

Keep sheltered in my arms – they will protect you against everything.
Open to my help, it will never fail you.

– The Mother

Further Lights on the Path

Words of the Mother

Diary
2010

Acknowledgement:

Selections from the writings of the Mother appearing here have been taken serially from the Collected Works of the Mother Volumes 9 to 17 published by Sri Aurobindo Ashram Trust, Pondicherry, and have been reproduced here with its kind permission.

Editorial insertions are in **Bold Letters**. The parentheses at the end of the selections contain the dates for these selections.

© Sri Aurobindo Ashram Trust, 2009

Published by:-

Sri Aurobindo Divine Life
Publication And Distribution Agency
(An autonomous unit of Sri Aurobindo Divine Life Trust)
C-136, Flat No. A-2/A-3
Garden view Apartments
Mathur Colony, Mangal Marg
Bapunagar, Jaipur – 302015
email: sadlecjjn@gmail.com
URL:www.sadlec.org

Personal Information

PERSONAL

Name	
Address	
Telephone	
Blood Group	
Identity Card Number	
Passport No.	Expiry
Driving Licence No.	Expiry
Car Registration No.	

BUSINESS

Company	
Address	
Telephone	
Mobile	Fax
E-mail	
Website	

INSURANCE

Personal Insurance	Renewal
Medical Insurance	Renewal
Home Insurance	Renewal
Car Insurance	Renewal

FINANCIAL

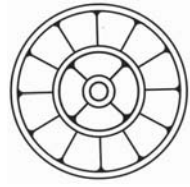
Bank	A/c No.
Bank	A/c No.
Income Tax No.	Tax Due Date
Credit Card No.	Expiry
Credit Card No.	Expiry
ATM Card No.	

Important Dates in the Ashram

The Mother's Birthday (Darshan Day)	*21 February, 1878*
Foundation of Auroville	*28 February, 1968*
The Mother's First Arrival in Pondicherry	*29 March, 1914*
Sri Aurobindo's Arrival in Pondicherry	*4 April, 1910*
The Mother's Final Arrival in Pondicherry (Darshan Day)	*24 April, 1920*
Sri Aurobindo's Birthday (Darshan Day)	*15 August, 1872*
The Mother's Mahasamadhi	*17 November, 1973*
The Mother's Body Laid To Rest	*20 November, 1973*
Siddhi Day (Darshan Day)	*24 November, 1926*
Sri Aurobindo's Mahasamadhi	*5 December, 1950*
Sri Aurobindo's Body Laid To Rest	*9 December, 1950*

List of Holidays

Id-Ul-Zuha	*Jan. 11*	*Baisakhi*	*Apr. 13*
Lohri	*Jan. 13*	*Buddha Poornima*	*May 13*
Makar Sankranti	*Jan. 14*	*Raksha Bandhan*	*Aug. 9*
Pongal	*Jan. 14*	*Independence Day*	*Aug. 15*
Republic Day	*Jan. 26*	*Janamashtami*	*Aug. 16*
Basant Panchami	*Feb. 2*	*Ganesh Chaturthi*	*Aug. 27*
Moharram	*Feb. 10*	*Anant Chaudas*	*Sep. 6*
Ravidaas Jayanti	*Feb. 13*	*Gandhi Jayanti*	*Oct. 2*
Shiv Ratri	*Mar. 26*	*Dashahara*	*Oct. 2*
Holi	*Mar. 14*	*Guru Nanak Jayanti*	*Nov. 5*
Dhulendi	*Mar. 15*	*Deepawali*	*Nov. 21*
Ugadi	*Mar. 30*	*Goverdhan Pooja*	*Nov. 22*
Ram Navami	*Apr. 6*	*Bhaiya Dooj*	*Nov. 24*
Mahavir Jayanti	*Apr. 11*	*Id-Ul-Fitar*	*Nov. 25*
Milad -Ul-Nabi	*Apr. 11*	*Christmas Day*	*Dec. 25*
Good Friday	*Apr. 14*	*Guru Govind Singh Jayanti*	*Dec. 27*



Give up trying

Give up the will to progress

Give up the aspiration for Realisation

Give up everything and say

to the Lord in all sincerity,

Let Thy will be done.

With love and blessings,

– The Mother

CONTENTS

1. QUESTIONS AND ANSWERS 1957-58 (VOL. 9) 12-74

2. ON THOUGHTS AND APHORISMS (VOL. 10) 75-117

3. NOTES ON THE WAY (VOL. 11) 118-201

4. ON EDUCATION (VOL. 12) 202-238

5. WORDS OF THE MOTHER (VOL. 13) 239-289

6. WORDS OF THE MOTHER (VOL. 14) 290-354

7. WORDS OF THE MOTHER (VOL. 15) 355-397

8. SOME ANSWERS FROM THE MOTHER (VOL. 16) 398-416

9. MORE ANSWERS FROM THE MOTHER (VOL. 17) 417-423

Never forget the true aim of your life and act always at the summit of your consciousness.

The divine blessings will then be constantly with you.

– The Mother

This Creation Neither Foreseen Nor Willed

. . . Indeed, in spite of all the spiritual traditions, it is difficult to conceive that this state of division, ignorance and suffering was foreseen at the beginning of creation. In spite of everything, one doesn't like to think that it could have been foreseen. Indeed, I refuse to believe it. I call it an accident – a rather terrible accident, but still, you see, it is especially terrible to the human consciousness; for the universal consciousness, it may only be quite a reparable accident. And after all, when it has been set right, we shall even be able to recall it and say, "Ah! it has given us something we wouldn't have had otherwise." But we must first wait for it to be put right.

Anyway, I don't know if there are people who say that it was foreseen and willed, but I tell you it was neither foreseen nor willed, and this is precisely why when it happened, quite unexpectedly, immediately something else sprang forth from the Source, which probably would not have manifested if this accident had not taken place. 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. So, when one sees this from very far and from high above, one says, "After all, something has perhaps been gained from it." But one must see it from a great distance and a great height to be able to say that. Or rather, when it is left far behind, when one has gone beyond this state, entered into Union and Delight, when division and inconscience and suffering have disappeared, then one may very wisely say, "Ah, yes, we have gained an experience we would never have had otherwise." But the experience must be behind, we must not be right in the midst of it. For, even for someone who – this is something I know – even for someone who has come out of this state, who lives in the consciousness of Oneness, for whom ignorance is something external, no longer something intimate and painful, even for that person it is impossible to look on the suffering of all those who have not come out of it with a smile of indifference. That seems impossible to me. Therefore, it is really necessary that things in the world should change and the acute state of sickness should disappear, so that we can say, "Ah! yes, we have benefited by it." It is true that something has been gained, but it is a very costly gain.

That is why, I believe, because of that, so many initiates and sages have been attracted by the solution of the void, of Nirvana, for this is obviously a very radical way of escaping from the consequences of an ignorant manifestation.

Only, the solution of changing this manifestation into a true, truly divine reality is a far superior solution. And this is what we want to attempt now, with a certitude of succeeding one day or another, for, in spite of everything, despite everything, what is true is eternally true, and what is true in essence must necessarily become true in the realisation, one day or another. Sri Aurobindo told us that we had taken the first step on the path and that the time had come to accomplish the work, therefore one has only to set out. (9-1-1957)

. . . I knew a young woman who was a theosophist and was trying to practise; she told me, "We are taught that the divine Will must prevail in all that we do, but in the morning when I have my breakfast, how can I know whether God wants me to put two lumps of sugar in my coffee or only one?" . . . And it was quite touching, you know, and I had some trouble explaining to her that the spirit in which she drank her coffee, the attitude she had towards her food, was much more important than the number of lumps of sugar she put into it.*

** About this story, a disciple remembers Mother telling him something to this effect: "Now I would no longer laugh at this poor lady. I am not sure that the Lord does not also attend to the number of lumps of sugar we put in our coffee!" (30-1-1957)*

. . . The very nature of the soul is divine Delight, constant, unvarying, unconditioned, ecstatic; but it is true that if one can face suffering with courage, endurance, an unshakable faith in the divine Grace, if one can, instead of shunning suffering when it comes, enter into it with this will, this aspiration to go through it and find the luminous truth, the unvarying delight which is at the core of all things, the door of pain is often more direct, more immediate than that of satisfaction or contentment.

I am not speaking of pleasure because pleasure turns its back constantly and almost completely on this profound divine Delight.

Pleasure is a deceptive and perverse disguise which turns us away from our goal and we certainly should not seek it if we are eager to find the truth. Pleasure vaporises us; it deceives us, leads us astray. Pain brings us back to a deeper truth by obliging us to concentrate in order to be able to bear it, be able to face this thing that crushes us. It is in pain that one most easily finds the true strength again, when one is strong. It is in pain that one most easily finds the true faith again, the faith in something which is above and beyond all pain. (13-2-1957)

I have already told you many a time that to seek suffering and pain is a morbid attitude which must be avoided, but to run away from them through forgetfulness, through a superficial, frivolous movement, through diversion, is cowardice. When pain comes, it comes to teach us something. The quicker we learn it, the more the need for pain diminishes, and when we know the secret, it will no longer be possible to suffer, for that secret reveals to us the reason, the cause, the origin of suffering, and the way to pass beyond it.

The secret is to emerge from the ego, get out of its prison, unite ourselves with the Divine, merge into Him, not to allow anything to separate us from Him. Then, once one has discovered this secret and realises it in one's being, pain loses its justification and suffering disappears. . . . (13-2-1957)

"Our best friend is he who loves us in the best of ourselves, and yet does not ask us to be other than we are."

. . . Well, everyone in his own little field. . . has an ideal, a conception of what is true and beautiful and noble, and even divine, and this conception of his he wants to impose on others. There are also many people who have a conception of the Divine and who try with all their might to impose their conception on the Divine. . . and usually don't lose heart until they have lost their life!

It is this *spontaneous* and almost unconscious attitude I had in mind, for if I were to tell one of you, "There! that's what you want to do", he would protest very vehemently and say, "What! Never in my life!" But when one has opinions about people and especially reactions to their way of life, it is because one blames them for not being what one thinks they ought to be. If we never forget that there cannot be, should not be two things exactly alike in the universe, for the second would be useless since there would already be one of the same kind, and that the universe is constituted for the harmony of an infinite multiplicity in which two movements – and even more, two consciousnesses – are never alike, then what right have we to intervene and want that somebody should conform to our own thought?. . . For if you think in a particular way, it is certain that the other won't be able to think in the same way. And if you are a person of a certain type, it is absolutely certain that the other cannot be of the same type. And what you ought to learn is to harmonise, synthesise, combine all the disparate things in the universe by putting each one *in its place.* Total harmony does not at all lie in an identity, but in a harmonisation which can come only by putting each thing in its place.

And this must be at the basis of the reaction that one has the right to expect from a true friend, who should wish not that his friend should be like him, but that he may be what he is.

Now, at the beginning of the sentence I said, "He loves you in the best part of yourself. . . ." To put it a little more positively: Your friend is not one who encourages you to come down to your lowest level, encourages you to do foolish things along with him or fall into bad ways with him or one who commends you for all the nasty things you do, that's quite clear. And yet, usually, very, very often, much too often, one makes friends with somebody with whom one doesn't feel uneasy when one has sunk lower. One considers as one's best friend somebody who encourages one in one's follies: one mixes with others to roam about instead of going to school, to go and steal fruit from gardens, to make fun of one's teachers and for all kinds of things like that. I am not making any personal remarks, but indeed I could quote some examples, unhappily far too many. And perhaps this is why I said, "They are not your true friends. . . ." (13-3-1957)

. . . We don't like the company of someone who has a contagious disease, and avoid him carefully; generally he is segregated so that it does not spread. But the contagion of vice and bad behaviour, the contagion of depravity, falsehood and what is base, is infinitely more dangerous than the contagion of any disease, and this is what must be very carefully avoided. You must consider as your best friend the one who tells you that he does not wish to participate in any bad or ugly act, the one who gives you courage to resist low temptations; he is a friend. He is the one you must associate with and not someone with whom you have fun and who strengthens your evil propensities. That's all. (13-3-1957)

Indeed, you should choose as friends only those who are wiser than yourself, those whose company ennobles you and helps you to master yourself, to progress, to act in a better way and see more clearly. And finally, the best friend one can have – isn't he the Divine, to whom one can say everything, reveal everything? For there indeed is the source of all compassion, of all power to efface every error when it is not repeated, to open the road to true realisation; it is he who can understand all, heal all, and always help on the path, help you not to fail, not to falter, not to fall, but to walk straight to the goal. He is the true friend, the friend of good and bad days, the one who can understand, can heal, and who is always there when you need him. When you call him sincerely, he is always there to guide and uphold you – and to love you in the true way. (13-3-1957)

. . . How many times in life does one meet people who become pacifists because they are afraid to fight, who long for rest before they have earned it, who are satisfied with a little progress and in their imagination and desires make it into a marvellous realisation so as to justify their stopping half-way.

In ordinary life, already, this happens so much. Indeed, this is the bourgeois ideal, which has deadened mankind and made man into what he is now: "Work while you are young, accumulate wealth, honour, position; be provident, have a little foresight, put something by, lay up a capital, become an official – so that later when you are forty you "can sit down", enjoy your income and later your pension and, as they say, enjoy a well-earned rest." – To sit down, to stop on the way, not to move forward, to go to sleep, to go downhill towards the grave before one's time, cease to live the purpose of life – to sit down!

The minute one stops going forward, one falls back. The moment one is satisfied and no longer aspires, one begins to die. Life is movement, it is effort, it is a march forward, the scaling of a mountain, the climb towards new revelations, towards future realisations. Nothing is more dangerous than wanting to rest. It is in action, in effort, in the march forward that repose must be found, the true repose of complete trust in the divine Grace, of the absence of desires, of victory over egoism.

True repose comes from the widening, the universalisation of the consciousness. Become as vast as the world and you will always be at rest. In the thick of action, in the very midst of the battle, the effort, you will know the repose of infinity and eternity. (20-3-1957)

A Decisive Turning Point

At the moment we are at a decisive turning-point in the history of the earth, once again. From every side I am asked, "What is going to happen?" Everywhere there is anguish, expectation, fear. "What is going to happen?. . ." There is only one reply: "If only man could consent to be spiritualised."

And perhaps it would be enough if some individuals became pure gold, for this would be enough to change the course of events. . . . We are faced with this necessity in a very urgent way.

This courage, this heroism which the Divine wants of us, why not use it to fight against one's own difficulties, one's own imperfections, one's own obscurities? Why not heroically face the furnace of inner purification so that it does not become necessary to pass once more through one of those terrible, gigantic destructions which plunge an entire civilisation into darkness?

This is the problem before us. It is for each one to solve it in his own way. (27-3-1957)

Religion

Religion exists almost exclusively in its forms, its cults, in a certain set of ideas, and it becomes great only through the spirituality of a few exceptional individuals, whereas true spiritual life, and above all what the supramental realisation will be, is independent of every precise, intellectual form, every limited form of life. It embraces all possibilities and manifestations and makes them the expression, the vehicle of a higher and more universal truth.

A new religion would not only be useless but very harmful. It is a new *life* which must be created; it is a new *consciousness* which must be expressed. This is something beyond intellectual limits and mental formulae. It is a living truth which must manifest.

The Great Spiritual Revolution

Everything in its essence and its truth should be included in this realisation. This realisation must be an expression as total, as complete, as universal as possible of the divine reality. Only that can save humanity and the world. That is the great spiritual revolution of which Sri Aurobindo speaks. And this is what he wanted us to realise. (3-4-1957)

The Higher Perfection

The higher perfection is the spiritual perfection, integral union with the Divine, identification with the Divine, freedom from all the limitations of the lower world. That is spiritual perfection, the perfection that comes from yoga – quite independent of the body and the physical world – which, in ancient times, meant first rejecting the body and the physical life so as to have a relation only with the higher world and finally with the Divine. That is the higher perfection.

The Lower Perfection

And the lower perfection is to be able to make the human being in his present form and in his body, in his relation with all terrestrial things, do the utmost he can. This is the case of all great men of genius: artistic genius, literary genius, genius in organisation, the great rulers, those who have carried physical capacities to their maximum perfection, human development to the limit of its possibilities; and, for instance, all those who have complete control over their bodies and succeed in doing miraculous things, as we saw, for example, during the war, with the airmen: they made their bodies do things which at first sight seemed quite impossible, they obtained from them an endurance, a skill, a power which were almost unthinkable. And from every point of view: from the point of view of physical strength, of intellectual realisation, of the physical qualities of energy and courage, of disinterestedness, goodness, charity; all human qualities carried to their utmost limits. That is the lower perfection.

The higher perfection is spiritual and super-human. The lower perfection is human perfection carried to its maximum limits, and this may be quite independent of all spiritual life, all spiritual aspiration. One can be a genius without having any spiritual aspiration. One can have all the most extraordinary moral qualities without having any spiritual life. And even, usually, those who have a very great power of human realisation are satisfied – more or less satisfied – with their condition. They feel they are self-sufficient, that they carry in themselves the source of their realisation and their joy, and it is usually very difficult to make them understand and feel that they are not the creators of their own creations, whatever they may be. Most of them, with very rare exceptions, if they were told, "You are not the originator of this work you are doing, it is a force higher than you and you are only its instrument", they would dislike it very much – and they will send you about your business! Therefore, these two perfections are really divergent in ordinary life. . . . (24-4-1957)

The Integral Perfection

Only those who are predestined can combine these two perfections and realise something integral. . . . This is quite rare. The great spiritual leaders have very rarely been great realisers in the physical world. It has happened, but it is very rare. Only those who are conscious incarnations of the Divine naturally carry in themselves the possibility of the two perfections, but this is exceptional. People who had a spiritual life, a great spiritual realisation, were able at certain exceptional moments to have a capacity for outward realisation; this also was exceptional, but it was intermittent and never had the integrality, the totality, the perfection of those who concentrated on material realisation. And this is why those who live only in the external consciousness, for whom the earthly material life is all that really exists, concrete and tangible, perceptible to all, always feel that spiritual life is something hazy, something almost mediocre from the material point of view.

I have met many people – "many", well, quite a number – who wanted to demonstrate that spiritual powers gave a great capacity for outer realisation and who tried, in certain exceptional spiritual states or conditions, to paint or to compose music or write poetry; well, everything that they produced was thoroughly second-rate and could not be compared with the works of the great geniuses who had mastered material nature – and this of course gave the materialists a good opening: "You see, your so-called power is nothing at all." But this was because in their external life they were ordinary men; for the greatest spiritual power, if it enters material that's not educated, will produce a result far superior to what that individual would have been able to achieve in his ordinary state, but far inferior to what a genius who has mastered matter can produce. It is not enough that "the Spirit bloweth", the instrument must also be capable of manifesting it. (24-4-1957)

The Only Truly Effective Thing

The only thing that is truly effective is the change of consciousness; it is the inner liberation through an intimate, constant union, absolute and inevitable, with the vibration of the supramental forces. The preoccupation of every second, the will of all the elements of the being, the aspiration of the entire being, including all the cells of the body, is this union with the supramental forces, the divine forces. And there is no longer any need at all to be preoccupied with what the consequences will be. What has to be in the play of the universal forces and their manifestation will be, quite naturally, spontaneously, automatically, there is no need to be preoccupied with it.

The only thing that matters is the constant, total, complete contact – constant, yes, constant – with the Force, the Light, the Truth, the Power, and that ineffable delight of the supramental consciousness.

That is sincerity. All the rest is an imitation, it is almost a part one plays for oneself.

Perfect purity is *to be*, to be ever more and more, in a self-perfecting becoming. One must never pretend that one *is*: one must *be*, spontaneously.

This is sincerity. (12-6-1957)

This play of the mind's working is extremely subtle and no ordinary human means can succeed in controlling it perfectly. For instance, this is well known among people who practise yoga and want to control their body: if through an assiduous yogic effort they have succeeded in controlling something in themselves – a particular weakness of the body, an opening to a certain disequilibrium – if they have managed to do this and had some result, for instance the disappearance of this disequilibrium for a very long time, for years, well, if one day at a particular moment, suddenly, the thought crosses their mind that "Ah! Now it is done", the very next minute it returns. That is enough. For it proves that they have come into contact with the vibrations of the thing they had rejected, on a plane where they are vulnerable, the plane of thought, and that for some reason or other in the play of forces, they are open, and it comes back. (19-6-1957)

No, it is not in the mental field that the victories are won. It is impossible. It is open to all influences, all contradictory currents. All the mental constructions one makes carry their own contradiction with them. One can try to overrule it or make it as harmless as possible, but it exists, it is there, and at the slightest weakness or lack of vigilance or inadvertance, it enters, and destroys all the work. Mentally, one arrives at very few results, and they are always mixed. Something else is needed. One must pass from the mind into the domain of faith or of a higher consciousness, to be able to act with safety.

It is quite obvious that one of the most powerful means for acting on the body is faith. People who have a simple heart, not a very complicated mind – simple people, you see – who don't have a very great, very complicated mental development but have a very deep faith, have a great power of action over their bodies, very great. That is why one is quite surprised at times: "Here's a man with a great realisation, an exceptional person, and he is a slave of all the smallest physical things, while this man, well, he is so simple and looks so uncouth, but he has a great faith and goes through difficulties and obstacles like a conqueror!"

I don't say that a highly cultured man can't have faith, but it is more difficult, for there is always this mental element which contradicts, discusses, tries to understand, which is difficult to convince, which wants proofs. His faith is less pure. It is necessary, then, to pass on to a higher degree in the evolutionary spiral, pass from the mental to the spiritual; then, naturally, faith takes on a quality of a very high order. . . . (19-6-1957)

Supramental Body

There are two things. There is the possibility of a purely supramental creation on one hand, and the possibility of a progressive transformation of a physical body into a supramental body, or rather of a human body into a superhuman body. Then it would be a progressive transformation which could take a certain number of years, probably a considerable number, and would produce a being who would no longer be a "man" in the animal sense of the word, but would not be the supramental being formed fully outside all animality, for its present origin is necessarily an animal one. So, a transmutation may take place, a transformation that's enough to liberate the being from this origin, but all the same it wouldn't be a purely and entirely supramental creation.

Sri Aurobindo has said that there will be an intermediary race – a race or perhaps some individuals, we don't know – an intermediary rung which could serve as a passage or could be perpetuated according to the needs and necessities of creation. But if one starts from a body formed in the same way as human bodies are at present, the result will never be the same as a being formed entirely according to the supramental method and process. It will perhaps be more on the superhuman side in the sense that all animal expression may disappear, but it won't be able to have the absolute perfection of a body that's purely supramental in its formation. (26-6-1957)

Judging Others

Unless your vision is *constantly* the vision of the Divine in all things, you have not only no right but no capacity to judge the state which others are in. And to pronounce a judgment on someone without having this vision spontaneously, effortlessly, is precisely an example of the mental presumptuousness of which Sri Aurobindo always spoke. . . . And it so happens that one who has the vision, the consciousness, who is capable of seeing the truth in all things, never feels the need to judge anything whatever. For he understands everything and knows everything. Therefore, once and for all, you must tell yourselves that the moment you begin to judge things, people, circumstances, you are in the most total human ignorance.

In short, one could put it like this: when one understands, one no longer judges and when one judges, it means that one doesn't know.

Judging people is one of the first things which must be totally swept away from the consciousness before you can take even a step on the supramental path, because that is not a material progress or a bodily progress, it is only a very little progress of thought, mental progress. And unless you have swept your mind clean of all its ignorance, you cannot hope to take a step on the supramental path. (26-6-1957)

All those who have truly and sincerely had the experience of the divine Presence, all those who have truly been in contact with the Divine, have always said the same thing: that sometimes, even often, it is in what is most decried by men, most despised by men, most condemned by human "wisdom", that one can see the divine light shining.

They are not mere words, they are living experiences.

All these ideas of good and evil, good and bad, higher, lower, all these notions belong to the ignorance of the human mind, and if one really wants to come into contact with the divine life, one must liberate oneself totally from this ignorance, one must rise to a region of consciousness where these things have *no* reality. The feeling of superiority and inferiority completely disappears, it is replaced by something else which is of a very different nature – a sort of capacity for filtering appearances, penetrating behind masks, shifting the point of view.

And these are not words, it is altogether true that *everything* changes its appearance, totally, that life and things are completely different from what they appear to be.

