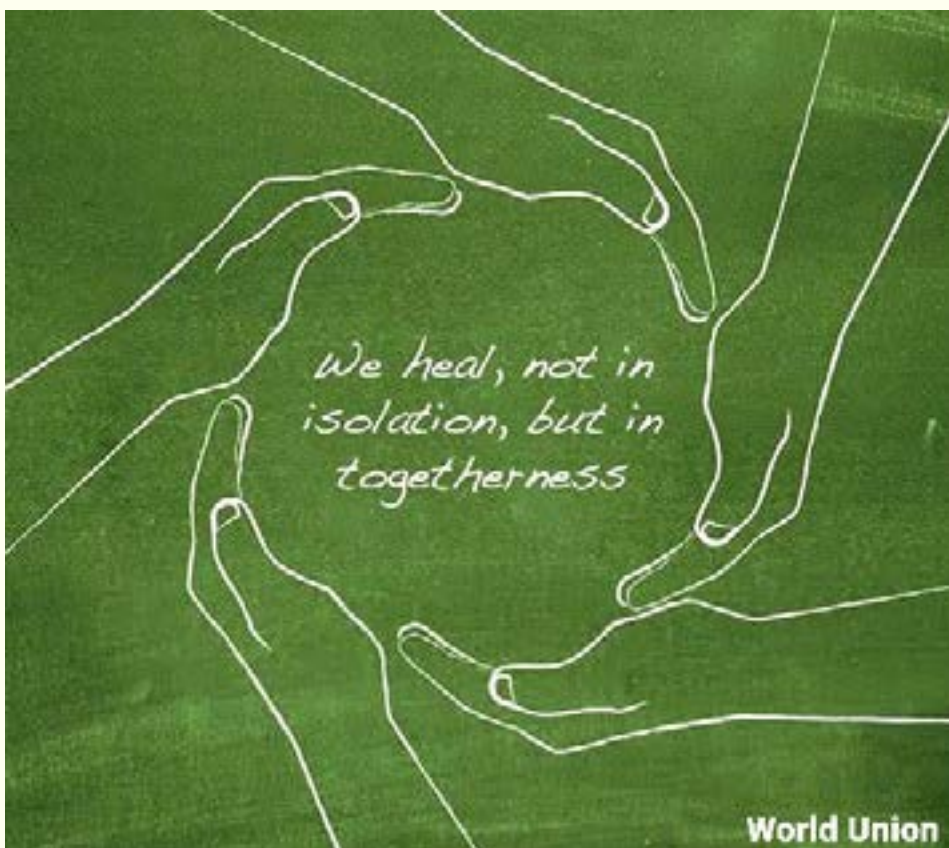
How does singlehood contribute to world union? How are these two connected? Singlehood is a growing phenomenon and demographic around the world. Globally, people are either not marrying, marrying late, or choosing to live alone (DePaulo 2023). This means various things for society and the way the world organizes itself. Firstly, that people are increasingly moving beyond the family unit and are choosing to go solo or form other kinds of kinships beyond marriage and family. Secondly, ample research has shown that those who are single are more likely to connect with friends, neighbours, volunteer for civil society, be part of larger communities, be involved in the civic life of the city (Klinenberg 2012; Kislev 2019). Klinenberg (2012) notes that single people in cities are more likely to turn the urban space into their living room, since they live alone, but don't want to be alone. This gives rise to a rich urban life with people mingling beyond the limits of their respective families. Thirdly, research has shown that single people are more likely than married people to be generous with their money (DePaulo 2006). Counter intuitively, this points to the unselfishness of single people, a characteristic most desirable for fraternity, sisterhood and brotherhood. Fourthly, over the last two years, a singlehood studies google group has been formed with over 200 people from over 15 countries (USA, Poland, Canada, UK, Finland, India, Taiwan, Belgium, Netherlands, Israel, Ireland, Japan, China, Denmark, Australia) spread over 53 universities around the world. This has led to an International Singles Studies Association (ISSA) which held its 3rd global conference in July 2024 in Boston, USA. Singlehood has also led to various kinds of mobilization, from single women in India ([Chowkhani, 2019](#)) to single people online through the Facebook group Community of Single People with over [9000 people](#) from [100 countries](#). Fifthly, elsewhere, I have theorized how a singlehood standpoint

which emerges out of single peoples' lives, is a way of relating to the world of humans, non-humans, and the self. The standpoint's way of relating to the world of humans is through communities, a focus on emotionships¹ rather than