All this contact, this ordinary perception of the world loses its reality completely. This is what appears unreal, fantastic, illusory, non-existent. There is something – something very material, very concrete, very physical – which becomes the reality of the being, and which has nothing in common with the ordinary way of seeing. When one has this perception – the perception of the work of the divine force, of the movement being worked out behind the appearance, *in* the appearance, through the appearance – one begins to be ready to live something truer than the ordinary human falsehood. But not before. (26-6-1957)

Incontinence of Speech

Very often I have told you that every word spoken uselessly is dangerous chatter. But here, the situation has reached the very limit – there are things which have been said, said over and over again, repeated by all those who have tried to perfect humanity, unfortunately without much result – it is a question of malicious gossip. . . of slander, of that pleasure taken in speaking ill of others. Anyone who indulges in this kind of incontinence debases his consciousness, and when to this incontinence is added the habit of vulgar quarrelling, expressed in coarse language, then that amounts to suicide, spiritual suicide within oneself.

I stress this point and insist that you take it *very* seriously. (9-7-1957)

Supramental Manifestation

. . .what has happened, the really new thing, is that a new world is *born, born, born.* It is not the old one transforming itself, it is a *new* world which is *born.* And we are right in the midst of this period of transition where the two are entangled – where the other still persists all-powerful and entirely dominating the ordinary consciousness, but where the new one is quietly slipping in, still very modest, unnoticed – unnoticed to the extent that outwardly it doesn't disturb anything very much, for the time being, and that in the consciousness of most people it is even altogether imperceptible. And yet it is working, growing – until it is strong enough to assert itself visibly.

In any case, to simplify things, it could be said that characteristically the old world, the creation of what Sri Aurobindo calls the Overmind, was an age of the gods, and consequently the age of religions. As I said, the flower of human effort towards what is above it gave rise to innumerable religious forms, to a religious relationship between the best souls and the invisible world. And at the very summit of all that, as an effort towards a higher realisation there has arisen the idea of the unity of religions, of this "one single thing" which is behind all these manifestations; and this idea has truly been, so to speak, the extreme limit of human aspiration. Well, that is at the frontier, it is something that still belongs *completely* to the Overmind world, the Overmind creation and which from there seems to be looking towards this "other thing" which is a new creation it cannot grasp – which it tries to reach, feels coming, but cannot grasp. To grasp it, a reversal is needed. It is necessary to leave the Overmind creation. It was necessary that the new creation, the supramental creation should take place.

And now, all these old things seem so old, so out-of-date, so arbitrary – such a travesty of the real truth.

In the supramental creation there will *no longer be any religions*. The whole life will be the expression, the flowering into forms of the divine Unity manifesting in the world. And there will no longer be what men now call gods.

These great divine beings themselves will be able to participate in the new creation; but to do so, they will have to put on what we could call the "supramental substance" on earth. And if some of them choose to remain in their world as they are, if they decide not to manifest physically, their relation with the beings of a supramental earth will be a relation of friends, collaborators, equals, for the highest divine essence will be manifested in the beings of the new supramental world on earth.

When the physical substance is supramentalised, to incarnate on earth will no longer be a cause of inferiority, quite the contrary. It will give a plenitude which cannot be obtained otherwise.

But all this is in the future; it is a future. . . which has *begun*, but which will take some time to be realised integrally. Meanwhile we are in a very special situation, extremely special, without precedent. We are now witnessing the birth of a new world; it is very young, very weak – not in its essence but in its outer manifestation – not yet recognised, not even felt, denied by the majority. But it is here. It is here, making an effort to grow, absolutely *sure* of the result. But the road to it is a completely new road which has never before been traced out – nobody has gone there, nobody has done that! It is a beginning, a *universal beginning*. So, it is an absolutely unexpected and unpredictable adventure.

The Great Adventure

There are people who love adventure. It is these I call, and I tell them this: "I invite you to the great adventure."

It is not a question of repeating spiritually what others have done before us, for our adventure begins beyond that. It is a question of a new creation, entirely new, with all the unforeseen events, the risks, the hazards it entails – a *real adventure*, whose goal is certain victory, but the road to which is unknown and must be traced out step by step in the unexplored. Something that has never been in this present universe and that will *never* be again in the same way. If that interests you. . . well, let us embark. What will happen to you tomorrow – I have no idea.

One must put aside all that has been foreseen, all that has been devised, all that has been constructed, and then. . . set off walking into the unknown. And – come what may! There. (10-7-1957)

The Fundamental Basis of all the Methods of Physical Culture

The basis of all these methods is the power exercised by the conscious will over matter. Usually it is a method which someone has used fairly successfully and set up as a principle of action, which he has taught to others who in turn have continued and perfected it until it has taken a somewhat fixed form of one kind of discipline or another. But the whole basis is the action of the conscious will on the body. The exact form of the method is not of primary importance. In various countries, at various times, one method or another has been used, but always behind it there is a canalised mental power which acts methodically. Of course, some methods try to use a higher power which would in its turn transmit its capacity to the mental power: if a power of a higher order is infused into the mental method, this method naturally becomes more effective and powerful. But essentially all these disciplines depend above all on the person who practises them and the way he uses them. One can, even in the most material, ordinary processes, make use of this altogether external basis to infuse into them powers of a higher order. And all methods, whatever they may be, depend almost exclusively on the person who uses them, on what he puts into them.

You see, if the matter is considered in its most modern, most external form, how is it that the movements we make almost constantly in our everyday life, or which we have to make in our work if it is a physical work, do not help or help very little, almost negligibly, to develop the muscles and to create harmony in the body? These same movements, on the other hand, if they are made consciously, deliberately, with a definite aim, suddenly start helping you to form your muscles and build up your body. There are jobs, for instance, where people have to carry extremely heavy loads, like bags of cement or sacks of corn or coal, and they make a considerable effort; to a certain extent they do it with an acquired facility, but that doesn't give them harmony of the body, because they don't do it with the *idea* of developing their muscles, they do it just "like that". And someone who follows a method, either one he has learnt or one he has worked out for himself, and who makes these very movements with the will to develop this muscle or that, to create a general harmony in his body – he succeeds. Therefore, in the conscious will, there is something which adds considerably to the movement itself. Those who really want to practise physical culture as it is conceived now, everything they do, they do consciously. They walk downstairs consciously, they make the movements of ordinary life consciously, not mechanically. An attentive eye will perhaps notice a little difference but the greatest difference lies in the will they put into it, the consciousness they put into it. Walking to go somewhere and walking as an exercise is not the same thing. It is the conscious will in all these things which is important, it is that which brings about the progress and obtains the result. Therefore, what I mean is that the method one uses has

only a relative importance in itself; it is the will to obtain a certain result that is important.

The yogi or aspiring yogi who does *asanas* to obtain a spiritual result or even simply a control over his body, obtains these results because it is with this aim that he does them, whereas I know some people who do exactly the same things but for all sorts of reasons unrelated to spiritual development, and who haven't even managed to acquire good health by it! And yet they do exactly the same thing, sometimes they even do it much better than the yogi, but it doesn't give them a stable health. . . because they haven't thought about it, haven't done it with this purpose in mind. I have asked them myself, I said, "But how can you be ill after doing all that?" – "Oh! but I never thought of it, that's not why I do it." This amounts to saying that it is the conscious will which acts on matter, not the material fact.

But you only have to try it, you will understand very well what I mean. For instance, all the movements you make when dressing, taking your bath, tidying your room. . . no matter what; make them consciously, with the will that this muscle should work, that muscle should work. You will see, you will obtain really amazing results.

Going up and down the stairs – you cannot imagine how useful that can be from the point of view of physical culture, if you know how to make use of it. Instead of going up because you are going up and coming down because you are coming down, like any ordinary man, you go up with the consciousness of all the muscles which are working and of making them work harmoniously. You will see. Just try a little, you will see! This means that you can use all the movements of your life for a harmonious development of your body.

You bend down to pick something up, you stretch up to find something right at the top of a cupboard, you open a door, you close it, you have to go round an obstacle, there are a hundred and one things you do constantly and which you can make use of for your physical culture and which will demonstrate to you that it is the consciousness you put into it which produces the effect, a hundred times more than just the material fact of doing it. So, you choose the method you like best, but you can use the whole of your daily life in this way. . . . To think constantly of the harmony of the body, of the beauty of the movements, of not doing anything that is ungraceful and awkward. You can obtain a rhythm of movement and gesture which is very exceptional. (17-7-1957)

How to Awaken in the Body an Aspiration for the Divine

When one is very young and as I say "well-born", that is, born with a conscious psychic being within, there is always, in the dreams of the child, a kind of aspiration, which for its child's consciousness is a sort of ambition, for something which would be beauty without ugliness, justice without injustice, goodness without limits, and a conscious, constant success, a perpetual miracle. One dreams of miracles when one is young, one wants all wickedness to disappear, everything to be always luminous, beautiful, happy, one likes stories which end happily. This is what one should rely on. When the body feels its miseries, its limitations, one must establish this dream in it – of a strength which would have no limit, a beauty which would have no ugliness, and of marvellous capacities: one dreams of being able to rise into the air, of being wherever it is necessary to be, of setting things right when they go wrong, of healing the sick; indeed, one has all sorts of dreams when one is very young. . . . Usually parents or teachers pass their time throwing cold water on it, telling you, "Oh! it's a dream, it is not a reality." They should do the very opposite! Children should be taught, "Yes, this is what you must try to realise and not only is it possible but it is *certain* if you come in contact with the part in you which is capable of doing this thing. This is what should guide your life, organise it, make you develop in the direction of the *true reality* which the ordinary world calls illusion."

This is what it should be, instead of making children ordinary, with that dull, vulgar common sense which becomes an inveterate habit and, when something is going well, immediately brings up in the being the idea: "Oh, that won't last!", when somebody is kind, the impression, "Oh, he will change!", when one is capable of doing something, "Oh, tomorrow I won't be able to do it so well." This is like an acid, a destructive acid in the being, which takes away hope, certitude, confidence in future possibilities.

When a child is full of enthusiasm, never throw cold water on it, never tell him, "You know, life is not like that!" You should always encourage him, tell him, "Yes, at present things are not always like that, they *seem* ugly, but behind this there is a beauty that is trying to realise itself. This is what you should love and draw towards you, this is what you should make the object of your dreams, of your ambitions."

And if you do this when you are very small, you have much less difficulty than if later on you have to undo, undo all the bad effects of a bad education, undo that kind of dull and vulgar common sense which means that you expect nothing good from life, which makes it insipid, boring, and contradicts all the hopes, all the so-called illusions of beauty. On the contrary, you must tell a child – or yourself if you are no longer quite a baby – "Everything in me that seems unreal, impossible, illusory, *that* is what is true, *that* is what I must cultivate." When you have these aspirations: "Oh, not to be always limited by some incapacity, all the time held back by some bad will!", you must cultivate within you this certitude that *that* is what is essentially true and *that* is what must be realised.

Then faith awakens in the cells of the body. And you will see that you find a response in your body itself. The body itself will feel that if its inner will helps, fortifies, directs, leads, well, all its limitations will gradually disappear. . . .

And then you will see. When one is normal, that is to say, unspoilt by bad teaching and bad example, when one is born and lives in a healthy and relatively balanced and normal environment, the body, spontaneously, without any need for one to intervene mentally or even vitally, has the certitude that even if something goes wrong it will be cured. The body carries within itself the certitude of cure, the certitude that the illness or disorder is sure to disappear. It is only through the false education from the environment that gradually the body is taught that there are incurable diseases, irreparable accidents, and that it can grow old, and all these stories which destroy its faith and trust.

But normally, the body of a normal child – the body, I am not speaking of the thought – the body itself feels when something goes wrong that it will certainly be all right again. And if it is not like that, this means that it has already been perverted. It seems *normal* for it to be in good health, it seems quite abnormal to it if something goes wrong and it falls ill; and in its instinct, its spontaneous instinct, it is sure that everything will be all right. It is only the perversion of thought which destroys this; as one grows up the thought becomes more and more distorted, there is the whole collective suggestion, and so, little by little, the body loses its trust in itself, and naturally, losing its self-confidence, it also loses the spontaneous capacity of restoring its equilibrium when this has been disturbed. (31-7-1957)

Perfect Freedom not Possible in Mental Consciousness

We have already said this many a time. If you remain in a consciousness which functions mentally, even if it is the highest mind, you have the notion of an absolute determinism of cause and effect and feel that things are what they are because they are what they are and cannot be otherwise.

It is only when you come out of the mental consciousness completely and enter a higher perception of things – which you may call spiritual or divine – that you suddenly find yourself in a state of *perfect* freedom where *everything* is possible. (28-8-1957)

The Story of Creation

When the Supreme decided to exteriorise Himself in order to be able to see Himself, the first thing in Himself which He exteriorised was the Knowledge of the world and the Power to create it. This Knowledge-Consciousness and Force began its work; and in the supreme Will there was a plan, and the first principle of this plan was the expression of both the essential Joy and the essential Freedom, which seemed to be the most interesting feature of this creation.

So intermediaries were needed to express this Joy and Freedom in forms. And at first four Beings were emanated to start this universal development which was to be the progressive objectivisation of all that is potentially contained in the Supreme. These Beings were, in the principle of their existence: Consciousness and Light, Life, Bliss and Love, and Truth.

You can easily imagine that they had a sense of great power, great strength, of something tremendous, for they were essentially the very principle of these things. Besides, they had full freedom of choice, for this creation was to be Freedom itself. . . . As soon as they set to work – they had their own conception of how it had to be done – being totally free, they chose to do it independently. Instead of taking the attitude of servant and instrument of which Sri Aurobindo speaks in what I have just read to you, they naturally took the attitude of the master, and this mistake – as I may call it – was the first cause, the essential cause of all the disorder in the universe. As soon as there was separation – for that is the essential cause, separation – as soon as there was separation between the Supreme and what had been emanated, Consciousness changed into inconscience, Light into darkness, Love into hatred, Bliss into suffering, Life into death and Truth into falsehood. And they proceeded with their creations independently, in separation and disorder.

The result is the world as we see it. It was made progressively, stage by stage, and it would truly take a little too long to tell you all that, but finally, the consummation is Matter – obscure, inconscient, miserable. . . . The creative Force which had emanated these four Beings, essentially for the creation of the world, witnessed what was happening, and turning to the Supreme she prayed for the remedy and the cure of the evil that had been done.

Then she was given the command to precipitate her Consciousness into this inconscience, her Love into this suffering, and her Truth into this falsehood. And a greater consciousness, a more total love, a more perfect truth than what had been emanated at first, plunged, so to say, into the horror of Matter in order to awaken in it consciousness, love and truth, and to begin the movement of Redemption which was to bring the material universe back to its supreme origin.

So, there have been what might be called "successive involutions" in Matter, and a history of these involutions. The present result of these involutions is the appearance of the Supermind emerging from the inconscience; but there is nothing to indicate that after this appearance there will be no others. . . for the Supreme is inexhaustible and will always create new worlds. (16-10-1957)

It is quite obvious that nothing can be manifested which is not previously contained in what exists. One can't bring something out of nothing. One can make what is there emerge, manifest, express itself, develop; but if nothing had been there, nothing would ever have come out. All progress, all perfection is the result of an inner effort of "something" that is present and seeks to manifest. That is to say, absolutely, the principle comes first and the expression afterwards. As we go on reading *The Life Divine*, Sri Aurobindo will prove this to you in every possible way. If there were not an eternal principle, if there were not – we give it all the names we like, can't we? – a Supreme Reality, there would never have been a universe, because nothing comes out of nothing.

We shall see this as we read on; then you will have to do philosophical gymnastics. But anyway, even without philosophy and mental gymnastics, it is obvious that to make something, you need to have something to make it with.

There is or was a whole period in the development of the human mind in which men tried very seriously to prove that it was the perfecting of Matter which produced the Spirit. But that is nonsense! (*Mother laughs*). The least of your activities, all that you do, is a clear proof that first you conceive and then you do, even on a very small scale. A life which is not the result of a conscious will would be a completely incoherent life. I mean that if Nature were not a conscious force and a conscious will with a conscious aim, nothing could ever have been organised. We have just to observe a little, even in the very small field of observation we have in our individual life, to be completely convinced of it. (13-11-1957)

Traditions – which of course are only oral traditions and from the scientific point of view quite questionable, but which are based on individual memories – say that the first man or the first human pair or the first human individuals were materialised in accordance with an occult method, something like the one Sri Aurobindo foretells for the future supramental process; that is, that beings belonging to higher worlds have, by a process of concentration and materialisation, built or formed for themselves bodies of physical matter. It probably wasn't the lower species which progressively produced a body which became the first human body.

According to spiritual and occult knowledge, consciousness precedes form; consciousness by self-concentration produces its form; whereas, according to the materialist idea, it is form which precedes consciousness and makes it possible for consciousness to manifest. For those who have some knowledge of the invisible worlds and a direct perception of the play of forces, there is no possible doubt: it is *necessarily* consciousness which produces a form in order to manifest. Now, the way things are arranged on earth, it is quite certainly a consciousness of a higher order which penetrates a form and helps to transform it, so that this form may become – either immediately or through successive generations – capable of manifesting that consciousness. For those who have the inner vision and knowledge, this is absolutely beyond doubt. It is impossible for it to be otherwise. But those who start from the other end, from below, will not admit it – but all the same it is not for ignorance to dictate knowledge to wisdom! And yet, this is what it does at present. As it is easier to doubt than to know, the human mind is accustomed to doubt everything; that is its first movement, and of course that is why it knows nothing.

Conception precedes manifestation and expression, that is quite certain. And all those who have had a direct contact with the past have the memory of a kind of human prototype, far superior to mankind at present, who came on earth as an example and a promise of what humanity will be when it reaches its acme.

(*Silence*)

There is in life a certain tendency to imitate, a sort of effort to copy "something". One can find very striking examples of this in animal life – it even begins already in plant life, but in animal life it is very striking. One could give numerous examples. And so, in that sense, one might very well conceive of a sort of effort of animal life to attempt to copy, to imitate, to create some resemblance to this ideal type which would be manifested on earth by occult means, and it was probably through successive attempts, by a more and more successful effort that the first human types were produced. (11-12-1957)

. . . In your desire for progress and your aspiration for realisation, take great care not to attempt to pull the forces towards you. Give yourself, open yourself with as much disinterestedness as you can attain through a constant self-forgetfulness, increase your receptivity to the utmost, but *never* try to *pull* the Force towards you, for wanting to pull is already a dangerous egoism. You may aspire, you may open yourself, you may give yourself, but never seek to take. When things go wrong, people blame the Force, but it is not the Force that is responsible: it is ambition, egoism, ignorance and the weakness of the vessel.

Give yourself generously and with a perfect disinterestedness and from the deeper point of view nothing bad will ever happen to you. Try to take and you will be on the brink of the abyss. (18-12-1957)

. . Sri Aurobindo has said many times that there will be no irrefutable proof of the truth of what he has said and predicted until it is accomplished; only when everything is accomplished will those who refuse to believe be obliged to recognise their mistake – but perhaps they won't be there to do it!

So there is only one thing to do: to proceed on one's way keeping one's own faith and certitude, and to pay no heed to contradictions and denials.

There are people who need the support and trust and certitude of others to feel comfortable and to be at ease – they are always unhappy because, of course, they will always come across people who do not believe, and so they will be upset and it will trouble them. One must find one's certitude within oneself, keep it in spite of everything and go one's way whatever the cost, to the very end. The Victory is for the most enduring. (15-1-1958)

As soon as one is convinced that there is a living and real Truth seeking to express itself in an objective universe, the only thing that seems to have any importance or value is to come into contact with this Truth, to identify oneself with it as perfectly as possible, and to no longer be anything but a means of expressing it, making it more and more living and tangible so that it may be manifested more and more perfectly. All theories, all principles, all methods are more or less good according to their capacity to express that Truth; and as one goes forward on this path, if one goes beyond all the limits of the Ignorance, one becomes aware that the *totality* of this manifestation, its wholeness, its integrality is necessary for the expression of that Truth, that *nothing* can be left out, and perhaps that there is nothing more important or less important. . . . (22-1-1958)

The "Censors"

Each person carries with himself in his atmosphere what Sri Aurobindo calls the "Censors"; they are in a way permanent delegates of the adverse forces. Their role is to criticise mercilessly every act, every thought, the slightest movement of the consciousness, and to bring you face to face with the most hidden springs of your actions, to bring to light the slightest vibration of a lower kind accompanying what seem to be your purest and highest thoughts and acts.

This is not a question of morality. These gentlemen are not moralising agents although they know very well how to make use of morality! And when they are dealing with a scrupulous conscience, they can harass it without mercy, whispering to it at every minute, "You should not have done this, you should not have done that, you should have done this thing instead, said that thing; now you have spoilt everything, committed an irreparable mistake; see how everything is irretrievably lost now through your fault." They may even take possession of some people's consciousness: you chase away the thought, and there! it comes back two minutes later; you chase it away again and it is still there, all the time hammering away at you.

Every time I meet these gentlemen I welcome them, for they compel you to be absolutely sincere, they track down the most subtle hypocrisy and make you at every moment face your most secret vibrations. And they are intelligent! – their intelligence infinitely surpasses ours: they know everything, they know how to turn against you the least thought, the least argument, the least action, with a truly wonderful subtlety. Nothing escapes them. But what gives a hostile tinge to these beings is the fact that they are first and foremost defeatists. They always paint the picture for you in the darkest colours; if need be they distort your own intentions. They are truly instruments of sincerity. But they always forget one thing, deliberately, something that they cast far behind as if it did not exist: the divine Grace. They forget prayer, that spontaneous prayer which suddenly springs up from the depths of the being like an intense call, and brings down the Grace and changes the course of things.

And each time you have made some progress, have passed on to a higher level, they make you face once again all the acts of your past life, and in a few months, a few days or a few minutes, they make you go through all your exams once again at a higher level. And it is not enough to brush the thought aside and say, "Oh! I know", and throw a little cloak over it so as not to see. You must face it and conquer, keep your consciousness full of light, without the least tremor, without a word, without the slightest vibration in the cells of the body – and then the attack melts away. (19-2-1958)

As with everything in yoga, the effort for progress must be made for the love of the effort for progress. The joy of effort, the aspiration for progress must be enough in themselves, quite independent of the result. Everything one does in yoga must be done for the joy of doing it, and not in view of the result one wants to obtain. . . . Indeed, in life, always, in all things, the result does not belong to us. And if we want to keep the right attitude, we must act, feel, think, strive spontaneously, for *that* is what we must do, and not in view of the result to be obtained.

As soon as we think of the result we begin to bargain and that takes away all sincerity from the effort. You make an effort to progress because you feel within you the need, the *imperative* need to make an effort and progress; and this effort is the gift you offer to the Divine Consciousness in you, the Divine Consciousness in the Universe, it is your way of expressing your gratitude, offering your self; and whether this results in progress or not is of no importance. . . . (23-4-1958)

A spontaneous act, done because one cannot do otherwise, and done as an offering of goodwill, is the only one which truly has any value. (23-4-1958)

"Why" of the Universe

The universe is an objectivisation of the Supreme, as if He had objectivised himself outside of himself in order to see himself, to live himself, to know himself, and so that there might be an existence and a consciousness capable of recognising him as their origin and uniting consciously with him to manifest him in the becoming. There is no other reason for the universe. The earth is a kind of symbolic crystallisation of universal life, a reduction, a concentration, so that the work of evolution may be easier to do and follow. And if we see the history of the earth, we can understand why the universe has been created. It is the Supreme growing aware of himself in an eternal Becoming; and the goal is the union of the created with the Creator, a union that is conscious, willing and free, in the Manifestation.

That is the secret of Nature. Nature is the executive Force, it is she who does the work. (7-5-1958)

Each time a wave of.. monstrous adverse forces sweeps over the earth, one feels that nothing can ever stop the disorder and horror from spreading, and always, at a certain time, unexpectedly and inexplicably a control intervenes, and the wave is arrested, the catastrophe is not total. And this is because of the Presence, the supreme Presence, in matter.

But only in a few exceptional beings and after a long, very long work of preparation extending over many, many lives does this Presence change into a conscious, independent, fully organised being, all-powerful master of his dwelling-place, conscious enough, powerful enough, to be able to control not only this dwelling but what surrounds it and in a field of radiation and action that is more and more extensive. . . and effective. (11-6-1958)

Sweet Mother, can faith be increased by personal effort?

Faith is certainly a gift given to us by the Divine Grace. It is like a door suddenly opening upon an eternal truth, through which we can see it, almost touch it.

As in everything else in the ascent of humanity, there is the necessity – especially at the beginning – of personal effort. It is possible that in some exceptional circumstances, for reasons which completely elude our intelligence, faith may come almost accidentally, quite unexpectedly, almost without ever having been solicited, but most frequently it is an answer to a yearning, a need, an aspiration, something in the being that is seeking and longing, even though not in a very conscious and systematic way. But in any case, when faith has been granted, when one has had this sudden inner illumination, in order to preserve it constantly in the active consciousness individual effort is altogether indispensable. One must *hold on* to one's faith, *will* one's faith; one must seek it, cultivate it, protect it.

In the human mind there is a morbid and deplorable habit of doubt, argument, scepticism. *This* is where human effort must be put in: the refusal to admit them, the refusal to listen to them and still more the refusal to follow them. No game is more dangerous than playing mentally with doubt and scepticism. They are not only enemies, they are terrible pitfalls, and once one falls into them, it becomes tremendously difficult to pull oneself out.

Some people think it is a very great mental elegance to play with ideas, to discuss them, to contradict their faith; they think that this gives them a very superior attitude, that in this way they are above "superstitions" and "ignorance"; but if you listen to suggestions of doubt and scepticism, *then* you fall into the grossest ignorance and stray away from the right path. You enter into confusion, error, a maze of contradictions. . . . You are not always sure you will be able to get out of it. You go so far away from the inner truth that you lose sight of it and sometimes lose too all possible contact with your soul.

Certainly a personal effort is needed to preserve one's faith, to let it grow within. Later – much later – one day, looking back, we may see that everything that happened, even what seemed to us the worst, was a Divine Grace to make us advance on the way; and then we become aware that the personal effort too was a grace. But before reaching that point, one has to advance much, to struggle much, sometimes even to suffer a great deal.

To sit down in inert passivity and say, "If I am to have faith I shall have it, the Divine will give it to me", is an attitude of laziness, of unconsciousness and almost of bad-will.

For the inner flame to burn, one must feed it; one must watch over the fire, throw into it the fuel of all the errors one wants to get rid of, all that delays the progress, all that darkens the path. If one doesn't feed the fire, it smoulders under the ashes of one's unconsciousness and inertia, and then, not years but lives, centuries will pass before one reaches the goal.

One must watch over one's faith as one watches over the birth of something *infinitely* precious, and protect it very carefully from everything that can impair it.

In the ignorance and darkness of the beginning, faith is the most direct expression of the Divine Power which comes to fight and conquer. (9-7-1958)

Imagination

Imagination is something very complex and manifold – what is vaguely called "imagination".

It can be the capacity for seeing and recording, noting the forms in some mental or other domain. There are artistic, literary, poetic domains, domains of action, scientific domains, all belonging to the mind – not a very high and abstract mind, a mind above the physical mind which, without our knowing it, pours out constantly through the individual and collective mind to manifest in action.

Some people, through a special faculty, are in contact with these domains, take up one formation or other that is there, draw them to themselves and give them an expression. This power of expression is different in different people, but those who can open themselves to these domains, to *see* things there, to draw these forms towards themselves and express them – either in literature or in painting or music or in action or science – are, according to the degree of their power of expression either very highly talented beings or else geniuses.

There are higher geniuses still. They are people who can open to a higher region, a higher force which, passing through the mental layers, comes and takes a form in a human mind and reveals itself in the world as new truths, new philosophical systems, new spiritual teachings, which are the works and at the same time the actions of the great beings who come to take birth on earth. That is an imagination which can be called "Truth-imagination".

These higher forces, when they come down into the earth-atmosphere, take living, active, powerful forms, spread throughout the world and prepare a new age.

These two kinds of imagination are what could be called higher imaginations.

And now, to come down to a more ordinary level, everyone has in him, in a greater or lesser measure, the power to give form to his mental activity and use this form either in his ordinary activity or to create and realise something. We are all the time, *always*, creating images, creating forms. We send them into the atmosphere without even knowing that we are doing so – they go roaming about, pass from one person to another, meet companions, sometimes join together and get on happily, sometimes create conflicts, and there are battles; for often, very often, in these mental imaginations there is a small element of will which tries to realise itself, and then everyone tries to send out his formation so that it can act, so that things can happen as he wants and, as everyone does this, it creates a general confusion. If our eyes were open to the vision of all these forms in the atmosphere, we would see very amazing things: battlefields, waves, onsets, retreats of a *crowd* of small mental entities which are constantly thrown out into the air and always try to realise themselves. (3-9-1958)

Magic and True Occultism

Magic?. . . It is a knowledge that has been reduced to purely material formulas. They are some kind of words or numbers or combinations of words and numbers, which, if they are simply pronounced or written, even by someone who has no inner power, must act. In occultism, this is what corresponds to chemical formulas in science. You see, in science you have chemical formulas for combining certain elements and producing others from them; even if you do not have any mental or vital or even physical power, if you just follow to the letter the formula you have, you obtain the required result – it is enough simply to have a memory. Well, the same thing has been tried in occultism, making combinations of sounds, letters, numbers, words, which, by their inherent qualities, have the power to obtain a certain result. In this way, any fool, if he learns this and does exactly what he is told, obtains – or believes he will obtain – the result he wants. While. . . let us take the mantra, for instance, which is a form of occultism; unless the mantra is given by a guru and the guru transmits his occult or spiritual power to you with the mantra, you may repeat your mantra thousands of times, it will have no effect.

That is to say, in true occultism, one must have the quality, the ability, the inner gift in order to use it, and that is the safeguard. True occultism cannot be practised by any fool. And this is no longer magic – neither white magic nor black nor golden – it is not magic at all, it is a spiritual power which must be acquired by long discipline; and finally, it is given to you only by a divine grace.

This means that as soon as one draws near the Truth, one is safe from all charlatanism, all pretension and falsehood. Of this I have had numerous and extremely conclusive proofs. And so someone who has the true occult power possesses at the same time, by the strength of this inner truth, the power to undo any magic, white or black or whatever colour it may be, simply by applying a drop of that truth, one might say. There is nothing that can resist that power. And this is very well known to those who practise magic, for they always take very great care, in all countries but especially in India, never to try out any of their formulas against yogis and saints, because they know that these formulas which they send out with their little mechanical, very superficial power, will go and strike, like a ball on a wall, the true power that protects one who leads a spiritual life, and quite naturally their formula will rebound and fall back on them.

The yogi or saint doesn't need to do anything, he doesn't even have to want to protect himself: it is something automatic.

He is in a state of consciousness and inner power which automatically protects him from everything that is inferior. Naturally, he can also use his power deliberately to protect others. . . . (10-9-1958)

It is almost impossible to pass from the mental being – even the most perfect and most remarkable – to the true spiritual life without having realised this ideal of moral perfection for a certain period of time, however brief it may be. Many people try to take a short-cut and want to assert their inner freedom before having overcome all the weaknesses of the outer nature; they are in great danger of deluding themselves. The true spiritual life, complete freedom, is something much higher than the highest moral realisations, but one must take care that this so called freedom is not an indulgence and a contempt for all rules. (1-10-1958)

How far have we gone and how far shall we go? It is better not to think too much about that, for it cripples you and you can't run well. It is better to think only about running and nothing else. That is the only way to run well. . . . (8-10-1958)

If one sincerely wants to help others and the world, the best thing one can do is to be oneself what one wants others to be – not only as an example, but because one becomes a centre of radiating power which, by the very fact that it exists, compels the rest of the world to transform itself. (22-10-1958)

In the whole manifestation there is an infinite Grace constantly at work to bring the world out of the misery, the obscurity and the stupidity in which it lies. From all time this Grace has been at work, unremitting in its effort, and how many thousands of years were necessary for this world to awaken to the need for something greater, more true, more beautiful.

Everyone can gauge, from the resistance he meets in his own being, the tremendous resistance which the world opposes to the work of the Grace.

And it is only when one understands that *all* external things, all mental constructions, all material efforts are vain, futile, if they are not entirely consecrated to this Light and Force from above, to this Truth which is trying to express itself, that one is ready to make decisive progress. So the only truly effective attitude is a perfect, total, fervent giving of our being to That which is above us and which alone has the power to change everything.

When you open to the Spirit within you it brings you a first foretaste of that higher life which alone is worth living, then comes the will to rise to that, the hope of reaching it, the certitude that this is possible, and finally the strength to make the necessary effort and the resolution to go to the very end.

First one must wake up, then one can conquer. (29-10-1958)

What is the role of the spirit?

One might say that it is both the conscious intermediary between the Supreme and the manifestation, and the meeting-place of the manifestation with the Supreme.

Spirit is capable of understanding and communicating with the highest Godhead and at the same time it is the purest, one might say the least distorted intermediary of the highest Godhead in the outermost manifestation. It is spirit which, with the help of the soul, turns the consciousness towards the Highest, the Divine, and it is in the spirit that the consciousness can begin to understand the Divine.

It might be said that what is called "spirit" is the atmosphere brought into the material world by the Grace so that it may awaken to the consciousness of its origin and aspire to return to it. It is indeed a kind of atmosphere which liberates, opens the doors, sets the consciousness free. This is what enables the realisation of the truth and gives aspiration its full power of accomplishment.

From a higher standpoint, this could be put in another way: it is this action, this luminous and liberating influence that is known as "spirit". All that opens to us the road to the supreme realities, pulls us out from the mud of the Ignorance in which we are stuck, opens the doors to us, shows us the path, leads us to where we have to go – this is what man has called "spirit". It is the atmosphere created by the Divine Grace in the universe to save it from the darkness into which it has fallen.

The soul is a kind of individual concentration of this Grace, its individual representative in the human being. The soul is something particular to humanity, it exists only in man. It is like a particular expression of the spirit in the human being. The beings of the other worlds do not have a soul, but they can live in the spirit. One might say that the soul is a delegation of the spirit in mankind, a special help to lead it faster. It is the soul that makes individual progress possible. The spirit, in its original form, has a more general, more collective action.

For the moment the spirit plays the part of a helper and guide, but it is not the all-powerful master of the material manifestation; when the Supermind is organised into a new world, the spirit will become the master and govern Nature in a clear and visible way.

What is called "new birth" is the birth into the spiritual life, the spiritual consciousness; it is to carry in oneself something of the spirit which, individually, through the soul, can begin to rule the life and be the master of existence. But in the supramental world, the spirit will be the master of this entire world and all its manifestations, all its expressions, consciously, spontaneously, naturally. (26-11-1958)

Knowledge and Wisdom

Knowledge is something that the mind can obtain through much effort, although this is not the true knowledge, but only a mental aspect of knowledge; whereas Wisdom does not at all belong to the mind, which is altogether incapable of obtaining it, because, in fact, it doesn't even know what it is. I repeat, Wisdom is essentially a power of the Spirit and it can arise only with the spiritual consciousness. (19-9-1958)

But even those whose destiny is certain have to struggle mightily, resolutely, against this "something" which one seems to take in with the very air one breathes: this fear, this dread of what may happen. And this is so stupid, because, in the final analysis, the destiny of each individual is the same: you are born, you live – more or less satisfactorily – and you die; then you wait for a certain length of time, and again you are born, you live – more or less satisfactorily – and again you die, and so on indefinitely, until you feel you have had enough of it.

Fear of what? Fear of coming out of the rut? Fear of being free? Fear of no longer being a prisoner?

And then, when you have enough courage to overcome this, when you say, "Come what may! After all, there's not much to lose", then you become wary, you wonder if it is reasonable, if it is true, if all that is not an illusion, if you are not just imagining things, if there is really any substance to it. . . . And mind you, this mistrust seems stupid, but you encounter it even in the most intelligent, even in those who have repeatedly had conclusive experiences – it is something that you take in with the food you eat, the air you breathe, your contacts with others; and that is why you can speak of the "tentacles of Nature"*, everywhere, in all things, like an octopus stealing in and catching you and binding you.

Even when you have overcome these two obstacles, when the experiences are so strong that you can no longer doubt, that doubt becomes impossible – like doubting one's own life – then there remains something awful, petty, dry, corrosive: scepticism. And this is founded on human pride, that is why it lasts so long. You want to think that you are above all these things, "Oh, I am not one to fall into those traps! I am a reasonable man, I see things from a practical point of view; I'm not so easily deceived." It is awful!. . . It is sordid. But it is dangerous.

Even in moments of greatest enthusiasm, even when one is filled with an exceptional, marvellous experience – it rises from the lowest depths. It is ugly, slimy, disgusting. And yet it rises, and spoils everything.

To conquer it, one must be a mighty warrior. One must struggle against all the obscurities of Nature, against all her tricks, all her temptations. (10-10-1958)

** The translation the Mother had before her was based on a text which read "tentacles of Nature" instead of "sentinels of Nature".*

. . . When you have truly had enough of it and want things to be different, then you have the courage, the strength, the capacity to conquer these three terrible enemies: fear, doubt and scepticism. But I repeat, it is not enough to sit down one fine day, watch yourself be, and struggle with these things inside you once and for all. You have to do it and do it again and again and continue in a way which seems almost endless, to be sure that you have got rid of it all. In reality, you are perhaps never truly rid of it, but there comes a time when inside yourself, you are so different that you can no longer be touched by these things. You can see them, but you see them with a smile, and at a simple gesture they go away, back to where they came from, perhaps a little changed, perhaps a little less strong, less obstinate, less aggressive – until the time when the Light is so strong that all darkness vanishes. (10-10-1958)

. . . When something in a person seems to you completely unacceptable or ridiculous – "What! He is like that, he behaves like that, he says things like that, he does things like that" – you should say to yourself, "Well, well, but perhaps I do the same thing without being aware of it. I would do better to look into myself first before criticising him, so as to make sure that I am not doing the very same thing in a slightly different way." If you have the good sense and intelligence to do this each time you are shocked by another person's behaviour, you will realise that in life your relations with others are like a mirror which is presented to you so that you can see more easily and clearly the weaknesses you carry within you.

In a general and almost absolute way anything that shocks you in other people is the very thing you carry in yourself in a more or less veiled, more or less hidden form, though perhaps in a slightly different guise which allows you to delude yourself. And what in yourself seems inoffensive enough, becomes monstrous as soon as you see it in others.

Try to experience this; it will greatly help you to change yourselves. At the same time it will bring a sunny tolerance to your relationships with others, the goodwill which comes from understanding, and it will very often put an end to these completely useless quarrels.

One can live without quarrelling. It seems strange to say this because as things are, it would seem, on the contrary, that life is made for quarrelling in the sense that the main occupation of people who are together is to quarrel, overtly or covertly. You do not always come to words, you do not always come to blows – fortunately – but you are in a state of perpetual irritation within because you do not find around you the perfection that you would yourself wish to realise, and which you find rather difficult to realize – but you find it entirely natural that others should realise it.

"How can they be like that?. . ." You forget how difficult you find it in yourself not to be "like that"!

Try, you will see.

Look upon everything with a benevolent smile. Take all the things which irritate you as a lesson for yourself and your life will be more peaceful and more effective as well, for a great percentage of your energy certainly goes to waste in the irritation you feel when you do not find in others the perfection that you would like to realise in yourself.

You stop short at the perfection that others should realise and you are seldom conscious of the goal you should be pursuing yourself. If you are conscious of it, well then, begin with the work which is given to *you*, that is to say, realise what you have to do and do not concern yourself with what others do, because, after all, it is not your business. And the best way to the true attitude is simply to say, "All those around me, all the circumstances of my life, all the people near me, are a mirror held up to me by the Divine Consciousness to show me the progress I must make. Everything that shocks me in others means a work I have to do in myself." (7-11-1958)

How many times have we repeated this: all that comes from the mind is wholly relative. The more the mind is educated and has applied itself to various disciplines, the more it becomes capable of proving that what it puts forward or what it says is true. One can prove the truth of anything by reasoning, but that does not make it true. It remains an opinion, a prejudice, a knowledge based on appearances which are themselves more than dubious.

So there seems to be only one way out and that is to go in search of one's soul and to find it. . . . (14-11-1958)

. . .the only true attitude is one of humility, of silent respect before what one does not know, and of inner aspiration to come out of one's ignorance. One of the things which would make humanity progress most would be for it to respect what it does not know, to acknowledge willingly that it does not know and is therefore unable to judge. We constantly do just the opposite. We pass final judgments on things of which we have no knowledge whatsoever, and say in a peremptory manner, "This is possible. That is impossible", when we do not even know what it is we are speaking of. And we put on superior airs because we doubt things of which we have never had any knowledge.

Men believe that doubt is a sign of superiority, whereas it is really a sign of inferiority.

Scepticism and doubt are two of the greatest obstacles to progress; they add presumptuousness to ignorance. (21-11-1958)

Someone has asked me, "How is it possible for God to reveal Himself to an unbeliever?" That's very funny; because if it pleases God to reveal Himself to an unbeliever, I don't see what would prevent Him from doing so!

On the contrary, He has a sense of humour – Sri Aurobindo has told us many times already that the Supreme has a sense of humour, that *we* are the ones who want to make Him into a grave and invariably serious character – and He may find it very amusing to come and embrace an unbeliever. Someone who has only the day before declared, "God does not exist. I do not believe in Him. All that is folly and ignorance. . . .", He gathers him into His arms, He presses him to His heart – and He laughs in his face.

Everything is possible, even things which to our small and limited intelligence seem absurd. (5-12-1958)

To put into practice the little you know is the best way to learn more; it is the most powerful means of advancing on the way – a little bit of really sincere practice. For example, not to do something that you know must not be done. When you have seen a weakness, a disability in your being, you must not allow it to happen again. When, if only for a moment, you have had the vision of what you must be, in an ardent aspiration, you must not – you must never forget to become that. (5-12-1958)

Despair

Despair is never a necessity for progress, it is always a sign of weakness and *tamas*; it often indicates the presence of an adverse force, that is to say, a force that is purposely acting against sadhana.

So, in all circumstances of life you must always be very careful to guard against despair. Besides, this habit of being sombre, morose, of despairing, does not truly depend on events, but on a lack of faith in the nature. One who has faith, even if only in himself, can face all difficulties, all circumstances, even the most adverse, without discouragement or despair. He fights like a man to the end. Natures that lack faith also lack endurance and courage. (4-5-1960)

When things happen which are not what we expect, what we hope for, what we want, which are contrary to our desires, in our ignorance we call them misfortunes and lament. But if we were to become a little wiser and observe the deeper consequences of these very same events, we would find that they are leading us rapidly towards the Divine, the Beloved; whereas easy and pleasant circumstances encourage us to dally on the path, to stop along the way to pluck the flowers of pleasure which present themselves to us and which we are too weak or not sincere enough to reject resolutely, so that our march forward is not delayed.

One must already be very strong, very far along the way, to be able to face success and the little enjoyments it brings without giving way. Those who can do this, those who are strong, do not run after success; they do not seek it, and accept it with indifference. For they know and appreciate the value of the lashes given by unhappiness and misfortune.

But ultimately the true attitude, the sign and proof that we are near the goal, is a perfect equality which enables us to accept success and failure, fortune and misfortune, happiness and sorrow with the same tranquil joy; for all these things become marvellous gifts that the Lord in his infinite solicitude showers upon us. (25-5-1960)

Reality of Krishna and Brindavan

In the world of the gods there is an ideal and harmonious Brindavan of which the earthly Brindavan is but a deformation and a caricature.

Those who are developed inwardly, either in their senses or in their minds, perceive these realities which are invisible (to the ordinary man) and receive their inspiration from them.

So the writer or writers of the Bhagavat were certainly in contact with a whole inner world that is well and truly real and existent, where they saw and experienced everything they have described or revealed.

Whether Krishna existed or not in a human form, living on earth, is only of very secondary importance (except perhaps from an exclusively historical point of view), for Krishna is a real, living and active being; and his influence has been one of the great factors in the progress and transformation of the earth. (8-6-1960)

To feel and love the God of beauty and good in the ugly and the evil, and still yearn in utter love to heal it of its ugliness and its evil, this is real virtue and morality.

*How can one help to cure the evil and the ugliness that one sees everywhere? Through love? What is the power of love? How can an individual phenomenon of consciousness act on the rest of mankind? **

How can one help to cure evil and ugliness?. . . One may say that there is a kind of hierarchy of collaboration or action: there is a negative help and a positive help.

To begin with, there is a way that might be called negative, the way provided by Buddhism and kindred religions: not to see. First of all, to be in such a state of purity and beauty that you do not perceive ugliness and evil – it is like something that does not touch you because it does not exist in you.

That is the perfection of the negative method. It is quite elementary: never to notice evil, never to speak of the evil in others, not to perpetuate these vibrations by observation, by criticism, by insistence on what is bad. That is what the Buddha taught: each time you speak of an evil, you help to spread it.

This barely touches the problem.

Yet it should be a very general rule. But people who criticise have an answer for that; they say, "If you do not see the evil, you will never be able to cure it. If you leave someone in his ugliness, he will never get out of it." This is not true, but that is how they justify their behaviour. So in this aphorism Sri Aurobindo forestalls these objections: it is not because of ignorance or unconsciousness or indifference that you do not see the evil – you are quite capable of seeing it, even of feeling it, but you refuse to help to spread it by giving it the force of your attention and the support of your consciousness. And for that you must yourself be above this perception and feeling; you must be able to see the evil or the ugliness without suffering from it, without being shocked or disturbed by it. You see it from a height where these things do not exist, but you have the conscious perception of it, you are not affected by it, you are free. This is the first step.

The second step is to be *positively* conscious of the supreme Good and supreme Beauty behind all things, which sustains all things and enables them to exist. When you see Him, you are able to perceive Him behind this mask and this distortion; even this ugliness, this wickedness, this evil is a disguise of Something which is essentially beautiful or good, luminous, pure.

Then comes the *true* collaboration, for when you have this vision, this perception, when you live in this consciousness, it also gives you the power to

---

** Oral question and answer.*

draw That down into the manifestation, to the earth, and to bring It into contact with what now distorts and disguises, so that little by little this distortion and this disguise are transformed by the influence of the Truth that is behind.

Here we are at the very summit of the scale of collaboration.

In this way it is not necessary to introduce the principle of love into the explanation. But if you want to know or understand the nature of the Force or the Power that enables or brings about this transformation – particularly where evil is concerned, but also with ugliness to a certain extent – 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.

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.

And it is very easy to explain how a person who has this experience can spread it, can act on others; because to have the experience you must touch the one, supreme Essence of the whole manifestation, the Origin and the Essence, the Source and the Reality of all that is; and at once you enter the realm of Unity – there is no longer any separation of individuals, there is only one single vibration that can be repeated indefinitely in external form.*

If you rise high enough, you find yourself at the heart of all things. And what is manifest in this heart can manifest in all things. That is the great secret, the secret of the divine incarnation in an individual form, because in the normal course of things what manifests at the centre is realised in the external form only with the awakening and the response of the will in the individual

---

* *Later the disciple asked Mother: "Is it one single vibration which* can be repeated *indefinitely or which* is repeated *indefinitely?" Mother answered: "I meant several things at the same time. This single vibration is static everywhere, but when one realises it consciously, one has the power of making it active wherever one directs it; that is to say, one doesn't move anything, but the stress of the consciousness makes it active wherever one directs one's consciousness."*

form. Whereas if the central Will is represented constantly and permanently in an individual being, this individual being can serve as an intermediary between this Will and all beings, and will for them. Everything this individual being perceives and offers in his consciousness to the supreme Will is answered as if it came from each individual being. And if for any reason the individual elements have a more or less conscious and voluntary relation with that representative being, their relation increases the efficacy, the effectiveness of the representative individual; and thus the supreme Action can act in Matter in a much more concrete and permanent manner. That is the reason for these descents of consciousness – which we may describe as "polarised", for they always come to earth with a definite purpose and for a special realisation, with a mission – a mission which is decided upon, determined before the incarnation. These are the great stages of the supreme incarnations on earth.

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 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. (January 1961)

Everything is Potentially there in us

There is not a single sin that is not our sin. . . . You have this experience when for some reason or other – depending on the case – you come into contact with the universal state of consciousness – not in its limitless essence, but on any level of Matter. There is an atomic consciousness; there is a purely material consciousness; and there is, even more, a general psychological consciousness. When by going within, by a kind of withdrawal from the ego, you come into contact with this zone of consciousness, let us say, a terrestrial or collective human psychological zone. . . when you come into contact with that through this identification, naturally you feel or see or know that you are capable of any human movement anywhere. It is to some extent a truth-consciousness – this egoistic sense of what belongs and does not belong to you, of what you can do and cannot do, disappears at that time; you become aware that the fundamental structure of the human consciousness is such that any human being is capable of doing anything at all. And since you are in a truth-consciousness, at the same time you have the feeling that judgments or aversions, or rejection, are absurd. *Everything* is potentially there. And if certain currents of force – which you usually cannot trace; you see them come and go, but as a rule their origin and direction are unknown – if any one of these currents enters into you, it can make you do anything.