1 <https://www.psychologytoday.com/us/blog/living-single/201503/finding-the-one-is-overrated-emotionships-matter-more> Accessed on 21-04-2021.

on one central relationship, and an ability to forge connections beyond family and marriage. The standpoint's way of relating to the world of non-humans is through creativity, post-materialism, and integral education which allows connections with the non-human world of nature, and of tangible and intangible objects. And lastly, a singlehood standpoint's way of relating to the self is through solitude, a return to the self and to the gulfs within. It is an orientation that anybody can adopt and which creates a fundamentally different self and society (Chowkhani, 2022, 57).

Why are these developments over the last few decades important to how we envisage world union? Firstly, it is leading to a global agglomeration of people around a similar identity- singlehood. Secondly, Soumitra Basu and Michael Miovic, in their book



World Union

(A conscious attempt to realise the ideal of human unity)

**“May we all move forward together,
May we all live in harmony,
May we grow together and live united forever.”**

Rig Veda 10.191.2

Consciousness Based Psychology, following from Mirra Alfassa and Aurobindo Ghosh's (the Mother's and Sri Aurobindo's) integral yoga, note that the societal changes required for an integral cognition include the breakdown of the family unit and the emergence of soul kinship and comradeship (Basu, Miovic, 2022, 211). Singlehood, with its broad outlook towards the social unit, is decidedly moving beyond marriage and family, and if done right, has the possibility of establishing soul kinship and comradeship. Thirdly, singlehood has put friendship at the centre of life, and not marriage and family. This is decidedly a move towards a soul kinship, which eventually leads to world union, for world union cannot be formed through force or physically bringing together nations, but through a connection at the level of the soul (Sri Aurobindo, 1997, 547).

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~ Dr. Ketaki Chowkhani,
Manipal Academy of Higher Education,
Manipal, India.



WHEN PONDICHERRY CALLS

“Sincere Calls surely are heard, and receive an answer.”

~ The Mother

Were we seeking a tangible Divine Presence? Were we responding to a Call, one we simply could not ignore : the quiet yet relentless Knock upon the Heart’s door?

What ensured that we move from Bangkok to Pondicherry, when we had already put plans in place to spend ‘the rest of our life’ in Dehradun, in a cosy penthouse apartment that overlooked the mountains- where the misty air every morn would stir us and the cool climes were a far cry from the humidity of the salt-laden sea air at Pondy?



It is the Divine Presence that gives value to life. This presence is the source of all peace, all joy, all security. Find this presence in yourself and all your difficulties will disappear.

~ The Mother

The Mother had bidden us, had She not! How else do we explain our complete change of heart- without a shred of doubt, or a moment’s delay, we abandoned our apartment, and rode the flight that brought us to Chennai, thence to Pondicherry, the land chosen by Sri Aurobindo to found the Ashram, where we now reside with great joy. We were two individuals looking to form part of a Whole, that awaited us, unbeknownst to our separate selves.

My mother brought her daughters here in the seventies. Our life was transformed then, and it is transformed now.

I was chosen to study in SAICE, the Ashram school which decided the course of the rest of my life. That was then, and this is Now.

“Thy goal, the road thou choosest are thy fate.”

~ Sri Aurobindo

After having roamed the world, raised a family and seen many changes via many lives lived, we find ourselves in Pondicherry, drawn daily into a life that bespeaks a Divine Presence, filling our hearts with love and gratitude. It was as if a merger was transforming us – from two beings drawn into a World here, that had long awaited this union.

It is nothing short of a miracle- an alchemy that shaped the aspiration within. The wish to be here, in the continuous stream of a higher consciousness so that we may be able to transform all pain that arises from attachment and unfulfilled desires. It is a work that needs help, and support and daily practice; arduous and inexorable as it is. **It is what is world union.**

Shake off all narrowness, selfishness, limitations, and wake up to the consciousness of Human Unity. This is the only way to achieve peace and harmony.