If you could always remain in this state of consciousness, after some time – provided you maintained within you the flame of Agni, the flame of purification and progress – you would be able not only to prevent these movements from taking an active form in you and expressing themselves materially, but also to act on the very nature of the movement and transform it. But, of course, unless you have attained a very high degree of realisation, it will be practically impossible to maintain this state of consciousness for long. Almost immediately you fall back into the egoistic consciousness of the separate self. And then all the difficulties come back: the disgust, the revolt against certain things, the horror they arouse in you, etc.

It is probable – it is even certain – that until you are yourself completely transformed, these movements of disgust and revolt are needed so that you can do *in yourself* what has to be done to shut the door. For after all, the problem is not to allow them to manifest themselves.

In another aphorism Sri Aurobindo says – I no longer remember his exact words – that sin is merely something which is not in its right place. In this perpetual Becoming nothing ever repeats itself, and there are things that disappear, so to speak, into the past; and when their disappearance becomes necessary these things become, for our very limited consciousness, bad and repulsive. And we revolt against them because their time is over. But if we had the overall view, if we could contain within ourselves the past, the present and the future all at once – as it is somewhere above – we would see the relativity

of these things and that it is above all the progressive Force of evolution that gives us the will to reject; and that wherever they are in their right place, they are quite acceptable. Only, it is practically impossible to have this experience unless you have the total vision, that is to say, the vision that belongs to the Supreme alone! Therefore you must first of all identify yourself with the Supreme; then, afterwards, with this identification, you can return to a sufficiently exteriorised consciousness and see things as they are. But that is the principle, and to the extent that you are capable of realising it, you reach a state of consciousness where you can look at everything with a smile of total certitude that everything is as it should be.

Naturally, people who do not think deeply enough will say, "Ah, but if we saw that everything is as it should be, nothing would move!" No, you cannot prevent things from moving! Even for a fraction of a second they do not stop moving. It is a continuous, total transformation, a movement that never ceases. And because it is difficult for us to feel like this, it is possible for us to imagine that if we were to enter into certain states of consciousness, things would not change. But even if we were to enter into an apparently total inertia, things would continue to change and so would we!

Basically, disgust, revolt, anger, all these movements of violence are necessarily movements of ignorance and limitation, with all the weakness that limitation represents. Revolt is a weakness – it is the feeling of an impotent will. You will – or you think you will – you feel, you see that things are not as they should be and you revolt against whatever does not agree with what you see. But if you were all-powerful, if your will and your vision were all-powerful, there would be no occasion for you to revolt, you would always see that all things are as they should be. If we go to the highest level and unite with the consciousness of the supreme Will, we see, at every second, at every moment of the universe, that all is exactly as it should be, exactly as the Supreme wills it. That is omnipotence. And all movements of violence become not only unnecessary but utterly ridiculous.

Therefore there is only one solution: to unite ourselves by aspiration, concentration, interiorisation and identification with the supreme Will. And that is both omnipotence and perfect freedom at the same time. And that is the only omnipotence and the only freedom; everything else is an approximation. You may be on the way, but it is not the entire thing. So if you experience this, you realise that with this supreme freedom and supreme power there is also a total peace and a serenity that never fails. Therefore, if you feel something which is not that, a revolt, a disgust, something which you cannot accept, it means that *in you* there is a part which has not been touched by the transformation, something which has kept the old consciousness, something which is still on the path – that is all. (January 1961)

. . . There are people who without knowing it – or because *they want* to ignore it – always follow their personal interest, their preferences, their attachments, their conceptions; people who are not wholly consecrated to the Divine and who make use of moral and yogic ideas to conceal their personal impulses. But these people are deceiving themselves doubly; not only do they deceive themselves in their external activities, in their relation with others, but they also deceive themselves in their own personal movement; instead of serving the Divine, they serve their own egoism. And this happens constantly, constantly! They serve their own personality, their own egoism, while pretending to serve God. Then it is no longer even self-deception, it is hypocrisy.

This mental habit of always endowing everything with a very favourable appearance, of giving a favourable explanation to all movements – sometimes it is rather subtle, but sometimes it is so crude that nobody is deceived except oneself. It is a habit of excusing oneself, the habit of giving a favourable mental excuse, a favourable mental explanation to everything one does, to everything one says, to everything one feels. For example, those who have no self-control and slap someone's face in great indignation would call that an almost divine wrath!

It is amazing, amazing – this power of self-deception, the mind's skill in finding an admirable justification for any ignorance, any stupidity whatsoever. (January 1961)

*Is it true that there was an earthly paradise? Why was man driven out of it?**

From the historical point of view (I am not speaking from the psychological but from the historical point of view), if I base myself on my memories – only I cannot prove it; nothing can be proved, and I do not think there is any truly historical proof, that is to say, one which has been preserved, or at any rate none has yet been found – but according to what I remember, there was certainly a moment in earth's history when there existed a kind of earthly paradise, in the sense that it was a perfectly harmonious and natural life; that is to say, the manifestation of the mind was in accord, was *still* in complete accord with the ascending march of Nature and totally harmonious, without perversion or distortion. This was the first stage of mind's manifestation in material forms.

How long did it last? It is difficult to say. But for man it was a life that was like a kind of outflowering of animal life. I have a memory of a life in which the body was perfectly adapted to its natural environment and the climate adapted to the needs of the body, the body to the needs of the climate. Life was wholly spontaneous and natural, just as a more luminous and more conscious animal life would be; but there were none of the complications and distortions that the mind brought in later in the course of its development. I have the memory of that life – I had it, I relived it when I became conscious of the life of the earth as a whole. But I cannot say how long it lasted nor what area it covered. I do not know. I can only remember the condition, the state, what material Nature was like, what the human form and the human consciousness were like at that time and this kind of harmony with all the other elements on earth – harmony with animal life, and such a great harmony with plant life. There was a kind of spontaneous knowledge of how to use the things of Nature, of the properties of plants, of fruits and everything vegetable Nature could provide. No aggressiveness, no fear, no contradictions nor frictions and no perversions at all – the mind was pure, simple, luminous, uncomplicated.

It is only with the progress of evolution, the march of evolution, when the mind began to develop in itself, *for itself*, that all the complications and distortions began. So that the story of Genesis which seems so childish contains some truth. In the old traditions like that of Genesis, each letter** stood for a specific knowledge, it was a graphic summary of the traditional knowledge of that time. But apart from that, even the symbolic story had a reality in the sense that there truly was a period of life on earth – the first manifestation of mentalised matter in human forms – which was still in complete harmony with all that preceded it. It was only later. . .

**Oral question and answer.*
***Of the Hebrew alphabet.*

And the symbol of the tree of knowledge represents the kind of knowledge which is no longer divine, the material knowledge that comes from the sense of division and which started spoiling everything. How long did this period last? Because in my memory too it was like an almost immortal life, and it seems that it was an accident of evolution that made it necessary for forms to disintegrate. . . for progress. So I cannot say how long it lasted. And where? According to certain impressions – but they are only impressions – it would seem that it was in the vicinity of. . . I do not know exactly whether it was on this side of Ceylon and India or on the other (*Mother points to the Indian Ocean, first to the west of Ceylon and India and then to the* east, *between Ceylon and Java*), but it was certainly a place which no longer exists, which has probably been swallowed up by the sea. I have a very clear vision of this place and a very clear awareness of this life and its forms, but I cannot give any material details. To tell the truth, when I relived these moments I was not curious about details. One is in a different state of mind and one has no curiosity about these material details; everything changes into psychological factors. And it was. . . it was something so simple, so luminous, so harmonious, beyond all our preoccupations – precisely beyond all these preoccupations with time and place. It was a spontaneous, extremely beautiful life, and so close to Nature, like a natural flowering of the animal life. And there were no oppositions, no contradictions, or anything like that – everything happened in the best way possible.

(*Silence*)

Repeatedly, in different circumstances, several times, I have had the same memory. It was not exactly the same scene or the same images, because it was not something that I saw, it was *a life* that I was living. For some time, by night or by day, in a certain state of trance I went back to a life that I had lived and had the full consciousness that it was the outflowering of the human form on earth – the first human forms capable of embodying the divine Being. It was that. It was the first time I could manifest in an earthly form, in a particular form, in an individual form – not a "general" life but an individual form – that is to say, the first time that the Being above and the being below were joined by the mentalisation of this material substance. I lived this several times, but always in similar surroundings and with a very similar feeling of *such* joyful simplicity, without complexity, without problems, without all these questions; there was nothing, absolutely nothing of the kind! It was an outflowering of the joy of living, simply that, in universal love and harmony – flowers, minerals, animals: all were in harmony.

It was only long afterwards – but this is a personal impression – long afterwards that things went wrong. Probably because some mental crystallisations were necessary, inevitable for the general evolution, so that the mind might be prepared to move on to something else. This is where. . .

Faugh! It is like falling into a hole, into ugliness, into obscurity; everything becomes so dark afterwards, so ugly, so difficult, so painful, it is really – it really feels like a fall.

(*Silence*)

I knew an occultist who used to say that it was not – how to put it? – inevitable. In the total freedom of the manifestation it is the deliberate separation from the Origin that is the cause of all disorder. But how to explain it? Our words are so poor that we cannot speak of these things. We can say that it was "inevitable" because it happened; but if we go outside the creation, we can conceive – or we could have conceived – of a creation in which this disorder would not have happened. Sri Aurobindo also said practically the same thing, that it was a kind of "accident", if you like, but an "accident" which has given the manifestation a much greater and much more complete perfection than if it had never occurred. . .

What about the story of the serpent? Why does the serpent have such an evil reputation?

The Christians say that it is the spirit of Evil.

(*Silence*)

But all this is a misunderstanding.

The occultist I spoke of used to say that the true interpretation of the Bible story about Paradise and the serpent is that man wanted to rise from a state of animal divinity – like the animals – to a state of conscious divinity through the development of the mind – and that is what the symbol means when it is said that they ate of the fruit of the tree of knowledge. And the serpent – he always used to say that it was iridescent, that is to say, it was all the colours of the rainbow – it was not at all the spirit of Evil, it was the evolutionary force, the force, the power of evolution, and of course it was the power of evolution that had made them taste of the fruit of knowledge.

And so, according to him, Jehovah was the chief of the Asuras, the supreme Asura, the egoistic god who wanted to dominate everything and have everything under his control. And once he had taken the position of supreme lord in relation to earthly realisation, of course he was not pleased that man should make this mental progress, for it would bring him a knowledge that enabled him not to obey any longer! This made him furious! For it would enable man to become a god by the evolutionary power of consciousness. And that is why they were driven out of Paradise.

There is a good deal of truth in that, a good deal.

And Sri Aurobindo fully agreed. He said the same thing. It is the evolutionary power – the power of the mind – that led man towards knowledge, a separative knowledge. And it is a fact that man became conscious of himself with the sense of good and evil. But, of course, that spoiled everything and he could not stay there. He was driven out by his own consciousness. He could no longer stay there. (11-3-1961)

Real Presence in Idols

Whatever the image – what we disdainfully call an idol – whatever the external form of the deity, even if to our physical eye it appears ugly or commonplace or horrible, a caricature, there is always within it the presence of the thing it represents. And there is always someone, a priest or an initiate, or a sadhu, a sannyasin, who has the power and who draws – this is usually the work of the priests – who draws the force, the presence within. And it is real: it is quite true that the force, the presence is there; and it is that, not the form of wood or stone or metal, which people worship – it is the presence.

But people in Europe do not have this inner sense, not at all. For them everything is like a surface – not even that, just a thin outer film with nothing behind – so they cannot feel it. And yet it is a fact that the presence is there; it is an absolutely real fact, I guarantee it. (26-4-1961)

How can we have the experience of the Infinite?

The only way is to come out of the consciousness of the finite.

It is in the hope of achieving this that all yogic disciplines have been developed and undertaken from time immemorial until now. Much has been written on the subject, but little has been done. Only a very small number of individuals have so far succeeded in escaping from the finite to plunge into the Infinite.

And yet, as Sri Aurobindo has written, the Infinite alone exists; only the falsehood of our superficial perception makes us believe in the existence of the finite. (20-5-1961)

Nothing Withers you more than Reasonable People

As a joke – one can always joke, but one hesitates to do so because people take your jokes so seriously – one could very well say, without being completely wrong, that one sometimes learns much more by listening to a madman or a fool than by listening to a reasonable man. I am quite sure of it. There is nothing that withers you more than reasonable people. (27-6-1961)

Because God is invincibly great, He can afford to be weak; because He is immutably pure, He can indulge with impunity in sin; He knows eternally all delight, therefore He tastes also the delight of pain; He is inalienably wise, therefore He has not debarred Himself from folly.

Why does God need to be weak?

Sri Aurobindo does not say that God has any need of weakness. He says that in any particular whole, for the perfection of the play of forces, a moment of weakness may be just as necessary as a display of strength. And he adds, somewhat ironically, that since God is almighty force, He can at the same time afford to be weak, if necessary.

This is to widen the outlook of certain moralists who attribute definite qualities to God and will not permit Him to be otherwise.

Strength as we see it and weakness as we see it are both an equally distorted expression of the Divine Truth which is secretly present behind all physical manifestations.(30-6-1961)

Cruelty was one of the things that was most repugnant to Sri Aurobindo, but he always said that it was the distortion of an intensity, one could almost say the distortion of an intensity of love, something which is not satisfied with a middle course, which wants extremes – and that is justifiable.

I had always known that cruelty, like sadism, is a need for violent, extremely strong sensation, to penetrate a thick layer of tamas that feels nothing – tamas needs something extreme in order to be able to feel. The explanation may lie in this direction. (18-7-1961)

Miracles

. . . People give the name of "miracle" only to interventions in the material or the vital world. And these interventions are always mixed with ignorant and arbitrary movements.

But the number of miracles that Sri Aurobindo performed in the mind is incalculable; but naturally you could only see it if you had a very straight, very sincere, very pure vision – a few people did see it. But he refused – this I know – he refused to perform any vital or material miracles, because of this mixture. (6-3-1963)

From the point of view of education, this would be very important: to see the world as it is, exactly, unadorned, in the most down-to-earth and concrete manner; and to see the world as it can be, with the freest, highest vision, the one most full of hope and aspiration and marvellous certitude – as the two poles of discernment.

The most splendid, most marvellous, most powerful, most expressive, most total things we can imagine are nothing compared to what they can be; and at the same time our meticulous exactitude in the tiniest detail is never exact enough. And both must go together. When one knows this (*downward gesture*) and when one knows that (*upward gesture*), one is able to put the two together. (6-3-1963)

. . .people with a very strict logic tell you, "Why pray? Why aspire? Why ask? The Lord does what He wants and He will do what He wants." It is quite obvious, there is no need to say it, but this impulse: "O Lord, manifest!" gives a more intense vibration to His manifestation.

Otherwise, He would never have made the world as it is. There is a special power, a special delight, a special vibration in the intensity of the world's aspiration to become once more what it is.

And that is why – partly, fragmentarily – there is an evolution.

An eternally perfect universe, eternally manifesting the eternal perfection, would lack the joy of progress. (6-3-1963)

Renunciation

I have rarely had this experience of renunciation – for there to be renunciation, one must be attached to things, and there was always this thirst, this need to go further, to go higher, to feel better, to do better, to have something better. And rather than having a feeling of renunciation one has the feeling that it is a good riddance – you get rid of something cumbersome that weighs you down and hinders your advance. . . .

This idea of renunciation can only arise in a self-centred consciousness. Naturally, people – the ones I call altogether primitive – are attached to things: when they have something, they do not want to let it go! It seems so childish to me!. . . When they have to part with something, it hurts! Because they identify themselves with the things they have. But this is childishness. . . . (17&24-8-1963)

The true perception of the physical world – trees, people, stones – what do they look like to a supramental eye?

This is precisely what one cannot say! When you have the vision and the consciousness of the Order of Truth, of what is direct, the direct expression of the Truth, you immediately have an impression of something inexpressible, because all words belong to the other domain; all images, all comparisons, all expressions belong to the other domain.

This is precisely the great difficulty I had – it was on the 29th of February. During the whole time that I lived in this consciousness of the *direct* manifestation of the Truth, I tried to formulate what I was feeling, what I was seeing – it was impossible. There were no words. And immediately, simply the formulation would cause an instantaneous fall back into the other consciousness. (25-3-1964)

But when you are in this Truth-Consciousness, is it a "subjective" experience or does Matter itself change its appearance?

Yes, everything – the whole world is different! Everything is different. And the experience has convinced me of one thing, which I still feel continually, that both states – of Truth and Falsehood – are simultaneous, concomitant, and that only. . . yes, what he calls a "change of consciousness", that is to say that one is either in this consciousness or in that consciousness, but one does not move for all that.

We are obliged to use words that move, because for us everything moves; but this change of consciousness is not a movement – it is not a movement. So then how can we speak about it or describe it?. . . (25-3-1964)

That is to say, man is still so crude that he needs extremes. That is what Sri Aurobindo said: For love to be true, hatred was necessary; true love could be born only under the pressure of hatred. That's it. Well, one must accept things as they are and try to go further. That is all.

That is probably why there are so many difficulties – difficulties accumulate here: difficulties of character, health and circumstances. It is because the consciousness awakens under the stress of difficulties. If everything is easy and peaceful, one falls asleep.

That is also how Sri Aurobindo explained the necessity of war. In peacetime, one becomes slack.

It is a pity.

I cannot say that I find it very pretty, but it seems to be like that. (16-9-1964)

. . .to know is all right, to speak is good, to do is all very well, but to *be* is the only thing which has any power. (6-7-1966)

Prophecy Diminishes the Action of Grace

One could, if one wanted to, make prophecies by saying what has been seen. But there is a kind of super-compassion which prevents this prophecy, because the Word of Truth has a power of manifestation and to express the result of the resistance would make that state concrete and diminish the action of the Grace. That is why even when one sees, one cannot speak, one *must not speak*. (6-7-1966)

. . . That is the only thing that matters.

To stop the resistance by a total surrender, a total self-giving in every cell, if one can do that.

They begin to feel the intense delight of existing only by the Lord, for the Lord, in the Lord.

When this is established everywhere, all will be well. (6-7-1966)

All Can be Changed

There is no law of Nature that cannot be overcome and changed, if we have the faith that all is ruled by the Lord and that it is possible for us to come into direct contact with Him, if we know how to escape from the prison-house of age-old habits and give ourselves unreservedly to His will.

In truth, nothing is fixed, everything is in perpetual change; and this ascending transformation will lead this inconscient and mortal creation back step by step to the eternal and all-powerful consciousness of the Lord. (3-8-1969)

Worship of Gods

One who truly follows the path given by Sri Aurobindo, as soon as he begins to have the experience of this path, will find it impossible to confine his consciousness to the worship of any god or goddess or even of all of them together. (26-9-1969)

It is obvious that if you have chosen or accepted to live in a community, you must observe the laws of that community, otherwise you become an element of disorder and confusion.

But a discipline willingly accepted cannot be harmful to the inner development and the growth of the higher consciousness. (3-10-1969)

True Glory

In truth, the only thing that is truly tragic is not to become conscious of one's soul, the psychic being, and not to be entirely guided by it in one's life.

To die before having found one's soul and lived according to its law, that is the true failure.

And the true epic, the true glory is to find the Divine in oneself and to live according to His law. (3-12-1969)

1. Courage is the total absence of fear in any form.

2. Love is self-giving without asking anything in return.

3. Meanness is a weakness that calculates and demands from others the virtues one does not possess oneself.

4. Selfishness is to put oneself at the centre of the universe and to want everything to exist for one's own satisfaction.

5. Nobleness is to refuse all personal calculation.

6. Generosity is to find one's own satisfaction in the satisfaction of others. (15-12-1969)

It is indeed of utmost importance not to accept each and every voice as coming from the Divine, because one is liable to obey the command of an imposter. There is only one guarantee which is a complete absence of all personal desire, even the desire of serving the Divine, and the fact of being immersed in a total peace. Only then can one be sure of one's discernment. (3-1-1970)

Thirst for Progress – the Only Need

The best one can do is not to take sides, not to have preconceived ideas or principles. Oh! The moral principles, the set rules of conduct, what one must do and what one must not and the preconceived ideas from the moral point of view, from the point of view of progress, and all the social and mental conventions. . . no worse obstacle than that. There are people, I know people who have lost decades in surmounting *one* such mental construction!. . . If one can be like that, open – truly open in a simplicity, well, the simplicity that knows that it is ignorant – like that (*gesture upward, of self-abandon*), ready to receive whatever comes. Then something can happen.

And naturally, the thirst for progress, the thirst for knowledge, the thirst for transformation and, above all, the thirst for Love and Truth – if one keeps that, one goes quicker. Truly a thirst, a need, a need.

All the rest has no importance; it is *that* one has need of.

To cling to something one believes that one knows, to cling to something that one feels, to cling to something that one loves, to cling to one's habits, to cling to one's so-called needs, to cling to the world as it is, it is that which binds you. You must undo all that, one thing after another. Undo all the ties. And it has been said thousands of times and people continue to do the same thing. . . . Even they who are most eloquent and preach that to others, do c-l-i-n-g – they cling to their way of seeing, their way of feeling, their habit of progress, which seems for them the only one.

No more bonds – free, free. Always ready to change everything, except one thing: to aspire, this thirst. (7-10-1964)

The Material or Cellular Mind

No, the physical mind, as soon as you take up an integral yoga, must be dealt with; but this material mind, the cellular one, I assure you, is altogether new, yes, altogether new.

It is the mind which was like an unco-ordinated substance, which was constantly active, but not organised (*Mother makes a gesture of continuous trepidation*). It is this which is now being organised. It is that which is important – for Sri Aurobindo had said that it was unorganisable and it had only to be thrown out of existence. And I too had the same impression. But when the action for transformation upon the cells is constant, this material mind begins to be organised. It is this that is wonderful – it begins to be organised. And as it is being organised, it learns to *keep silent* – that is most remarkable! It learns to keep quiet, keep silent and allow the supreme Force to act without interfering.

The greatest difficulty is in the nerves, because they are so accustomed to the ordinary conscious will that when it stops and the direct Action from the highest is asked for, they go mad, as it were. The other day I had this experience, which lasted more than an hour, and it was difficult; but this taught me many things – many. And all this is what can be called the "transfer of power"; the former power withdraws; and then before the body adapts itself to the new power, there is a period which is critical. As all the cells are in a state of constant aspiration, it goes relatively quickly, but all the same. . . the minutes are long.

But more and more there is a kind of certitude in the cells that whatever happens is in view of this transformation and this transfer of directing power. And even at the time when it is materially painful (not even physically: materially painful), the cells keep this certitude. And then they resist, they bear the suffering without depression, without being affected in any way, with this certitude that it is to prepare for the transformation, the process of transformation and of the transfer of directing power. As I said, it is in the nerves that the experience is the most painful – naturally, because they are the most sensitive cells, those that have the most acute sensation. But they have a very considerable, very spontaneous, spontaneously strong receptivity – without any effort – to the harmonious physical vibration (which is very rare, but still it exists in some individuals). And this physical vibration, what might be called a physical *force*, a harmonious physical vibration (spontaneously harmonious, without the necessity of a mental vibration, like the vibrations of a flower, for example; there are physical vibrations like that, which carry in themselves a harmonious force) – the nerves are extremely sensitive and receptive to this vibration, which puts them right immediately.

It is very interesting, it explains much, explains many things. A day will come when all this will be explained and put in its place. It is not yet the time to reveal, but it is very interesting. I have truly the impression that it is being organised, the work has begun to be organised.

Naturally, one must carefully avoid allowing a mental organisation to intervene; that is why I do not try to explain too much; the mind would come in and then it is no more that. (21-8-1965)

The Extreme Deceptivity of the Vital

Why? Do many people have the tendency to "pull down"?

People are in a hurry, they want to see the results immediately.

And then, they believe they are pulling down the Supramental – they pull down some small vital individuality who mocks at them and in the end makes them play the shabby fool. This is what happens most often – ninety-nine times out of a hundred.

A small individuality, a vital entity who plays the big play and makes a great show, plays of light. Then the poor fellow who has "pulled" is bedazzled; he says, "There, it is the Supramental", and he falls into a pit.

It is only when you have touched, seen in some way and had a contact with the true Light, that you can distinguish the vital, and you perceive that it is altogether like the plays of light on a stage, an artificial light. But otherwise, others are dazzled – it is dazzling, it is "wonderful", and then they are deceived. It is only when you have *seen* and when you have had the contact with the Truth, ah! then you smile.

It is quackery, but you must know the truth in order to recognise quackery.

At bottom, it is the same for everything. The vital is like a superstage that gives shows – very attractive, dazzling, deceptive; it is only when you know the True Thing that you recognise immediately, instinctively, without reasoning, and you say, "No, I do not want that."

And for everything it is so. Where it has taken a capital importance in human life is with regard to love. Vital passions, vital attractions have almost everywhere taken the place of true feeling, which is quiet, whereas the other puts you in ferment, gives you the feeling of something "living". It is very deceptive. And you do not know it, you do not feel it, you do not perceive it clearly unless you know the True Thing. If you have touched true love through the psychic and the divine union, then the other thing appears hollow, thin, empty – an appearance and a comedy, more often tragic than comic.

Whatever one may say about it, however one may explain it, is of no use at all, because he or she who is caught says immediately, "Oh, this is not what it is for others" – what happens to yourself is never like what happens to others! One must have the true experience, then the whole vital appears like a masquerade – not attractive.

And when you "pull", well, it is much more than ninety-nine times out of one hundred. . . out of a million there is found only one case where one happens to pull the True Thing – this proves one was ready. Otherwise it is always the vital which you pull, the appearance, the theatrical show of the Thing, not the Thing itself.

To pull is always an egoistic movement. It is a deformation of aspiration. True aspiration consists in a giving, a self-giving, whereas to pull means to want for oneself. Even if in the mind you have a vaster ambition – the earth, the universe – that means nothing, these are mental activities. (27-11-1965)

I experienced this morning, for two hours, a kind of blissful state in which there was such a clear consciousness that all the forms of life, in all the worlds and at all moments, are the expression of a choice – one chooses to be like that.

It is very difficult to say with words. . . . The kind of obligation in which one believes oneself to be living, to which one believes oneself to be submitted, had completely disappeared, and it was quite a spontaneous and natural perception that the life upon earth, and the life in other worlds, and all kinds of life upon earth and all kinds of life in other worlds are simply a question of choice: you have chosen to be like that and you choose constantly to be like this or to be like that, or whether it happens like this or it happens like that; and you choose also to believe that you are submitted to a fatality or to a necessity or to a law which compels you – everything is a question of choice. . . . (22-1-1966)

. . . *Everything* is a choice! Everything, everything. The Lord's choice, but in us, not there (*gesture upward*): here. And we do not know it, it is quite within the heart of ourselves. And when we know it, we can choose – we can choose our choice, it is wonderful.

And this sort of fatality and bondage and hardness of existence, all have disappeared. All disappeared. It was light blue, light rose, all luminous and limpid and light.

I conceive very well that this is not an absolute thing; it was only a way of being, but a very charming way of being. . . . Usually those who have not a sufficient intellectual preparation, when they have an experience of this kind, they believe they have caught the sole truth. And then with that, they dogmatise. But I saw quite well that it is not that, it is *one* way of being, although it is a fine way of being, well, infinitely superior to what we have here. And we can have it here: I have had it. I have had it in an altogether concrete way. And there is always something that is not all right, wrong here or wrong there, or this or that, and then circumstances also that are not all right; always there are difficulties – all that. . . that changes colour. And it becomes light, light – light, supple. All the hardness and stiffness: gone. (22-1-1966)

Transformation of the Body

. . I have noted that in the life of this body I have never had the same experience twice – I may have the same kind of experience in a higher degree or in a much vaster degree, but never identically the same. And I do not retain the experience; I am all the while, all the while (*gesture forward*), all the while on the march. Yes, the work of transformation of the consciousness is so rapid, must be done so quickly that there is no time to enjoy or dwell upon an experience or get some satisfaction in it for any length of time – it is impossible. It comes forcefully, very forcefully; that is to say, it changes everything. And then something else comes. It is the same with regard to the transformation of the cells. All kinds of small disorders come, but they are visibly, for the consciousness, disorders of transformation; and then one is busy with that point, one wants to re-establish the order. And at the same time there is something that knows pertinently that the disorder has come to make the transition from ordinary automatic functioning to conscious functioning under the direct guidance and the direct influence of the Supreme. And the body itself knows it; all the same it is not amusing to have pain here or pain there, or to have this or that get out of order, but it *knows*. And when that point has arrived at a certain degree of transformation, one passes on to another point, then another, then yet another; so nothing is done, no work is done definitively until. . . everything is ready. Then the same work has to be begun again on a higher or vaster level or with greater intensity or more in detail (that depends upon the case), until the *whole* is brought to a point homogeneous and ready in a similar way.

As I see it, it is moving as fast as it can, but it takes a long time. And everything is a question of changing the habit. The entire automatic habit of thousands of years has to be changed into a conscious action directly guided by the supreme Consciousness.

One is inclined to say that it is much longer and much more difficult because one is surrounded by people and one acts in the world, but if one were not in such conditions, many things would be forgotten, many. Many things would not be done. There are all kinds of vibrations that have no affinity with this aggregate* and which would never have the occasion to touch the transforming Force if I were not in contact with everyone.

It is very evident – it is very evident – that one is placed in the best of conditions and has the maximum possibilities for action. . . when one wants it sincerely. (22-1-1966)

---

* *Mother is referring to her body.*

You have heard about those drugs?* Have you seen any pictures?. . . I have. People are thrust without the least defence into the lowest vital, and according to their nature they find it either frightful or marvellous. For example, the cloth covering a cushion or a chair suddenly takes on a wondrous beauty. This lasts for about two or three hours. Naturally, they are completely out of their senses the whole time. And the pity of it is that people call these "spiritual experiences", and there is nobody to tell them that this has nothing to do with spiritual experience.

Some time ago I received a letter from someone who told me he had taken these drugs, and he said he had had terrible visions, that the walls of his room were alive with thousands of evil and desperate faces which persecuted him till nightfall. There you are!

And so this gave me yet another proof. . . . I saw pictures in *Life* – there were some photographs – it was as though you had entered a madhouse. For these are images registered in the subconscient – images of thoughts, images of sensations, images of feelings, registered in the subconscient – which become objective, which come up to the surface and become objective. Thus they give the exact picture of what is within.

For instance, if you have the feeling or thought that someone is wicked or ridiculous or does not like you, in short, ideas of this kind – generally all this comes up in dream, but here you are not asleep and you have the dream! – they come to play the game you have thought of; what you have thought of them comes back upon you in their form. So this is an indication: for those who see happy, amiable, beautiful images, this means that within, everything is going on quite well (vitally), but for those who see terrifying or evil things, or things of that sort, it means that the vital is not pretty.

Yes, but isn't there an objective vital, where these visions have no relation with our own subconscient?

Yes, there is, but it hasn't the same character.

Not the same character?

One cannot know it unless one goes into the vital *fully* conscious – conscious of his own vital and conscious in the vital world as one is conscious in the physical world. One goes there consciously. It is not a dream, it hasn't the nature of a dream; it is like an activity, an experience, and it is quite different.

---

* *Mother is referring to the hallucinogenic drug called LSD, a derivative of lysergic acid.*

But there do exist also these vital worlds where one is persecuted, terrible worlds, worlds of torture and persecution, isn't it so?

Ninety per cent subjective.

Ninety per cent subjective. For more than a year, regularly, every night, at the same hour and in the same way, I used to enter the vital to do some special work there. This was not due to my own will: I was destined to do it. It was something I had to do. Now, for instance, this entry into the vital has been often described: there is a passage where beings are posted to keep you from entering (much has been said about these things in books of occultism). Well, I know by an experience, not casual, but repeated and understood, that this opposition or this malevolence is ninety per cent psychological, in the sense that if you do not anticipate it or fear it, or that there isn't something in you that fears the unknown nor has all these movements of apprehension and so forth, then it is like a shadow across a picture or the projection of an image: it has no concrete reality.

I have had, it is true, one or two real vital battles in going to the rescue of someone who had gone astray. And twice I have received blows, and the next morning when I woke up there was the mark (*Mother touches her right eye*). Well, in these two cases, I know it was something in me – not any fear, I have never been afraid there, but because I anticipated it. The idea that "this could very well happen" and the fact that I was expecting it, made the blow come. I knew it for certain. And if I had been in what may be called my "normal state", of inner certitude, this could not have touched me, it could not. And I had had this apprehension because an occultist whom I knew, had lost an eye in a vital fight and she had told me about it; and so (*Mother laughs*), that gave me the idea that this was possible, because it had happened to her! But when I am in my own state – I cannot even say that, it is not "personal", it is a way of being – when one is in the true state, when one is a conscious being and has the true way of being, this *cannot* touch one.

It is like the experience of meeting an enemy and wanting to strike him, and then the blows do not go home and all that you do has no effect – it is always subjective. I have had every proof, every proof.

But then, what is objective?

There are worlds, there are beings, there are powers, they have their own existence; but what I mean is that their relation with the human consciousness depends upon this human consciousness for the form they take.

It is as with the gods, my child, it is the same thing. All these beings of the Overmind, all these gods, the relation with them, the form of these relations, depend upon the human consciousness. You may be. . . It has been said, "Men are cattle for the gods", but if men *accept* to be cattle. There is in the essence of human nature a sovereignty over all things which is spontaneous and natural,

when it is not falsified by a certain number of ideas and so-called knowledge.

One could say that man is the all-powerful master of all the states of being of his nature, but that he has forgotten to be this.

His natural state is to be all-powerful – he has forgotten to be this.

In this state of forgetfulness, everything becomes concrete, yes, in the sense that one may have a mark left on the eye; it may translate itself like this, but it is because. . . because one has allowed it to happen.

It is the same thing with the gods. They can govern your life and torment you a lot (they can help you a lot also), but their power, *in relation to you*, to the human being, is the power you give them.

This is something I learnt gradually over several years. But now I am sure of it.

Naturally, in the evolutionary curve, it was necessary for man to forget his omnipotence, because it had simply puffed him up with pride and vanity, and so had become completely distorted; and he had to be made to feel that many things were stronger and more powerful than he. But essentially this is not true. It is a necessity of the curve of progress, that's all.

Man is potentially a god. He believed himself an actual god. He needed to learn that he was nothing better than a poor little worm crawling on the earth, and so life scraped, scraped, scraped him in every way until he had. . . not understood, but at least felt a bit. But as soon as he takes the right stand, he knows that he is potentially a god. Only, he must become this, that is, overcome all that is not this.

This relationship with the gods is extremely interesting. . . . As long as man stands dazzled, lost in admiration of the power, beauty, accomplishments of these divine beings, he is their slave. But when these become for him different ways of being of the Supreme and nothing more, and himself yet another way of being of the Supreme, which he must become, then the relation changes and he is no longer their slave – he is *not* their slave.

Then the only objectivity is the Supreme.

There, you have said it, my child. It is this. It is exactly this.

If the word "objectivity" is taken to mean "real independent existence" – self-existence, independent and real – there is only the Supreme.

Nevertheless, there is something disquieting about this almost total subjectivity.

Ah, why?

One wonders what is real, what one really comes across? Isn't everything a tissue of imagination? This is rather disquieting.

But when one has the positive experience of the one and only existence of the Supreme and that all is only the Supreme playing to Himself, instead of being something disquieting or unpleasant or troubling, it is on the contrary a sort of total security.

The one reality is the Supreme. And all this is a game He plays to Himself. I find this much more comforting than the opposite view.

And after all, this is the only certitude that all this may become something marvellous; otherwise. . .

And this too depends altogether on the stand one takes. A complete identification with the game as a game, as something self-existent and independent, is probably necessary in the beginning, in order to play the game properly. But there's a moment when one reaches precisely this detachment and so complete a disgust for all the falsehood of existence, that it is no longer tolerable unless one sees it as the inner play of the Lord in Himself, for Himself.

And then one feels this absolute and perfect freedom which makes the most marvellous possibilities become real, and all the most sublime things imaginable are realisable.

(*Mother enters into contemplation.*)

You will see, there is a moment when one cannot bear oneself or life unless one takes the attitude that it is the Lord who is everything. You see, this Lord, how many things He possesses, He plays with all this – He plays, He plays at changing the positions. And so, when one sees this, this whole, one feels the illimitable marvel, and that all our most wonderful aspirations, all these are quite possible and will even be surpassed. Then one is comforted. Otherwise, existence. . . it is inconsolable. But like this, it becomes charming. I shall tell you about this one day.

When one feels the unreality of life, the unreality of life when compared with a reality which is certainly beyond, above, but at the same time *within* life, then, at that moment. . . "Ah, yes, at last this, it is true – at last this, it is true and deserves to be true. This is the realisation of all possible splendours, all possible marvels, yes, of all possible felicities, all possible beauties, yes, this; otherwise. . ."

I have come to that!

And then, I feel as though I still have one foot here, one foot there, which is not a very comfortable position, because. . . because one would wish that there be nothing but That.

The present way of being is a past which truly should no longer be there. While the other: "Ah! At last! At last! It is for this that there is a world."

And everything else remains quite as concrete and real – it does not become hazy! It is just as concrete, just as real, but. . . but it becomes divine, because. . . because it *is* the Divine. It is the Divine who plays. (18-5-1966)

Why is there suffering? How to cure suffering?

For a long time quite recently, that is to say, for days together, there was a very acute, very intense, very clear perception that the action of the Force translated itself externally by what we call "suffering" because that is the only kind of vibration which can pull Matter out of its inertia.

The supreme Peace, the supreme Calm are deformed and disfigured into inertia and into *tamas*, and precisely because this was the deformation of true Peace and Calm, there was no reason why it should change! A certain vibration of awakening – of reawakening – was necessary to come out of this *tamas,* that could not pass directly from *tamas* to Peace; something was needed to shake the *tamas*, and that is translated externally by suffering.

I am speaking here of physical suffering, because all the other sufferings – vital, mental, emotional sufferings – are due to a wrong working of the mind, and these. . . may simply be classed together as Falsehood, that's all. But physical suffering gives me the impression of a child being beaten, because here, in Matter, Falsehood has become ignorance; that is to say, there is no bad will – no bad will is there in Matter, all is inertia and ignorance: complete ignorance of the Truth, ignorance of the Origin, ignorance of the Possibility and ignorance even of what is to be done in order not to suffer physically. This ignorance is everywhere in the cells, and it is only the experience, the experience of what is translated in this rudimentary consciousness as suffering, which can awaken, bring forth the need to know and to cure, and the aspiration to transform oneself.

It has become a certainty, because in all the cells there is born the aspiration, which is becoming more and more intense and which wonders at the resistance; but they have observed that whenever something goes wrong in the working (that is to say, instead of being supple, spontaneous, natural, the working becomes a painful effort, a struggle against something which takes the appearance of a bad will, but is only a reticence that does not understand), at that moment, the intensity of the aspiration, of the call, is tenfold, becomes constant. The difficulty is to remain at that state of intensity. Generally everything falls back, I cannot say into a somnolence, but a kind of relaxation: you take things easy; and it is only when the inner disorder becomes painful that the intensity grows and remains permanent. For hours – hours together – without slackening, the call, the aspiration, the will to be united with the Divine, to become the Divine, is maintained at its maximum. Why? Because there was externally what is called a physical disorder, a suffering. Otherwise, when there is no suffering, from time to time one soars up, then one falls back into a slackening; again another time one soars up once more. . . there is no end to it. That lasts eternally. If we want things to go fast (relatively fast according to the rhythm of our life), this smack of the whip is necessary. I am convinced of it, because as soon as you are within your inner being you look upon that with contempt (as regards oneself).

But then, all of a sudden, when there comes this true Compassion of the Divine Love, and when one sees all these things that appear so horrible, so abnormal, so absurd, this great pain which is upon all beings and even upon all things. . . then there takes birth in this physical being the aspiration to soothe, to cure, to remove that. 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. 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. This force, this vibration of sweetness is there in a static way upon the world, pressing in order to be received, but it is an impersonal action. And thought – illumined 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.

It may be said in an absolute way that an evil always carries its own remedy. One might say that the cure of any suffering coexists with the suffering. So, instead of seeing an evil "useless" and "stupid" as it is generally thought to be, you see that the progress, the evolution which has made the suffering necessary – which is the cause of the suffering and the very reason for its existence – attains the intended result; and at the same time the suffering is cured, for those who are able to open themselves and receive. The three things – suffering as a means of progress, progress, and the cure of suffering – are coexistent, simultaneous; that is to say, they do not follow each other, they are there at the same time.

If, at the moment when the transforming action creates a suffering, there is in that which suffers the necessary aspiration and opening, the remedy also is taken in at the same time, and the effect is total, complete: transformation, with the action necessary to obtain it, and, at the same time, cure of the false sensation produced by the resistance. And the suffering is replaced by. . . something which is not known upon this earth, but which is akin to joy, well-being, trust and security. It is a supersensation, in a perfect peace, and which is obviously the only thing that can be eternal. (28-9-1966)

The question was put to me yesterday; I was asked if insult, the feeling of being insulted, and what is called in English "selfrespect" (something corresponding a little to *amour-propre* in French) had any place in the sadhana. Of course, there is no place for it, it is well understood! But I have seen the movement, it was very clear, I have seen that without ego, when the ego is not there, there *cannot be* this sort of ruffle in the being. Because I went back far into the past to a time when I still used to feel it (many years ago), but now, it is no longer something foreign even, it is something impossible. The whole being, and even (it is strange), even the physical constitution does not understand what that means. . . . (11-1-1967)

The prayer of the cells of the body

Now that, by the effect of the Grace, we are slowly emerging out of inconscience and waking to a conscious life, an ardent prayer rises in us for more light, more consciousness,

"O Supreme Lord of the universe, we implore Thee, give us the strength and the beauty, the harmonious perfection needed to be Thy divine instruments upon earth."

It is almost a proclamation.

After the demonstration they are going to say it. It appears they are going to show the whole historical growth of physical culture and then at the end they will say: we have not come to the end, we are at the beginning of something and here is our prayer.

I was very glad.

You say there is a progress?

A progress! A tremendous progress! They had never thought, never; there in the totality they had never thought of achieving the transformation: they were thinking of becoming the best athletes in the world and all the usual nonsense.

The body, you see, they asked for a prayer of the *body*. They have come to understand that the body must begin to transform itself into something else. Before this, they were quite full of the whole history of physical culture in all the countries, and the country where it is most advanced and how to use the body as it is, etc. Well, it was the ideal of the Olympics. Now they have jumped beyond; that was the past, now they want transformation.

Yes, people in their mind and their vital asked to become divine; well, it is all the old story of spirituality, reiterated for centuries. No, now it is the *body*. It is the body that wants to participate. It is altogether a progress. (22-11-1967)

I quite understand what can happen in you, but. . .

But since it is happening in one body, it can happen in all bodies! I am not made of something different from the others. The difference is in consciousness, that is all. It is made exactly of the same thing, with the same things, I eat the same things, and it was made in the same way, absolutely.

And it was as stupid, as obscure, as unconscious, as obstinate as all the bodies of the world.

And this began when the doctors declared that I was very ill, that was the beginning. Because the entire body was emptied of its habits and its forces, and then slowly, slowly, slowly the cells woke up to a new receptivity and opened themselves to the Divine Influence directly.

Otherwise there would be no hope. If this matter that started by being. . . Even a pebble is already an organisation – certainly it was worse than a pebble: unconscious, inert, absolute; and then, little by little, little by little that woke up. It sees, yes, it sees, it has only to open its eyes to see. Well, it is the same thing which happens: for the animal to become a man it did not require anything other than the infusion of a consciousness, a mental consciousness; and now it is the awakening of this consciousness which was altogether at the bottom, the very bottom. The mind is withdrawn, the vital is withdrawn, all is withdrawn. At the time when I was said to be ill, the mind was gone, the vital was gone, the body was left to itself – purposely. Yes, it is that, it is just because the vital and the mental were gone that it gave the impression of a very serious illness. And then, in the body left to itself, little by little the cells began to wake up to the consciousness (*gesture of aspiration rising up*); this consciousness that was infused into the body by the vital (from the mental into the vital, from the vital into the body), when both had disappeared, the consciousness emerged slowly, slowly. That started with a burst of the Love from the highest summit, the last supreme altitude, and then little by little, little by little, it came down into the body. And then this physical mind, that is to say, something altogether, altogether stupid, which used to turn round and round, repeating always the same thing, a hundred times the same thing, little by little it was illumined, became conscious, was organised, and then it entered into the silence; then in the silence the aspiration expressed itself in prayers.

(*Silence*)

It is the contradiction of all the spiritual assertions of the past: "If you want to live fully conscious of the divine life, give up your body – the body cannot follow"; well, Sri Aurobindo came and said: the body, not only can it follow, it can even be the base for manifesting the Divine.

The work remains to be done.

But now a certitude is there. The result remains still far off, very far; much has to be done before the crust, the experience of the most external

surface as it is, manifests what is happening within (not "within" in the spiritual depths: within the body). To enable that to manifest what is within. . . This will come last, and it is good it is so, for if it came before time, one would neglect the work, one would be so satisfied as to forget to finish his work; everything should be done within, should be well and good, should be thoroughly changed, then the outside will speak it out.

But it is all one single substance, all similar everywhere, and everywhere it was unconscious; and then what is remarkable is that *automatically* things are happening (*gesture showing points scattered everywhere in the world*) altogether unexpected, here and there, in people who do not even know anything.

(*Silence*)

The material cells have to obtain the capacity to receive and to manifest consciousness. And then what makes for a radical transformation is that in place of, so to say, an eternal and indefinite ascent, there is the appearance of a new type – it is a descent from above. The previous descent was a mental descent, and this one, Sri Aurobindo calls it a supramental descent; the impression is that of a descent of the supreme Consciousness which infuses itself into something that is capable of receiving it and manifesting it. And then, out of this, when it has been thoroughly churned (how long it will take, one does not know), a new form will take birth, which will be what Sri Aurobindo called the supramental form – which will be. . . it does not matter what, I do not know what these beings will be called.

How will they express themselves, how will they make themselves understood, and all that?. . . In man, it has developed very slowly. Only the mind has laboured much and basically has made things move quicker.

How is one going to reach there?. . . There will surely be stages in the manifestation, with perhaps a specimen that will come and say: this is how it is. (*Mother looks in front*) One sees that.

Only, when man came out of the animal, there was no means of recording – of noting down and keeping an account of the process – now it is quite different, so it will be more interesting.

(*Silence*)

But still at the present moment, the vast majority – the vast majority – of the intellectual humanity is perfectly satisfied with being busy with itself and its bits of progress like this (*Mother draws a microscopic circle*). It has not even – not even the desire to be anything else.

This means that the coming of the superhuman being. . . it may very well pass unperceived or not be understood. One cannot say, for there is no analogy; evidently if a monkey, one of the big monkeys, had met the first man, he would simply have felt that it was a being a little. . . queer, that's all. But now it is different, because man thinks, reasons. (22-11-1967)

The Mother's Body is Cut off from the Vital and the Mind

And it is the body that aspires, the body that says the mantra, the body that wants the light, the body that wants the consciousness – you, you can think of other things, Tom, Dick or Harry, a book, etc., it has no importance.

But now I understand very well, very well; in the beginning I did not understand, I believed that I was made "ill" so that I would stop the life that I was leading when I was downstairs* – but I lead a life still more busy than the life downstairs, therefore. . . I asked myself why, whether it was a period of transition. But now I understand: cut off, I fainted in a swoon. That is why the doctor declared that I was ill: I could not move a step without fainting; I wanted to walk from here to there: on the way, pouf! I fainted. Someone had to hold me so that the body would not fall down. But as for me, I did not lose consciousness for a single minute. I fainted, but I was conscious, I saw my body, I knew that I had fainted, I did not lose consciousness, and the body also did not lose consciousness. So now I understand: it was cut off from the vital and the mental and left to its own resources; it was simply the body: all that it knew, all the experiences it had had, all the mastery that was there in all the states of being, the vital, the mental and above, all that gone! and this poor body left to itself. And then naturally, little by little, all that was rebuilt, rebuilt, a conscious, purely conscious being.

Yes, I understand, I understand. But truly it was cut off, that I have known – I have seen – cut off, the states of being sent away: "Go away, you are no longer wanted." And then a new life needed to be built up. And instead of the necessity of passing through all the states of being as was done before, by successive awakenings (*gesture of ascent step by step as done by the old yogis*) up to the highest, the very highest, beyond form – now it is not at all like that, it needed nothing at all of all that, it has simply to. . . (*gesture of aspiration that rises and opens like a flower*). Something has opened and developed within, and that is why this stupid mind has been organised, has been capable of being silent in an aspiration; and then. . . then it was the direct contact, without any intermediary – direct contact. And that it has now, all the while. All the while, all the while, the direct contact. And it is *the body*, it is not through all kinds of things and states of being, not at all, it is direct.