May 1955

What is it within a person that allows for such moments? Is it free will? Is it a quiet and sudden opening- simply a moment in time- or is it past life: a karmic thread intertwining with the flow of currents that then have us gliding onto a pre-formed, and pre-ordained fate; a stream, coming down from the mountains, not gushing, but quiet, flowing then to join the larger body- becoming a rivulet, then a river gradually merging in the ocean's wide embrace, losing its separatism. Within our core, there reverberates and resonates a sentiment that takes cognizance of the fact that we were to be here at this juncture in our life.

“The World is a unity—it has always been, and it is always so, even now it is so—it is not that it has not got the unity and the unity has to be brought in from outside and imposed upon it.

Only the world is not conscious of its unity. It has to be made conscious.”

My partner, who has never lived in Pondicherry, finds deep peace seated by the Samadhi in the Ashram precincts as he absorbs and receives with an open heart.

Brought up in a traditional and religious Tamil family, he understands rituals and rites. Although the word ‘*surrender*’ is not something he has often heard within family circles, yet it is his surrender alone, to the Higher Will and Consciousness that has brought us to this sacred land. As for me, I never left here, my spirit attached inexorably to this Land. But he had to come along to experience it for himself. He had to aspire, in order for the Will to be executed.

“...if one wanted, the Divine, the Divine himself would take up the purifying of the heart and develop the sadhana and give the necessary experiences. I meant to say that it can and does happen

in that way if one has trust and confidence in the Divine and the will to surrender.”

~ Letters on Yoga- II

Did we run from the world out there to find refuge here? I don't know.

The future will shape our lives in Her Light, and here we are.

The Mother says, *“It is not by running away from the world that you will change it. It is by working there, modestly, humbly but with a fire in the heart, something that burns like an offering.”*

It is a privilege to be able to work at the Ashram school, as an offering of myself. And as we progress, we pray, we seek and we grow, toward a World Union, as it were.

And lastly, always to be remembered are Her words:

“Give us all you have; this is the beginning. Give all you do; this is the way. Give all you are, this is the fulfillment.”

*~ Ms. Kamalini (Reena) Natesan,
Writer, Teacher & Vocalist*



Evolution, as conceived by Sri Aurobindo, is a great adventure of consciousness, in which the operation of free will is a necessary component.

It is against this background that the conflict between the individual and the collectivity needs to be understood.