But once it is done (Sri Aurobindo has said this), once *one* body has done it, it has the capacity to pass it on to others. . . (22-11-1967)

** Since this "illness" in 1962, Mother retired to her apartments upstairs.*

In reality, it is the ego, vital, mental, etc., all that has been, pouf! taken away.

It was a radical operation.

And so now, there is a kind of suppleness, plasticity. And all this is learning – it is very much in relation with the whole (*horizontal gesture*), but it is learning to look for all its support, all its force, all its knowledge, all its light, all its will, all, all, like that (*vertical gesture, turned to the Supreme*), solely like that, in an extraordinary plasticity.

And then, the splendour of the Presence. (22-11-1967)

The body by itself has more than a feeling, a kind of. . . it is a knowledge – more than a knowledge, it is a fact: there are many, many beings, forces, personalities who manifest themselves through it, even sometimes several at the same time. That is a very common experience; we know, for example, that Sri Aurobindo is there, he speaks and sees, he has his own way of seeing and expressing himself, that happens very often. And then often it is Durga or Mahakali or. . . very often. Often, it is a being from very high up, very permanent – very permanent – who manifests himself, and then there occurs a kind of absolute in the being. Sometimes it is beings from a plane nearby who try to make themselves felt, express themselves, but that is under control.

The body is used to that. (29-11-1967)

The Governance of Body by a Spiritualised Consciousness

The problem finally reduces itself almost to this: to replace the mental government of intelligence by the government of a spiritualised consciousness.

This is a very interesting experience: how the same actions, the same work, the same observations, the same relations with the environment (near and far) take place in the mind through intelligence, and in the consciousness through experience. And this is what the body is now learning, to replace the mental regime of intelligence by the spiritual government of consciousness. And this does bring about (it looks like nothing, you may not notice it), but it does bring about a tremendous difference, so much so that it increases a hundredfold the possibilities of the body. . . . When the body is subject to rules, even if they are broad, even if they are comprehensive, it is the slave of these rules, and its possibilities are limited by these rules. But when it is governed by the Spirit and the Consciousness, that gives it an incomparable possibility and flexibility. And it is that which will give it the capacity to prolong its life, prolong its duration; it means the replacement of the intellectual government of the mind by the government of the Spirit, of the Consciousness – the Consciousness. Outwardly it does not seem to make much difference, but. . . my experience is this (because now my body no longer obeys the mind or the intelligence, not at all – it does not even understand how this can be done), but more and more, better and better, it follows the guidance, the urge of the Consciousness. And then it sees, almost every minute, the tremendous difference that this makes. . . . For example, time has lost its value – its fixed value. Exactly the same thing can be done in a short time or a long time. Necessities have lost their authority. One can adapt oneself like this or like that. All the laws, these laws that were laws of Nature, have lost all their despotism, one might say; it is no longer as before. It is enough to be always, always supple, attentive and. . . "responsive" to the influence of the Consciousness – the Consciousness in its omnipotence – to pass through all that, with an extraordinary suppleness.

That is the discovery which is being made more and more.

It is wonderful, is it not? It is a wonderful discovery.

It is like a progressive victory over all the imperatives. Thus all laws of Nature, naturally, all the human laws, all the habits, all the rules, all that becomes supple and ends by being nonexistent. And yet one can maintain a regular rhythm that facilitates Action – it is not contrary to this suppleness. But it is a suppleness in the execution, in the adaptation, that comes in and changes everything. From the point of view of hygiene, from the point of view of health, from the point of view of organisation, from the point of view of relations with others, all that has lost not only its aggressiveness (for it is sufficient to be sane – sane and sober and calm – for it to lose its aggressiveness), but its absolutism, its imperative rule; it is all gone, it is gone.

So, one sees: as the process becomes more and more perfect – "perfect" means integral, total, leaving nothing behind – it is necessarily, inevitably, the victory over death. Not that the dissolution of cells which death represents does not exist, but it will exist only when it will be necessary: not as an absolute law, but as *one* of the procedures, when it is necessary.

Above all, it is this: all that the Mind has brought of the rigid, the absolute, the almost invincible. . . will disappear. And simply that, by transferring the supreme power to the Supreme Consciousness. (30-12-1967)

The Mental and the Material Way of Knowing

Even this morning, I was looking, seeing, and it was as though I was saying to the Divine, "Why do You take pleasure in denying Yourself?". . . Is it not to satisfy our logic that we say: All that is obscure, all that is ugly, all that is not living, all that is not harmonious, all that is not divine – but how is it possible?. . . It is only an attitude for action. Then by placing myself in the consciousness of the action, I said, "But why do You take pleasure in being like that!" (*Mother laughs.*)

It was a very concrete experience of the cells, and with the feeling (not feeling: neither feeling nor sensation), a kind of perception that you are just, just on the border of the great secret. . . . All of a sudden a whole set of cells or a certain bodily function takes the fancy of going wrong – why? What meaning is there in that? And the response was. . . it was as though all that helped to break the limits.

But why, how?. . .

You can explain everything mentally, but that signifies nothing at all: for the body, for the material consciousness it is abstract. The material consciousness, when it seizes something, it knows the thing *a hundred times better* than one can know it mentally. And when it knows, it has power: this gives the power. And it is this that is worked out slowly, slowly – and for the ignorant consciousness, slowly and painfully. But for the true consciousness, it is not so: pain, delight, all this is a way. . . so absurd a way of seeing things – of feeling them, seeing them.

There is a perception more and more concrete that everything. . . that there is nothing that does not contain the delight of being, because it is the *way* of being: without the delight of being, there is no being. But it is not what we understand mentally by the delight of being. It is. . . something that is difficult to say. And this perception of suffering and delight, almost of evil and good, all this, these are necessities for the work, to allow the work to be done in a certain field of inconscience. Because the true consciousness is something altogether, altogether different. And this, it is this which this consciousness of the cells is now learning, and learning through a concrete experience, and all these evaluations of what is good and what is bad, of what is suffering and what is delight, all this appears vague. But still the Thing – the Truth – the concrete Thing is not yet seized. It is on the way, one feels that it is on the way, but it is not yet that. If one had it. . . one would be the omnipotent master. And it is possible that one can get it only when the entire world or a sufficient part of it will be ready for transformation. (13-3-1968)

You have the feeling that all the time – all the time – you are on the way towards a great discovery, and then you do make the discovery, and you find out that it has always been made!. . . Only you look at it in another way.

This morning, an experience that seemed to be an unusual revelation and. . . it is a thing that was always known. Then you mentalise it; the very moment you mentalise it, it becomes clear, but it is no longer what it was. Well, one may say that this creation is the "creation of equilibrium", and it is just the mental error which wants to choose one thing and reject another. All things have to be together: what you call good and what you call evil, what you call fair and what you call foul, what seems to you pleasant and what seems to you unpleasant, all this must be together. And this morning, it was the discovery of the Separation – this Separation which has been described in all sorts of different ways, sometimes as a story, sometimes merely in an abstract manner, sometimes philosophically, sometimes. . . all this, these are only explanations, but there is something, which probably is simply the Objectivisation (*Mother makes a gesture of pushing the universe out, out of the Non-manifest*), but this also is a way of explaining. This so-called Separation, what is it exactly? One does not know. Or perhaps one knows, I don't know. It is just That which has created (let us put it in colour) the black and white, the night and day (this is already a more mixed thing, but black and white also are a mixed thing), but the tendency is to put up two poles: the pleasant thing, the good thing, and the unpleasant thing, the bad thing. But as soon as you seek to return to the Origin, the two tend to fuse into each other.

And it is in perfect equilibrium, that is to say, where no division is possible any more and where the one has no influence over the other, where the two are only one, that there is this famed Perfection which one is trying to reconquer.

The rejection of the one and the acceptance of the other is childishness. It is an ignorance. And all mental translations, like that of an Evil eternally evil, giving rise to the idea of Hell, and of a Good eternally good. . . all this, all, all are childishness.

(*Silence*)

It may be (it *may* be, because as soon as you want to formulate, you mentalise and as soon as you mentalise, it is reduced, diminished, limited, it loses the force of truth in the end) that in this universe as it is constituted, perfection is. . . (*Mother remains absorbed for a long time*). Words fail. One could say like this (it is dry and lifeless): It is the consciousness of the unity of the whole felt in the individual – felt, lived, realised. But that is nothing, these are nothing but words.. . . The universe seems to have been created to realise this paradox of the consciousness of the whole, living (not merely perceived but lived) in every part, in every element constituting the whole.

Then as to the formation of these elements, it began by the Separation and it is the Separation which gave birth to this division between that one calls the good and the bad; but from the point of view of sensation – sensation in the most material part – one can say it is suffering and Ananda. The movement then is to stop all separation and realise the total consciousness in every part – which is from the mental point of view an absurdity, but it is like that.

For my taste it is much too philosophical, it is not sufficiently concrete; but the experience of this morning was concrete, and it was concrete because it came out of extremely concrete sensations in the body, of the presence of this constant duality (in appearance), of an opposition (not merely opposition but the negation of the one by the other) between. . . we may take as a symbol suffering and Ananda. And the true state – which it seems impossible to formulate in words for the moment, but which was lived and felt – is a totality containing all, but instead of containing all as elements confronting one another, it is a harmony of all, an equilibrium of all. And when this equilibrium will be realised in the creation, this creation will be able to. . . (if words are spoken, it is no longer that) one could say: continue to progress without rupture (it is not that).

There was also seen in the present imperfect consciousness, these days, repeatedly (but all that, methodical and organised through an organisation of the whole infinitely superior to any we can imagine), a state which is the one determining the rupture of equilibrium, that is to say, the dissolution of the form, what is usually called "death", and this state up to its extreme limit, as a demonstration – along with, at the same time, the state (not the perception but the state) preventing this rupture of equilibrium and permitting the continuity of the progress without rupture. And this gives in the body consciousness the simultaneous (so to say, simultaneous) perception of what one might call the extreme agony of dissolution (although it is not quite that, but still) and then the extreme Ananda of union – the two simultaneous.

Thus, translated in ordinary words: extreme frailty – more than frailty – of the form, and the eternity of the form.

And it is not merely union, but the fusion, the identification of the two which is the Truth.

When it is mentalised, it becomes clear for everybody – it loses its essential quality, something that cannot be mentalised.

It is the consciousness of the two states that must be simultaneous?

Not divided. It is the union of the two states which makes the true consciousness, the union of the two – "union" still implies division – the identification of the two which makes the true consciousness. And then one has the feeling that it is that, it is that consciousness, which is the supreme Power. Power is limited by oppositions and negations, is it not? – the most powerful power is the one that dominates most; but it is wholly an imperfection.

There is, however, an all-powerful Power which is made of the fusion of the two. That is absolute Power. And if That was realised physically. . . probably it would be the end of the problem.

Indeed, during the few hours I lived like that this morning, the feeling was that everything has been mastered and everything understood – and "understood" in that way of comprehension which makes the power absolute. But naturally that cannot be said.

It is that which people who must have had the experience or a touch of the experience translated by saying that this world was the world of equilibrium: that is to say, it is the simultaneity, without division, of all contraries. As soon as there is some divergence – not even divergence, any difference – it is the beginning of division. And whatever is not that state cannot be eternal; it is that state alone which. . . not merely contains but expresses (or what?) the eternity.

There have been all kinds of philosophies that have tried to explain that, but it is up in the air, it is mental, it is speculative. But that, it is lived – "lived", I mean: to *be* that.

Is it the material equivalent of a psychological experience one has in which the perception of the evil disappears completely in the perception of an absolute Good, even in the evil?

Yes, that is it. One might say that instead of being just a mental conception, it is a concrete realisation of the fact. (16-3-1968)

There is a whole side of human thought that has the conception that identification with the supreme Consciousness can come only by annulling the individual creation, but Sri Aurobindo precisely has said that it is possible without abolishing the creation. They have this notion that creation must be abolished, for they limit the creation to the human level – it is impossible for man, but it is possible for the supramental being. And it is this that will make the supramental being essentially different: he will be able, without losing a limited form, to unite his consciousness with the supreme Consciousness.

But for man, it is impossible. That I know.

. . . That is to say, the substance of which we are built up is not sufficiently purified, enlightened, transformed (it does not matter what word) to express the supreme Consciousness without deforming it. (25-9-1968)

An Experience Supreme Only When it Transforms the Physical

All the theories and explanations and stories that lie at the base of each religion, all that seems to me. . . an amusement. And then one wonders, one wonders. . . I will tell you one thing: might it not be a comedy that the Lord has played to Himself?

But it is difficult to say. I have had days when I have lived truly all the horrors of creation (and in the consciousness of their horror), and then that has brought this experience, and. . . all the horror has disappeared.

And these were not at all psychological things, but rather physical sufferings, yes, particularly physical suffering. I have seen it – a physical suffering that lasts, that does not stop, that lasts day and night. And then all of a sudden, instead of being in this state of consciousness, you are in that of this exclusive divine Presence. Pain gone! And it was physical, altogether physical, with a physical reason. Yes, the doctors would say, "It is because of this, because of that and that", quite a material thing, altogether physical; and pouf! it goes away. . . . The consciousness changes and back it comes.

If one remains sufficiently long in the true consciousness, the appearance, that is to say, what we call physical "fact", that itself disappears, not merely the pain. . . . I feel as though I had touched (there is no mind which understands, thank God!), I had touched the central experience.

Only, it is just a small beginning.

One would have the feeling, one would be certain of having touched the supreme Secret only if the physical were transformed. . . . According to the experience (just the little experience of a detail), it must be like that. . . . (23-11-1968)

. . . *"While describing her experiences of last August and September, the Mother spoke of the exclusion of the mind and the vital. Why must they be eliminated for a rapid and effective transformation of the body? Does not the supramental consciousness act upon them also?"*

Certainly it acts, it has *already* acted for a long time. It is because the body is accustomed – was accustomed – to obeying the vital and particularly the mind, and therefore this was in order to change its habit, so that it would obey only the higher consciousness. It is for that, so that the thing would go faster. In people it is through the mind and the vital that That acts, but I have said it was also more sure. As an experience this is rather risky. But it increases the tempo considerably, for normally one has to act upon the body through the other two, whereas in this way, when the two are not there, That acts directly. That's all.

The procedure is not recommended! Each time the occasion arises, I repeat it; people should not imagine that they should try it (they would not be able to do so, but that does not matter), it is not recommended. One must take the necessary time. It was only because of the mounting years. . . so that it would go quicker.

(*Silence*)

What is curious is that there are, as it were, demonstrations of the natural tendency of the body (I suppose it is not the same for all bodies: it depends upon how the body has been built, that is to say, father, mother, antecedents, etc.) a demonstration of the body left to itself. For example, this one has a kind of imagination (it is something queer), a dramatic imagination: all the time it has the feeling that it is living through catastrophes; and then, with the faith it always has, the catastrophe is transformed into a realisation – absurd things like that. So for a time, it is left to this imagination (this is what has happened these days) and when it is completely tired of this stupid activity, it prays, yes, with all its intensity, so that the thing may stop. Immediately, just that, hop! it does this (*gesture*), it turns around straightaway and goes into a contemplation – not distant, but quite close – of this wonderful Presence that is everywhere.

It is like this, like this (*Mother quickly turns two fingers*), it does not take time, there is no preparation or anything; it is hop! hop! in this way (*same gesture*), as though to show the stupidity of the body. It is something altogether idiotic, like a demonstration through evidence of the stupidity of the body left to itself, and then of this wonderful Consciousness that comes, in which all that vanishes. . . like something which has no consistency, no reality, and which vanishes. And like a proof that it is not merely in the imagination, but that it is in the *fact*: proof of the power so that all this. . . vain dream of life as it is (which has become for the consciousness of this body something so frightful) can be changed into a wonder, like this, simply by the reversal of the consciousness.

The experience is repeated in all the details, in all the domains, as a demonstration through fact. And it is not a "long process" of transformation, it is as though something is reversed all of a sudden (*Mother turns two fingers*), and instead of seeing ugliness, falsehood, suffering and all that, suddenly it lives in bliss. And all the things are the same, nothing has moved, except the consciousness.

And so there remains (it is what lies in front, what is probably coming): how is the experience to be translated materially?. . . For the body itself, it is quite evident: during, say, one hour, or two or three, it suffered much, it was quite miserable (not a moral suffering, an altogether physical suffering), and then all of a sudden, brrff! all gone!. . . The body apparently has remained the same (*Mother looks at her hands*) in its appearance, but in place of an inner disorder which makes it suffer, everything is going well and there is a great peace, a great calm, and everything is going well. But this, it is for *one* body – how does it act upon others? It begins to notice the possibility in other consciousnesses. From the moral point of view (that is to say, in respect to attitudes and character and reactions), it is quite visible; even from the physical point of view sometimes: all of a sudden something disappears – as we had the experience when Sri Aurobindo removed a pain (*gesture as if a hand comes and takes away the pain*): one wondered. . . "Ah! gone, vanished, like that." But it is not constant, not general, it is only to show that it can be so, by the fact that it is so in one case or another, to show that it can be like that.

One might say it in this way: the body has the feeling that it is imprisoned within something – yes, imprisoned – imprisoned as though in a box, but it sees through; it sees and it can also act (in a limited way) through something which is still there and which must disappear. This "something" gives the feeling of an imprisonment. How is it to disappear? That I do not know yet.

One has to find the relation between the consciousness in *one* body and the consciousness of all. And to what extent there is dependence and to what extent there is independence, that is to say, up to what point the body can be transformed in its consciousness (and as a result, necessarily, in its appearance) without. . . without the transformation of all – up to what point? And to what extent the transformation of all is necessary for the transformation of one body. This remains to be discovered. (21-12-1968)

The Superman Consciousness

On the first, something truly strange happened. . . . And I was not the only one to feel it, some others also have felt it. It was just after midnight, but I felt it at two o'clock and the others at four o'clock in the morning. It was. . . last time I spoke to you a few words about it, but what is surprising is that it had absolutely no correspondence at all to anything I was expecting (I was expecting nothing), to other things which I had felt. It was something very material, I mean it was very external – very external – and it was luminous, with a golden light. It was very strong, very powerful; but even so, its character was a smiling benevolence, a peaceful delight and a kind of opening out into delight and light. And it was like a "*Bonne année*", like a greeting. It took me by surprise. It lasted, for at least three hours I felt it. Afterwards I was no longer busy with it, I do not know what happened. But I told you a word or two about it and I spoke of it also to two or three persons: they all had felt it. That is to say, it was *very* material. They all had felt it, like this, a kind of joy, but a joy friendly, powerful and. . . oh! very, very gentle, very smiling, *very benevolent.* . . . I do not know what it is. I do not know what it is, but it is a kind of benevolence, therefore it was something very close to the human. And it was so concrete, so concrete! as though it had a savour, so concrete it was. Afterwards I did not occupy myself with it any more, except that I spoke to two or three persons about it: all had felt it. Now, I do not know if it is mixed or if. . . It has not departed; one does not feel as though the thing came in order to go back.

It was much more external than anything I feel usually, much more external. . . . Very little mental, that is to say, there was no feeling of a "promise" or. . . No, it would be rather. . . my own impression was that of an immense personality – immense, that is to say, for it the earth was small, small like this (*gesture, as though holding a small ball in her palm*), like a ball – an immense personality, very, very benevolent, which came for. . . (*Mother seems to lift this ball gently from the hollow of her hands*). It gave the impression of a personal divinity (and yet it was. . . I do not know) who comes to help, and so strong, so strong and at the same time so gentle, so all embracing.

And it was very external: the body felt it everywhere, everywhere (*Mother touches her face, her hands*), everywhere.

What has become of it? I do not know.

It was the beginning of the year. As if someone having the dimensions of a god (that is to say, someone) came to say "*Bonne année*", with all the power to make it a Bonne année. It was like this.

But what was it?. . .

So concrete. . .

I do not know.

Is it. . . is it the personality – because it had no form, I did not see any

form, there was only what it had brought (*Mother feels the atmosphere*), the sensation, the feeling: these two, sensation and feeling – and I asked myself if it was not the supramental personality. . . who will then manifest himself later in material forms.

The body, this body, feels since that moment (the thing has entered into it everywhere, deeply), it feels much more joyous, less concentrated, more lively, in a happy, smiling expansiveness. For example, it is speaking more easily. There is a note – a constant note of benevolence. A smile, yes, a benevolent smile, and all that with a *great force*. . . . I do not know. . . .

Is it something that will suffuse the bodies that are ready?

Yes, I believe so, yes. I have the feeling that it is the formation which is going to enter, going to express itself – to enter and express itself – in the bodies. . . that will be the bodies of the supramental.

Or perhaps. . . perhaps the superman, I do not know. The intermediary between the two. Perhaps the superman: it was very human, but a human in divine proportions, I must say.

A human without weaknesses and without shadows: it was all light – all light and smiling and. . . sweetness at the same time.

Yes, perhaps the superman. (4-1-1969)

This atmosphere, this consciousness* is very active, and active as a mentor, I have already said. And that continues. And then, for several hours in the early morning of one of these last days, it was. . . Never, never had the body been so happy; there was the complete Presence, absolute freedom, and a certitude: that had no importance – these cells, other cells (*Mother makes gestures to this side and that, indicating all bodies*), it was life everywhere, consciousness everywhere. Absolutely wonderful. It came without effort, it went away simply because. . . I was too busy. And that does not come at will – what comes at will is what may be called a "copy": it has the appearance, but it is not the Thing. The Thing. . . there is something which is altogether independent of our aspiration, our will, our effort . . . altogether. And this something seems absolutely all-powerful, in the sense that none of the difficulties of the body exist.

* *The superman consciousness*

Everything disappears at this time. But aspiration, concentration, effort. . . all that is to no purpose. It is the *divine sense*, yes, it is to have the divine sense. During these few hours (three or four), I understood absolutely what it was to have the divine consciousness in the body. And then this body here, that body there, that body there (*gestures to this side and that side and all around Mother's body*), it did not matter; it went about from one body to another, altogether free and independent, knowing the limitations and possibilities of each body – absolutely wonderful, I have never, never before had this experience. Absolutely wonderful. It went away because I was so busy that. . . And it did not go away because it came simply to show how it was – it is not that; it is because life and the organisation of life swallows you up. (15-2-1969)

. . . It is. . . yes, I believe the only word that describes the sensation one has, is: it is an Absolute – an Absolute. Absolute. It is that, the sensation: of being in the presence of the Absolute. The Absolute: absolute Knowledge, absolute Will, absolute Power. . . . Nothing, nothing can resist it. And then, it is an Absolute which is (one has this kind of sensation, concrete) of compassion! But by the side of that, all that we consider as kindness, compassion. . . pooh! it is nothing at all. That is Compassion with power absolute, and. . . it is not Wisdom, it is not Knowledge, it is. . . It has nothing to do with our procedure. And it is That, everywhere. That is everywhere. And it is the experience of the body; and to That, the body gives itself entirely, totally, asking for nothing, nothing at all. Only one aspiration (*same gesture, palms opened upward*): to be able to *be* That, what That wants – to serve That; not even so: to *be* That.

But that state, which lasted for several hours, nothing similar to that happiness has this body ever felt during the ninety-one years it has been here upon earth: freedom, absolute power and no limits (*gesture here and there, everywhere*), no limits, no impossibilities, nothing. It was. . . all other bodies were itself. There was no difference, it was only a play of consciousness (*gesture as of a great Rhythm*) going about.

That is all. (15-2-1969)

The special character of this new consciousness is: no half measures, no approximations. That is its character. The idea "Oh yes, we shall do it, and little by little we. . ." – no, no, not like that; it is Yes or No, either you can or you cannot.

(*Silence*)

Truly it is a *Grace*, you see, as if: not to lose time – not to lose time. It must be done or. . .

But this tremendous Power, it is that above all; and it is with a compassion! a gentleness!. . . No, there are no words, we have no words to describe that, something. . . Nothing but just to be attentive and. . . it is blissfulness. Nothing but just to turn one's attention towards that side, immediately there is the bliss. And I understand (that has made me understand certain things), we have heard of people who in the midst of torture enjoyed bliss – it is like that. A beatitude. (15-2-1969)

The Futility of the Attempts to Know the 'Why'?

But why? Why?. . . From time to time the body becomes anxious: Why? Why, why all this, why? When it sees, when it is in contact with suffering, with people, with miseries and difficulties, why, why? Why. . . why?

Since this creation can become a wonder, one with the supreme Consciousness, why, why then was there the need of all that (*Mother describes a circle coming back to the startingpoint*)?

From time to time, this happens to it.

In fact, evidently it is meaningless, for it serves no purpose – it is like that, it is like that. All the "why's" will not prevent it from being like that. All that one has to do is to find out the means that it may no longer be so, that's all.

I think always of Buddha and of all of them: they go to get dissolved in the Lord and then there will be nothing! (*Mother holds her head within her hands.*)

And then, in order to make their theory appear something like truth, they say (*Mother laughs*) that it is an "error"; they do not see the absurdity of their theory, as if the Supreme Lord could commit an error. . . and had only to repent and withdraw!

These people, all these people, the more they are convinced, the more one has the feeling that they have closed themselves off with blinkers. (24-5-1969)

Even the Physical Ego Can be Abolished

. . . The cells are all the while like this, in a state of love for the Divine. What is most remarkable in the physical is that once it has learnt a thing it never forgets it. The cells, once they have learnt it, this self-giving, this offering to the Divine, this *need* of self-offering, have learnt it for good; it does not flicker any more. It is constant, twenty-four hours out of twenty-four, without stop and day after day, and there is no change. Even if there be something that is not all right (either a pain or something else), the first movement, yes, it is that, it is to offer itself, give itself – spontaneously. The higher consciousness does not intervene. It is spontaneous, it is the consciousness contained in the cells. It is the vital and the mental that are unstable in that way (*gesture of zigzagging*). Particularly, particularly it is the vital that is interested in all sorts of things. Naturally, the two are interdependent.

The ego must be abolished, the *rule* of the ego must be abolished. But generally people believe that it is not possible to abolish the physical ego; not only is it possible, it has been *done.* And the body continues, continues to walk about, it is not gone (there was a little difficult moment – but just a little).

Now the cells are wondering how it is at all possible to continue to exist without this movement of adoration. They are like that (*gesture of intense aspiration*), everywhere, everywhere. It is very interesting.

All these difficulties that one has with the inner development when one is dealing with the vital and the mental, the revivals of old things and all that, now here (in the body) are gone; it is not like that. (1-10-1969)

It is this which has made me understand (because now the body understands), has made it understand the process of creation. . . . One might almost say that it began by a state of perfection, but unconscious, and that it must pass through this state of unconscious perfection to a state of conscious perfection, and between the two is the imperfection. Words are foolish, but you understand. (18-10-1969)

Everything, everything, everything that men have said, everything they have written, everything they have taught is only a way of saying. It is only to try to make oneself understood, but that is impossible. And when one thinks (*Mother laughs*) how much one has fought for things that are so relative!. . . (18-10-1969)

One might say like that. . . for the convenience of expression, I would say: the "Supreme" and the "creation". In the Supreme, it is a unity that contains all the possibilities perfectly unified, without any differentiation; in creation, it is, so to say, the projection of all that makes up this unity by dividing the opposites, that is to say, by separating them (it is that which has been seized by someone who said that creation is separation): for example, night and day, black and white, good and evil, etc., etc. – all that, but it is our explanation. The whole of it, all together is a perfect unity, immutable and. . . indissoluble. Creation means separation of all that constitutes this unity – one might call it the division of consciousness. The division of consciousness starts from the unity conscious of its unity, in order to arrive at the unity conscious of its multiplicity *in the unity*. And then it is this path which, because of its fragments, is translated for us by space and time. For us, such as we are, it is possible for each point of this consciousness to be conscious of itself *and* conscious of the original Unity. And that is the work which is being done; that is to say, each infinitesimal element of this consciousness, while keeping this state of consciousness, is in the process of rediscovering the state of the total original consciousness – and the result is the original Consciousness conscious of its unity *and* conscious of the whole play, conscious of the innumerable elements of this Unity. This for us is translated into the sense of time: moving from the Inconscient up to this state of Consciousness. And the Inconscient is the projection of the first Unity (if one can say it; all these words are altogether senseless), of the essential unity which is only conscious of its unity – yes, that is the Inconscient. And this Inconscient becomes more and more conscious in beings who are conscious of their infinitesimal existence and *at the same time*, through what we call progress or evolution or transformation, become conscious of the original Unity. And that, as it was seen, explains everything.

Words are nothing.

Everything, everything from the most material to the most ethereal, *everything* finds its place there – clear, clear, clear, a vision.

And evil, what we call evil, has its *indispensable* place in the whole. It will not be felt as evil the moment one becomes conscious of That – necessarily. Evil is this infinitesimal element looking at its infinitesimal consciousness; but as consciousness is essentially one, it resumes, regains the Consciousness of the Unity – the two together. It is that, yes, *it is that* which has to be realised. It is this wonderful thing, of this I had the vision at that moment. . . . And for the beginnings (are they the beginnings?), what is called in English the outskirts, what is farthest from the central realisation, that becomes the multiplicity of things, and the multiplicity also of sensations, of feelings, of all. . . the multiplicity of consciousness. It is this act of separation that has created, that is creating the world constantly and that is creating everything at the same

time: suffering, happiness, everything, everything that is created through this. . . what might be called "diffusion"; but it is absurd, it is not a diffusion – we ourselves live in the sense of space, so we speak of diffusion and concentration, but it is nothing of the sort.

And I understood why Théon used to say that we were living at the time of "Equilibrium"; that is to say, it is through the equilibrium of all these innumerable points of consciousness and of all these opposites that the central Consciousness is rediscovered. And all that is said is stupid – at the same time as I say this, I see to what degree it is stupid. But one cannot do otherwise. It is something. . . something *so concrete*, so true, yes, so ab-so-lu-te-ly. . . *that*.

As long as I was living that, it was. . . But perhaps I could not have said it at that time. That (*Mother points to the note*), I was obliged to take up some paper and jot it down, and in such a way that I do not know any more what I jotted down. . . . The first thing written was this:

Stability and change

It was the idea of the original Stability (one could say), which is translated in the Manifestation by inertia. And the growth is translated by change. Then came:

Inertia and transformation

But it is gone, the sense is gone – the words had a sense.

Eternity and progress

They were the opposites (these three things).

Then there was a gap (*Mother draws a line under the triple opposition*), and once again a Pressure, and then I wrote this:

Unity = . . . (*three illegible words follow*)

And that was a much more true expression of the experience, but it is illegible – I think it was illegible deliberately. One must have the experience to be able to read it.

(The disciple tries to read the words:) *It seems to me that* there is a word "rest"?

Ah! It must be that. Rest and. . .

(Mother goes into concentration.)

Is it not "power"?

Ah! Yes, "Power and rest combined".

Yes, that is it.

It was not I who chose the words, so they must have a special force – when I say "I", I mean the consciousness that is there (*gesture above the head*); it is not that consciousness; it was something that was pressing down that compelled me to write. (*Mother recopies her note*:)

Stability and change

Inertia and transformation

Eternity and progress

Unity = power and rest combined.

The idea is that the two combined restored that state of consciousness which wanted to express itself.

It was on the universal scale – not on the individual scale.

I put a line between the two to mean that they had not come together.

But already, often, when you speak of this supramental experience, you say that it is a staggering movement and at the same time it is as though completely immobile. You have said it often.

But you know, most often I do not remember what I have once said.

You say: the vibration is so rapid that it is imperceptible, it is as though coagulated and immobile.

Yes. But this was really a Glory in which I lived for hours together this morning.

And then all, all, all notions, all of them, even the most intellectual, all became as. . . as though childishness. It was so obvious that one had the feeling: there is no need to speak of it!

All human reactions, even the highest, the purest, the noblest, appeared *so* childish!. . . There is a sentence written by Sri Aurobindo somewhere that was coming all the while to me. One day, I do not remember where, he had written something, a rather long sentence in which there was this: "And when I feel jealous, I know that the old man is still there." It is now perhaps more than thirty years since I read it – yes, almost thirty years – and I remember, when I read "jealous", I said to myself: How can Sri Aurobindo be jealous? And so after thirty years I have understood what he meant by being "jealous" – it is not at all what men call "jealous", it was altogether another state of consciousness. I saw it clearly. And this morning it came back to me: "And when I feel jealous, I know that the old man is still there." To be "jealous" for him did not mean what we call "jealous". . . . It is this infinitesimal particle that we call the individual, this particle of infinitesimal consciousness which places itself at the centre, which is the centre of the perception, and which consequently perceives things coming like that (*gesture towards oneself*) or going like that (*gesture outward*) and all that does not come to it gives it a kind of perception that Sri Aurobindo called "jealous": the perception that things are going towards diffusion, instead of coming in towards centralisation; it was that which he called "jealous". So he said: When I feel jealous (this was what he meant to say), I know that the old man is still there; that is to say, this infinitesimal particle of consciousness can *still* be at the centre of itself; it is the centre of action, the centre of perception, the centre of sensation. . . .

(*Silence*)

Yes, I could notice – it is the time when I do all my physical work – I could notice that the whole work could be done without any alteration in the consciousness. It was not that which altered my consciousness; what veiled my consciousness was seeing people: it is when I began to be here and to do what I have been doing every day: projecting the divine Consciousness upon people. But it came back. . . (how can one say it?) on the borders; that is to say, instead of *being* within, I began to perceive it, when you asked me. But that feeling is no longer there – there was nothing *but that* any more! That alone was there, and everything, everything has changed – appearance, meaning, etc.

That must be the supramental consciousness: I believe that this is the supramental consciousness.

But one could conceive very well that for a consciousness wide and quick enough, if I may say so, capable of seeing not merely a bit of the path, but the whole path at the same time. . .

Yes, yes.

The whole would be a moving perfection.

Yes.

Evil is simply holding one's vision on one small angle; then one says, "It is evil", but if one sees the entire path. . . In a total consciousness, obviously there is no evil.

There are no contraries. No *contraries* – not even contradictions; I say: no contraries. It is that Unity, it is *living* in that Unity. And that cannot be translated by thoughts or words. I am telling you, it is. . . a vastness without limits and a light. . . a light without movement, and at the same time an ease. . . an ease not recognised as such. Now I am convinced that it is that, the supramental consciousness.

And necessarily, necessarily that must change the appearances gradually.

(*Long silence*)

There are no words that can explain the magnificence of the Grace, how the whole is combined so that all may go as quickly as possible. And individuals are miserable to the extent to which they are not conscious of it and take a false position in regard to what is happening to them.

But what is difficult to think is that at each moment it must be. . . it is the perfection.

Yes, that is it.

At each instant, it is the perfection.

At *each* instant. There is no other thing. . When I was there, there was no other thing. And yet, as I have told you, it was the time when I was physically extremely busy – all the work was being done, without disturbing *anything*; on the contrary, I believe I was doing things much better than usual. . . I do not know how to explain. It was not, as it were, a thing "added": it was quite natural.

Life as it is can be lived in that consciousness – but it is then lived quite well!. . . Nothing needs to be changed, what is to be changed changes itself quite naturally.

I am going to give you an example. For a few days, I had some difficulty with. . . I will not name him; pressure had to be put on him to correct some of his movements. Today he was conscious of it in quite a different way from the usual, and in the end he said that he was on the way to change (that is true), and all that not only without a word, but without any movement of the consciousness for putting pressure. There you are. That is a proof. . . . All is done automatically, as an *imposition* of the Truth without any necessity of intervention: simply to remain in the true consciousness, that is all, that is sufficient.

But then, in spite of everything, the body kept just a little consciousness of its needs all the while (although it was not busy with itself; I was always saying: It is not busy with itself, it is not interested). But that is what Sri Aurobindo used to say: I feel I am still the old man. I understood that this morning, for it was no longer there. Well, this sort of a very quiet perception of what is still not all right – a pain here, a difficulty there – very calm, very indifferent, but it is *perceived* (without its taking any importance), and even that gone, wholly swept away!. . . I hope it won't come back. It is really. . . this, I understand, it is a transformation. One is conscious in a golden vastness – my child, it is wonderful – luminous, golden, peaceful, eternal, all-powerful.

And how it is coming. . . . No word is there to express it indeed, this wonder regarding the Grace. . . . The Grace, the Grace is a thing that surpasses all comprehension, with its clear-seeing kindliness. . . . Naturally the body had the experience. Something had happened that I will not tell you and it had the true reaction; it had not the old reaction, it had the true reaction – it smiled, with the Smile of the supreme Lord – it smiled. That was there for a whole day and a half. And it was this difficulty which enabled the body to make the last progress, enabled it to live in this Consciousness: if all had been harmonious, things could have lasted still for years – it is wonderful, wonderful!

And how stupid men are! When the Grace has come to them, they push it away, saying, "Oh! What horror!". . . That I have known for a long time, but my experience is. . . dazzling.

Yes, each thing is perfectly, wonderfully what it ought to be at every moment.

Quite so.

But it is our vision that is not attuned.

Yes, it is our separated consciousness.

The whole has been brought with lightning rapidity towards the consciousness that will be the Consciousness of the point and of the all, at the same time.

(*Long silence*)

(*Mother finishes recopying her note.*) There, now I am writing today's date.

It is the 19th.

19 November 1969, supramental consciousness.

(*Silence*)

The first descent of the supramental force was a 29, and this is a 19. . . The 9 is something to note there. . . . So many things there are which we do not know!

(*Silence*)

I have already had the experience, partially, that when one is in this state of inner harmony and no part of the attention is turned towards the body, the body works perfectly well. It is this. . . "self-concentration" which upsets everything. And this I have observed many times, many times. . . . In reality one does *make* oneself ill. It is the narrowness of consciousness, the division. If you let it work, there is. . . everywhere there is a Consciousness and a Grace that do everything so that all may go well, and it is because of this imbecility that all goes wrong – it is strange! The ego-centric imbecility, it is that which Sri Aurobindo calls "the old man".

It is truly interesting. (19-11-1969)

Never Put the Blame on Others or Circumstances

Surely a big stride will have been taken when man will naturally turn to perfect himself instead of waiting to find perfection in others. . . . This reversal is the very basis of all true progress. The first human instinct: "It is the fault of circumstances, the fault of people, the fault. . . this one is like this, that one is like that, the other one. . ." And this goes on indefinitely. The f*irst step*, the very first step is to say: "If I were as I ought to be or if this body were as it ought to be, all would be perfectly all right for it." If in order to progress, you were to wait for others to progress, you would have to wait indefinitely. That is the very first thing that is to be circulated everywhere. Never put the blame on others or on circumstances, because whatever the circumstances, even those that appear the worst, if you keep the true attitude and have the true consciousness, they will have no importance at all for your inner progress, no importance – I say this and I include even death.

Indeed, that seems to be the first lesson to learn.(10-12-1969)

Oh! But now the whole being (the body has understood it quite well), the whole being knows that *everything* comes to make you go forward as quickly as possible, everything: obstacles, contradictions, lack of understanding, useless preoccupations, everything, everything, everything to make you go forward; it is for touching one point, then another, then yet another, and make you advance as fast as possible. If you are not concerned with this Matter, how can it change?

And it is very clear, it is quite evident that all objections, all contradictions come merely from a superficial mind which sees only the appearance of things. It is precisely to put your consciousness on guard against that, so that it might not be duped by such things and might see clearly that it is altogether external, superficial, and that behind this, all that is being done is moving as fast as possible towards. . . transformation.

(*Long silence*)

Intelligence at its higher level understands very easily that it knows nothing and it falls quite easily into the attitude required for progress, but even they who have this intelligence, when it is a question of material things, have the instinctive feeling that all that is known, understood and founded on established experiences; and there you become vulnerable. And that is exactly what the body is being made to learn, the uselessness of the present way of seeing and understanding things, based on the good, the bad, the fair, the foul, the luminous, the obscure. . . all these contradictories; and the whole judgment, the whole conception of life is based upon that (the material life), and it is to teach you the *inanity* of this perception. And I see it. The work has become very acute, very persistent, as though you were called upon to go quickly.

Even the practical part, which thought that it had learnt how to live and know what is to be done and how it is to be done, must also understand that it was not the true knowledge nor the true way of using external things. . . .

It is demonstrated by the *fact*, by the experience of every minute that when a thing is done with this kind of feeling of acquired wisdom or of acquired understanding, of an experience lived through, etc., to what degree it is. . . one may say "false" (misleading, in any case) and that there is some *other* thing behind which makes use of that (as it does of everything) but is not tied to this knowledge nor dependent upon it nor upon what we call the experience of life nor upon anything of that sort. It has a much more direct, much more profound, much more "distant" vision; that is to say, it sees much farther, much wider and much in advance, something no external experience can give. . . . And it is a modest growth, without any outburst, not making a show of anything: it is a very little thing of every minute – every minute, every second, every thing. As though all the while there was something that was showing you the ordinary way of living, of seeing and doing, and then. . . the true way. Both, like that. For all things.

It is so to such a degree that the attitude towards certain vibrations brings you complete ease or it can make you completely sick! And it is the same vibration. Things like that, things bewildering. And every minute, it is like that – every minute, for everything.

Well, the consciousness here takes a certain attitude and then it is all delight and harmony; and the thing remains the same, but then (*gesture of just a tilt to the left*), a slight change in the attitude of the consciousness, and the thing becomes almost unbearable! Experiences of this kind, all the time, all the time. . . just to show that there is only *one thing* that has importance, the attitude of the consciousness: the old attitude of the individual being (*gesture of contraction*) or that (*gesture of expansion*). It must be (to put it into words that we understand) the presence of the ego and the abolition of the ego. It is that.

And then, as I have said, for all the actions of life, even the most ordinary, it is demonstrated that if the presence of the ego is suffered (surely to make you understand what it is), it can really lead to an imbalance of health, and that the only remedy is the disappearance of the ego – and at the same time the disappearance of all illness. For things that we consider quite unimportant, quite. . . And it is for everything, for everything, all the while, all the while, night and day.

And then it is complicated by all the misunderstandings and discontentments that come out (*Mother makes a gesture as though a cart-load is being poured upon her*), as though they were unfastened and they came out, and all that falls at the same time in order. . . in order that the experience might be total and in all domains.

It is as though a practical demonstration was being given at every minute of the presence of death and of the presence of immortality, like this (*Mother slightly tilts her hand to the right and to the left*), in the *smallest* things – in all things, the smallest and the biggest, and constantly; and constantly, you see. . . whether you are here or you are there (*same gesture of tilting to one side or the other*). At every second, as if you were called upon to choose between death and immortality.

And for that, I see the body must go through a serious and very thorough preparation in order to be able to bear the impact of the experience without. . . without any vibration of anxiety or recoil or. . . it must be able to maintain its peace and its constant smile.

(*Long silence*)

There are things. . . extraordinary things.

As though in everything we were required to live the presence of the opposites to find. . . to find what *is* there when the opposites join together – instead of running away when they join. That produces a result. And that in the practical life. (27-12-1969)

Everything Has Been Decided

I don't know very well what attitude to take. I may however simply put into a question the problem that is troubling me: is everything directed?

You know, my child, *more and more* and in an *absolute* way, I *see* – *I see* – yes, I see, I feel: *everything* has been decided.

Everything decided.

And everything has its reason for existence, which eludes us because our vision is not wide enough.

And you understand, life, existence, indeed the world itself would have *no sense* if it were otherwise.

Yes.

It is. . . it is a kind of absolute conviction. And I *see* it. Yes, it is a thing I see. (31-1-1970)

The Falsity of all Mental Constructions

. . . And the action of this Consciousness. . . (how to say it?) is almost pitiless in order to show to what extent the whole mental construction is false – everything, everything, even those reactions that seem spontaneous, all that is the result of an extremely complex mental construction.

Yes, it is pitiless.

You are born within it and it seems so natural to feel in accordance with it, to react in accordance with it, to organise everything in accordance with it, so much so that. . . it makes you bypass the Truth.

It is even in the organisation of the body itself.

So the Action seems to impose itself with an extraordinary force and that seems (seems to us) pitiless (*Mother strikes her fist into Matter*), so that the lesson might be learnt.

I remembered the time when Sri Aurobindo was there. . . . Well, the inner part of the being was in a consciousness that felt, that saw things according to the higher consciousness: altogether different; and then, just when Sri Aurobindo fell ill and when there were all those things, first of all the accident (he broke his thigh). . . then the *body*, the body was saying all the time: "These are dreams, these are dreams, this is not for us; for us, the body, it is like that" (*gesture indicating under the earth*). . . . It was frightful!. . . And all that is gone. It is gone completely after so many years, so many years of effort, it is gone; and the body itself felt the divine Presence, it had the impression that. . . all must necessarily change. And then, some days ago this formation that had left (which is an earthly formation, of all humanity, that is to say, of those who had the vision, the perception, even only the aspiration for the higher Truth – when they come back to the Fact, they stand before this terribly painful thing, this ceaseless negation of all circumstances), this formation from which the body had been completely liberated has come back. It has come back, but. . . when it came back, when the body saw that, it saw it as one sees a falsehood. And I understood how much the body had changed, because when it saw that, it had the impression. . . it looked at that with a smile and the impression, ah! that it was an old formation with no truth in it any more. And this was an extraordinary experience: that, the time for that has ended – the time for that has ended. And I know that this Pressure of the Consciousness is a pressure so that things as they were – so miserable, so small, so obscure, so. . . inescapable as well, apparently – all that is gone behind (*Mother makes a gesture over her shoulders*); it is a past that has passed. So I really saw – I saw, I understood – that the work of this Consciousness (which is without pity, it does not care whether the thing is difficult or not, probably it does not even care much for apparent ravages) is so that the normal condition should no longer be a thing so heavy, so obscure, and so ugly – so low – and that it should be the dawn. . . something breaking out on the horizon: a new consciousness – something more true, more luminous. (14-3-1970)

. . . Before, those who had inner experiences used to say, "Yes, up there it is so, but here. . ." Now the "but here" very soon will no longer be. This is the conquest that is being done, this tremendous change: that physical life must be governed by the higher consciousness and not by the mental world. It is a change over of authority. . . . It is difficult. It is hard. It is painful. Naturally there is breakage, but. . . But truly one can see – one can see. And that is the *real change*, it is that which will enable the new Consciousness to express itself. And the body is learning, learning its lesson – all bodies, all bodies.

It is the old division made by the mind: up above, it is quite all right, you may have all the experiences and everything is luminous, wonderful; here, nothing to be done. And the feeling that when one is born, still one is born in the world where nothing can be done. That explains, moreover, why all those who had not foreseen the possibility that things could be otherwise, used to say, "Better to depart and then. . ." All that has become so clear. But that change, the fact that it is *no longer* inevitable, that is the great Victory: it is *no longer* inevitable. One feels – one feels, one sees – and the body itself has had the experience that soon here also it can be more true.

There is, there is truly something changed in the world.

(*Silence*)

Naturally, it will take some time before it is really established. There, it is battle. From all sides, on all levels there is an assault of things that come to say externally, "Nothing has been changed" – but it is not true. It is not true, the body knows that it is not true. And now it knows, it knows in what direction. (14-3-1970)

All the experiences that others have had, which were in order to come in contact with the higher worlds, left here below the physical as it is. . . . How to say it? From the beginning of my life till Sri Aurobindo's departure, I was in the consciousness that one can go up, one can know, one can have all the experiences (indeed, one did have them), but when one came back into this body. . . it was the old mental laws, for-mi-da-ble, which ruled things. And then, all these years have been years of preparation – preparation – liberation and preparation, and these days now it has been. . . ah! the *physical* recognition, made by the body, that it has changed.

It has to be "worked out", as it is said, it has to be realised in all the details, but the change *is done* – the change is done.

That is to say, the material conditions elaborated by the mind, *fixed* by it (*Mother closes her two fists*), that appeared to be inevitable to such an extent that those who had a living experience of the higher worlds thought that one must flee from the world, give up this material world if one wanted to live in the truth (that is the basis of all these theories and faiths); but now it is no longer like that. The physical is capable of receiving the higher Light, the Truth, the true Consciousness and of *manifesting* it.

It is not easy, it needs endurance and will, but a day will come when this will be quite natural. It is just, just the door opened – that is all, now one must go on.

(*Silence*)

Naturally, what was established clings and struggles desperately. That is the cause of all the trouble (*gesture indicating the earthly atmosphere*) – it has lost the game. It has lost the game.

(*Silence*)

It took. . . a little more than a year for this Consciousness* to win this victory. And still, naturally, it is not visible except to those who have the inner vision, but. . . but it is done.

(*Long silence*)

It was this, the work that Sri Aurobindo had given me. Now I understand.