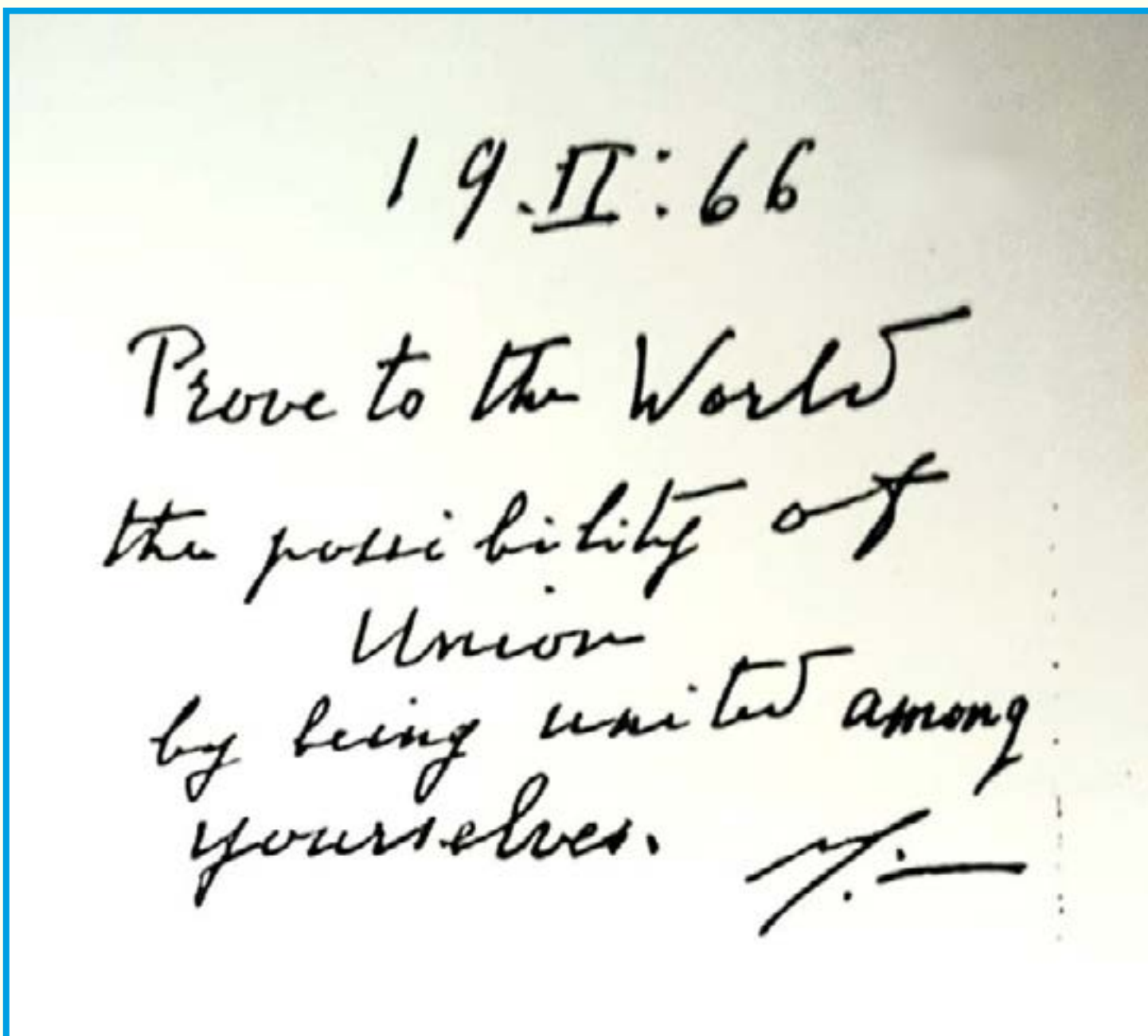
~ Kireet Joshi ~

(Former Governing Body Member of World Union)

INFORMATION AND ACTIVITIES

1. Launch of ***World Union eJournal*** on the 15th of August 2024.
2. Launch of World Union **Tamil** and **Bangla** Desks on the 15th of August 2024 to cater to the regional audiences. Work is in progress to launch various other Indian and foreign language desks in order to reach out and spread the message of human unity across the world.
3. World Union website launch on August 15th, 2024
4. Weekly classes are regularly being conducted on Sri Aurobindo's book – "The Ideal of Human Unity" – by Dr. Soumitra Basu. Prior to him, former Chairman Sri Kittu Reddy used to take the classes for over a decade.
5. World Union commemorates and celebrates special days and occasions throughout the year by way of holding meetings at World Union as well as in Hybrid mode viz., 15th of August (Sri Aurobindo's Birth Anniversary coinciding with India's Independence Day celebrations), Golden Day (every Leap Year), World Union Day (20th of August), 21st February (the Mother's Birthday), 22nd April (Earth Day), 16th September (International Day for Peace), Siddhi Day, MahaSamadhi Day et al. Prayer and Meditation are also conducted and discussions on how to take forward world union are also undertaken.
6. Receiving guests who want to know more about Sri Aurobindo's ideal of human unity and world union, and explaining and sharing them information.
7. General Body, Executive Committee Meetings and AGMs have been happening to keep the organization running. A massive renewal work was done for World Union to revive it. Building maintenance work and other routine administrative activities are also being undertaken for the upkeep of the premises.

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8. Very old certified copies of documents containing the name of the Mother as President of World Union along with the then office bearers have been obtained from the Government of India (RoC) records. These will go into the archives of World Union.
 9. Spiritual and motivational passages and excerpts are regularly shared with the members, supporters, volunteers and Goodwill Ambassadors of World Union to reinstall the objects of world union and to be intensely more conscious about them.
 10. Inviting guests and seekers who want to volunteer, supporter or Goodwill Ambassador of World Union and exploring possibilities if they would like to open accredited centres in their cities, or if they want to be a volunteer remotely etc. And, likewise, some of the world union members are also invited by other organizations to speak about World Union, Integral Yoga and the Ideal of Human Unity or contribute articles in their eJournals.



The Mother's message to World Union in 1966