But it is as if from all sides – all sides – these forces, these powers of the mind rose up in protest – in violent protest – to impose their old laws: "But it was always so!". . . It is finished, however. It will not be always so. There! (14-3-1970)

** The superman consciousness, which manifested on 1 January 1969.*

Mind – The Greatest Difficulty

The greatest difficulty, as always, is the mind, *because it wants to understand in its own way.* That is the difficulty. . . . There are some who would go much more quickly if they did not have that. They have the feeling that if they do not understand mentally they have not understood. (20-5-1970)

The Psychic to Become the Supramental Being

I had an experience which was for me interesting, because it was for the first time. It was yesterday or the day before, I do not remember. X was there just in front of me, and I saw her psychic being, dominating over her by so much (*gesture indicating about twenty centimetres*), taller. It was the first time. Her physical being was small and her psychic being was so much bigger. And it was an unsexed being, neither man nor woman. Then I said to myself (possibly it is always so, I do not know, but here I noticed it very clearly), I said to myself, "But it is the psychic being, it is that which will materialise itself and become the supramental being!"

I saw it, it was so. There were particularities, but these were not well-marked, and it was clearly a being that was neither man nor woman, having the combined characteristics of both. And it was bigger than the person and in every way overtopped her by about so much (*gesture surpassing the physical body by about twenty centimetres*); she was there and it was like this (*same gesture*). And it had this colour. . . this colour. . . which if it became quite material would be the colour of Auroville.* It was fainter, as though behind a veil, it was not absolutely precise, but it was that colour. There was hair on the head, but. . . it was somewhat different. I shall see better perhaps another time. But it interested me very much, because it was as though that being were telling me, "But you are busy looking to see what kind of being the supramental will be – there it is! There, it is that." And it was there. It was the psychic being of the person.

So, one understands. One understands: the psychic being materialises itself. . . and that gives continuity to evolution. This creation gives altogether the feeling that there is nothing arbitrary, there is a kind of divine logic behind and it is not like our human logic, it is very much superior to ours – but there is one, and that was fully satisfied when I saw this.

It is really interesting. I was very interested. It was there, calm and quiet, and it said to me, "You were looking, well, there it is, yes, it is that!"

And then I understood why the mind and the vital were sent out of this body, leaving the psychic being – naturally it was that which had been always governing all the movements, so it was nothing new, but there are no difficulties any more: all the complications that were coming from the vital and the mental, adding their impressions and tendencies, all gone. And I understood: "Ah! It is that, it is this psychic being which has to become the supramental being." (1-7-1970)

---

* *Orange.*

In physical vision a much more continued concentration is needed. Physical sight serves to stabilise. It gives a continuity to things. It is the same thing with regard to hearing. So, when they are not there any more, one becomes directly conscious of the thing, and that gives the true knowledge. The Supramental will surely act in that way.

Physical sight and hearing have been thrown into the background to make room for identification by consciousness, for the sake of the growth of consciousness.

The means for relating, knowing, is consciousness identifying itself with the thing or the person. Instead of having the normal sense of separation, there is the sense of constant union. . . . (11-1-1971)

All that does not want the Divine creates this atmosphere purposely to discourage those who want the Divine. You must. . . you must not pay attention. That, that is the way of the devil. Pessimism is the demon's weapon and he senses his situation (*gesture of shaking*). Well, if what I see as possible is realised, it will be truly a decisive victory over the adverse forces – naturally, he defends himself as best he can. . . . That, it is always the devil; as soon as you see even the tail of pessimism, it is the devil. That is his great weapon. (22-5-1971)

The Truth

What I have told you is the Truth, it is the *only* remedy:
To exist only for the Divine.
To exist only through the Divine.
To exist only in the service of the Divine.
To exist only. . . by becoming the Divine.
There you are. (9-6-1971)

And the body has understood, felt very well; it has realised, understood that this sense of being a separate individuality is altogether useless, altogether; it is not at all indispensable for its existence, it is wholly useless. It exists through another power and another will which is not personal: it is the divine Will. And it will be what it should be only the day it feels that there is no difference between itself and the Divine. That is all.

All the rest is falsehood – falsehood, falsehood, and falsehood that must disappear. There is only *one* reality, there is only *one* life, there is only *one* consciousness (*Mother brings down her fist*): the Divine. (9-6-1971)

I have understood that if the Supreme Consciousness had for one single minute the kind of consciousness that men have, the world would be dissolved. . . . Quite spontaneously, for us, our reaction, our spontaneous reaction to things, to what seems to us bad, is to destroy what is false. The spontaneous reactions. Not to transform, but to destroy – you understand, there is a gulf between the two.

Yes.

And it is spontaneous, this idea of doing away – doing away with falsehood. But if for a single second the supreme Lord were to have that movement, there would be no world any more!. . . And this, I believe the body has understood. I believe it has understood, it was extraordinary. . . . What are we! What are men! They believe, God (*Mother pretends to put on airs*), they believe. . . oh!. . . If they have a little understanding or if they put in a little effort for perfection, oh! (*same gesture*) they believe they are, they believe they are extraordinary! (17-7-1971)

You know, deception and attempts at deception are taken almost everywhere as goodwill. And those who do not want to deceive but who deceive themselves are already exceptional beings.

These are not discoveries, but things that I saw; but they are seen occasionally, exceptionally, either for this or for that – but then, I had the vision of the whole world, of the whole earth, of the whole human effort, of all men, everything. . . . We live in a deception. . . it is frightful!. . . And what is more, one deceives oneself even more than one seeks to deceive others. (17-7-1971)

The Physical Realisation Alone is Truly Concrete

. . . When the physical will get converted, it will be a *solid* thing, you know, which does not move – and complete. And so concrete. . . . The difference between being in the Divine, existing only through Him and in Him, and then being in the consciousness (not the ordinary, naturally, but the human consciousness) is so great that the one seems to be death beside the other, so much is it. . . That is to say, the physical realisation is truly a concrete realisation.(1-9-1971)

The problem seems to have been to create a physical capable of bearing the Power that wants to manifest itself. All ordinary body consciousnesses are too thin and too fragile to bear the tremendous Power which must manifest itself. And so the body is in the process of training itself. And it is. . . you know, it is as though it perceived, all of a sudden, so wonderful, so wonderful a horizon, but wonderful tremendously; and then it is left to proceed as far as it can bear. A process of adaptation is needed. The transition. . . in full transition.

Will it be sufficiently plastic? I do not know. It is a question of plasticity. To be able to bear and transmit (*Mother makes a gesture of a flow from above passing through her*), presenting no obstruction to the Power that wants to manifest itself.

The appearances are only the future consequences. That is why. . . the appearance will be the last thing to change. (1-9-1971)

The "Why" of the Creation

I have as though the feeling that I know the why of creation.

It was to realise the phenomenon of a consciousness which would have at the same time the individual consciousness – the individual consciousness that we naturally have – and the consciousness of the whole, the consciousness (how to say it?). . . one might say "global". But the two consciousnesses unite in something. . . which we have yet to find.

A consciousness at the same time individual and total. And all this labour is for the sake of uniting the two consciousnesses into one consciousness which is that *at the same time.* And that is the next realisation.

(*Silence*)

For us it seems to take time (it is translated for us by time), as though it is "being done", as though something is "to be done". But that is the illusion in which we are. Because we have not. . . crossed over to the other side. (30-10-1971)

Surrender and Trust

. . . In fact I have found that in the majority of cases surrender to the Divine does not necessarily mean trust in the Divine – because you surrender to the Divine, you say, "Even if you make me suffer, I surrender myself", but it is an absolute lack of trust! Yes, it is really amusing, surrender *does not imply* trust; trust is something else, it is. . . a kind of knowledge – an "unshakable" knowledge which nothing can disturb – that it is *we* who change into difficulties, sufferings and miseries what, in the Divine Consciousness, is. . . perfect Peace. It is we who bring about this little transformation. (18-12-1971)

The Subconscient is a Defeatist

Because of physical death, the subconscient is a defeatist. Well, the subconscient has the feeling that whatever be the progress, whatever the effort, it will always end by that, because till today it has always ended that way. So the work that is being done is to try to introduce faith, the certitude of transformation, into the subconscient. And that. . . it is a struggle of every moment. (22-12-1971)

The Goal of Creation

. . . One might say: the goal of the creation is that the creature must become conscious like the Creator. There! It is a phrase, but it is in that direction. The goal of this creation is this Consciousness of the Infinite, the Eternal who is Omnipotent – Infinite, Eternal, Omnipotent (called God by our religions: for us, in relation to life, it is the Divine) – Infinite and Eternal, Omnipotent. . . beyond time; each individual particle possessing this Consciousness, each individual particle containing this same Consciousness.

It is division that has created the world and it is in division that the Eternal manifests itself. (25-12-1971)

"The complete unification of the whole being around the psychic centre is the essential condition to realise a perfect sincerity."

I have observed that people were insincere simply because one part of the being says one thing and another part says another thing. It is that which constitutes insincerity. (9-2-1972)

Supramental Body

For the first time, early in the morning, I saw myself, my body – I do not know whether it is the supramental body or. . . (how to say it?) a body in transition, but I had a body altogether new, in the sense that it was sexless – it was not a woman nor was it a man.

It was very white. But it is because my skin is white, I believe, I do not know.

It was very slim (*gesture indicating slenderness*) – it was pretty. Truly a harmonious form.

So it was the first time. I did not know at all, I had no idea of what it would be like, none at all, and I saw – I *was* like that, I had become like that. (24-3-1972)

The other day you spoke of the vision of your body, this body in transition. . .

Yes, but I *was* like that. It was myself. I did not see myself in a mirror: I saw myself like that (*Mother bends her head to look at her body*). I was. . . I was like that.

It was for the first time. It was at four o'clock in the morning, I believe. It was quite natural – I did not look in a mirror, I was quite natural. I remember only what I saw (*gesture from the chest to the waist*). I had only a veil on me, so I saw only. . . it was the trunk that was quite different from the chest down to the waist: neither man nor woman.

And it was pretty. I had a form very very slim, very slender – very slender but not thin. And the skin was very white; the skin was like my skin. A very pretty form. But no sex, you could not say – neither man nor woman; sex had disappeared.

Also there (*Mother points to the chest*), all that: nothing. I do not know how to say it. It was like a semblance, but had no form at all (*Mother touches her chest*), not even as much as men have. A very white skin, all very even. No belly, so to say. The stomach – no stomach. All that was slim.

Well, I did not pay any special attention because I was like that and I found it quite natural. It was the first time and it was in the night, the day before yesterday. And last night I saw nothing – that was the first and only time till now.

But it was so in the subtle physical?

It must have been so in the subtle physical. (25-3-1972)

If you believe that I am here because I am bound – it is not true. I am not bound, I am here because my body has been given for the first attempt at transformation. Sri Aurobindo told me so. Well, I am doing it. I do not wish anyone to do it for me because. . . because it is not very pleasant, but I do it willingly because of the results; everybody will be able to benefit from it. I ask only one thing: do not listen to the ego.

If there is in your hearts a sincere Yes, you will satisfy me completely. I do not need words, I need the sincere adhesion of your hearts. That's all. (2-4-1972)

Well, for me, all the things on which I used to rely for action have as though crumbled down purposely so that I may say (for everything, even the most trifling things): "What Thou willest." It has become. . . it has become my only refuge.

To an ordinary observer who does not know, one has to agree to pass for a blockhead. (30-8-1972)

I have had for a moment – just a few seconds – the supramental consciousness. It was so wonderful, my child!. . . I have understood that if we were made to taste of that now, we would not wish to live otherwise. And we are in the course of (*gesture of kneading*) changing laboriously. And the change, the process of the change, seems. . . One can have it through a sort of indifference (I do not know how to say it). But it does not last for long. And generally it is laborious.

But that consciousness, it is so wonderful, you know!

And it is a very interesting thing, for it is, as it were, an *utmost* activity in a complete peace. But that lasted only a few seconds. (8-11-1972)

I asked myself a question about Sri Aurobindo. I wanted to know at what point he had arrived when he passed away – at what point of transformation. What difference in the work, for example, is there between what you are doing now and what he was doing at that time?

He had gathered in his body a great amount of supramental force and as soon as he left. . . You see, he was lying on his bed, I stood by his side, and in a way altogether concrete – concrete with such a strong sensation as to make one think that it could be seen – all this supramental force which was in him passed from his body into mine. And I felt the friction of the passage. It was extraordinary – extraordinary. It was an extraordinary experience. For a long time, a long time like that (*Mother indicates the passing of the Force into her body*). I was standing beside his bed, and that continued.

Almost a sensation – it was a material sensation.

For a long time.

That is all I know. (20-12-1972)

Make me worthy of knowing Thee,

Make me worthy of serving Thee,

Make me worthy of being Thee.

I feel in myself a growing force. . . but it is of a new quality. . . in silence and in contemplation.

Nothing is impossible (*Mother opens her hands upward*). (30-12-1972)

"There is only one solution for falsehood.

"It is to cure in ourselves all that contradicts in our consciousness the Presence of the Divine."

Yes, I insist on that; it is very true, very true. It may not be easy to understand, but it is a *very profound* truth.

All that veils and deforms and prevents the manifestation of the Divine in us: it is *that*, the falsehood.

It is quite a labour!

This is what I have been doing all the while – every day and the whole day long, even while I see people. It is the only thing worth living for. (7-2-1973)

To know oneself and to control oneself

An aimless life is always a miserable life.

Every one of you should have an aim. But do not forget that on the quality of your aim will depend the quality of your life.

Your aim should be high and wide, generous and disinterested; this will make your life precious to yourself and to others.

But whatever your ideal, it cannot be perfectly realised unless you have realised perfection in yourself.

To work for your perfection, the first step is to become conscious of yourself, of the different parts of your being and their respective activities. You must learn to distinguish these different parts one from another, so that you may become clearly aware of the origin of the movements that occur in you, the many impulses, reactions and conflicting wills that drive you to action. It is an assiduous study which demands much perseverance and sincerity. For man's nature, especially his mental nature, has a spontaneous tendency to give a favourable explanation for everything he thinks, feels, says and does. It is only by observing these movements with great care, by bringing them, as it were, before the tribunal of our highest ideal, with a sincere will to submit to its judgment, that we can hope to form in ourselves a discernment that never errs. For if we truly want to progress and acquire the capacity of knowing the truth of our being, that is to say, what we are truly created for, what we can call our mission upon earth, then we must, in a very regular and constant manner, reject from us or eliminate in us whatever contradicts the truth of our existence, whatever is opposed to it. In this way, little by little, all the parts, all the elements of our being can be organised into a homogeneous whole around our psychic centre. This work of unification requires much time to be brought to some degree of perfection. Therefore, in order to accomplish it, we must arm ourselves with patience and endurance, with a determination to prolong our life as long as necessary for the success of our endeavour.

As you pursue this labour of purification and unification, you must at the same time take great care to perfect the external and instrumental part of your being. When the higher truth manifests, it must find in you a mind that is supple and rich enough to be able to give the idea that seeks to express itself a form of thought which preserves its force and clarity. This thought, again, when it seeks to clothe itself in words, must find in you a sufficient power of expression so that the words reveal the thought and do not deform it. And the formula in which you embody the truth should be manifested in all your feelings, all your acts of will, all your actions, in all the movements of your being. Finally, these movements themselves should, by constant effort, attain their highest perfection.

All this can be realised by means of a fourfold discipline, the general

outline of which is given here. The four aspects of the discipline do not exclude each other, and can be followed at the same time; indeed, this is preferable. The starting-point is what can be called the psychic discipline. We give the name "psychic" to the psychological centre of our being, the seat within us of the highest truth of our existence, that which can know this truth and set it in movement. It is therefore of capital importance to become conscious of its presence in us, to concentrate on this presence until it becomes a living fact for us and we can identify ourselves with it.

In various times and places many methods have been prescribed for attaining this perception and ultimately achieving this identification. Some methods are psychological, some religious, some even mechanical. In reality, everyone has to find the one which suits him best, and if one has an ardent and steadfast aspiration, a persistent and dynamic will, one is sure to meet, in one way or another – outwardly through reading and study, inwardly through concentration, meditation, revelation and experience – the help one needs to reach the goal. Only one thing is absolutely indispensable: the will to discover and to realise. This discovery and realisation should be the primary preoccupation of our being, the pearl of great price which we must acquire at any cost. Whatever you do, whatever your occupations and activities, the will to find the truth of your being and to unite with it must be always living and present behind all that you do, all that you feel, all that you think.

To complement this movement of inner discovery, it would be good not to neglect the development of the mind. For the mental instrument can equally be a great help or a great hindrance. In its natural state the human mind is always limited in its vision, narrow in its understanding, rigid in its conceptions, and a constant effort is therefore needed to widen it, to make it more supple and profound. So it is very necessary to consider everything from as many points of view as possible. Towards this end, there is an exercise which gives great suppleness and elevation to the thought. It is as follows: a clearly formulated thesis is set; against it is opposed its antithesis, formulated with the same precision. Then by careful reflection the problem must be widened or transcended until a synthesis is found which unites the two contraries in a larger, higher and more comprehensive idea.

Many other exercises of the same kind can be undertaken; some have a beneficial effect on the character and so possess a double advantage: that of educating the mind and that of establishing control over the feelings and their consequences. For example, you must never allow your mind to judge things and people, for the mind is not an instrument of knowledge; it is incapable of finding knowledge, but it must be moved by knowledge. Knowledge belongs to a much higher domain than that of the human mind, far above the region of pure ideas. The mind has to be silent and attentive to receive knowledge from above and manifest it. For it is an instrument of formation, of organisation

and action, and it is in these functions that it attains its full value and real usefulness.

There is another practice which can be very helpful to the progress of the consciousness. Whenever there is a disagreement on any matter, such as a decision to be taken, or an action to be carried out, one must never remain closed up in one's own conception or point of view. On the contrary, one must make an effort to understand the other's point of view, to put oneself in his place and, instead of quarrelling or even fighting, find the solution which can reasonably satisfy both parties; there always is one for men of goodwill.

Here we must mention the discipline of the vital. The vital being in us is the seat of impulses and desires, of enthusiasm and violence, of dynamic energy and desperate depressions, of passions and revolts. It can set everything in motion, build and realise; but it can also destroy and mar everything. Thus it may be the most difficult part to discipline in the human being. It is a long and exacting labour requiring great patience and perfect sincerity, for without sincerity you will deceive yourself from the very outset, and all endeavour for progress will be in vain. With the collaboration of the vital no realisation seems impossible, no transformation impracticable. But the difficulty lies in securing this constant collaboration. The vital is a good worker, but most often it seeks its own satisfaction. If that is refused, totally or even partially, the vital gets vexed, sulks and goes on strike. Its energy disappears more or less completely and in its place leaves disgust for people and things, discouragement or revolt, depression and dissatisfaction. At such moments it is good to remain quiet and refuse to act; for these are the times when one does stupid things and in a few moments one can destroy or spoil the progress that has been made during months of regular effort. These crises are shorter and less dangerous for those who have established a contact with their psychic being which is sufficient to keep alive in them the flame of aspiration and the consciousness of the ideal to be realised. They can, with the help of this consciousness, deal with their vital as one deals with a rebellious child, with patience and perseverance, showing it the truth and light, endeavouring to convince it and awaken in it the goodwill which has been veiled for a time. By means of such patient intervention each crisis can be turned into a new progress, into one more step towards the goal. Progress may be slow, relapses may be frequent, but if a courageous will is maintained, one is sure to triumph one day and see all difficulties melt and vanish before the radiance of the truth-consciousness.

Lastly, by means of a rational and discerning physical education, we must make our body strong and supple enough to become a fit instrument in the material world for the truth-force which wants to manifest through us.

In fact, the body must not rule, it must obey. By its very nature it is a docile and faithful servant. Unfortunately, it rarely has the capacity of

discernment it ought to have with regard to its masters, the mind and the vital. It obeys them blindly, at the cost of its own well-being. The mind with its dogmas, its rigid and arbitrary principles, the vital with its passions, its excesses and dissipations soon destroy the natural balance of the body and create in it fatigue, exhaustion and disease. It must be freed from this tyranny and this can be done only through a constant union with the psychic centre of the being. The body has a wonderful capacity of adaptation and endurance. It is able to do so many more things than one usually imagines. If, instead of the ignorant and despotic masters that now govern it, it is ruled by the central truth of the being, you will be amazed at what it is capable of doing. Calm and quiet, strong and poised, at every minute it will be able to put forth the effort that is demanded of it, for it will have learnt to find rest in action and to recuperate, through contact with the universal forces, the energies it expends consciously and usefully. In this sound and balanced life a new harmony will manifest in the body, reflecting the harmony of the higher regions, which will give it perfect proportions and ideal beauty of form. And this harmony will be progressive, for the truth of the being is never static; it is a perpetual unfolding of a growing perfection that is more and more total and comprehensive. As soon as the body has learnt to follow this movement of progressive harmony, it will be possible for it to escape, through a continuous process of transformation, from the necessity of disintegration and destruction. Thus the irrevocable law of death will no longer have any reason to exist. 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.

Bulletin, November 1950

. . . Most parents, for various reasons, give very little thought to the true education which should be imparted to children. When they have brought a child into the world, provided him with food, satisfied his various material needs and looked after his health more or less carefully, they think they have fully discharged their duty. Later on, they will send him to school and hand over to the teachers the responsibility for his education.

There are other parents who know that their children must be educated and who try to do what they can. But very few, even among those who are most serious and sincere, know that the first thing to do, in order to be able to educate a child, is to educate oneself, to become conscious and master of oneself so that one never sets a bad example to one's child. For it is above all through example that education becomes effective. To speak good words and to give wise advice to a child has very little effect if one does not oneself give him an example of what one teaches. Sincerity, honesty, straightforwardness, courage, disinterestedness, unselfishness, patience, endurance, perseverance, peace, calm, self-control are all things that are taught infinitely better by example than by beautiful speeches. Parents, have a high ideal and always act in accordance with it and you will see that little by little your child will reflect this ideal in himself and spontaneously manifest the qualities you would like to see expressed in his nature. Quite naturally a child has respect and admiration for his parents; unless they are quite unworthy, they will always appear to their child as demigods whom he will try to imitate as best he can.

With very few exceptions, parents are not aware of the disastrous influence that their own defects, impulses, weaknesses and lack of self-control have on their children. If you wish to be respected by a child, have respect for yourself and be worthy of respect at every moment. Never be authoritarian, despotic, impatient or ill-tempered. When your child asks you a question, do not give him a stupid or silly answer under the pretext that he cannot understand you. You can always make yourself understood if you take enough trouble; and in spite of the popular saying that it is not always good to tell the truth, I affirm that it is always good to tell the truth, but that the art consists in telling it in such a way as to make it accessible to the mind of the hearer. In early life, until he is twelve or fourteen, the child's mind is hardly open to abstract notions and general ideas. And yet you can train it to understand these things by using concrete images, symbols or parables. Up to quite an advanced age and for some who mentally always remain children, a narrative, a story, a tale well told teach much more than any number of theoretical explanations.

Another pitfall to avoid: do not scold your child without good reason and only when it is quite indispensable. A child who is too often scolded gets hardened to rebuke and no longer attaches much importance to words or severity of tone. And above all, take good care never to scold him for a fault

which you yourself commit. Children are very keen and clear-sighted observers; they soon find out your weaknesses and note them without pity.

When a child has done something wrong, see that he confesses it to you spontaneously and frankly; and when he has confessed, with kindness and affection make him understand what was wrong in his movement so that he will not repeat it, but never scold him; a fault confessed must always be forgiven. You should not allow any fear to come between you and your child; fear is a pernicious means of education: it invariably gives birth to deceit and lying. Only a discerning affection that is firm yet gentle and an adequate practical knowledge will create the bonds of trust that are indispensable for you to be able to educate your child effectively. And do not forget that you have to control yourself constantly in order to be equal to your task and truly fulfil the duty which you owe your child by the mere fact of having brought him into the world.

Bulletin, February 1951

An International University Centre

The conditions in which men live on earth are the result of their state of consciousness. To seek to change these conditions without changing the consciousness is a vain chimera. Those who have been able to perceive what could and ought to be done to improve the situation in the various domains of human life – economic, political, social, financial, educational and sanitary – are individuals who have, to a greater or lesser extent, developed their consciousness in an exceptional way and put themselves in contact with higher planes of consciousness. But their ideas have remained more or less theoretical or, if an attempt has been made to realise them practically, it has always failed lamentably after a certain period of time; for no human organisation can change radically unless human consciousness itself changes.

Prophets of a new humanity have followed one another; religions, spiritual or social, have been created; their beginnings have sometimes been promising, but as humanity has not been fundamentally transformed, the old errors arising from human nature itself have gradually reappeared and after some time we find ourselves almost back at the point we had started from with so much hope and enthusiasm. . . . (April 1952)

A decisive choice has to be made between lending the body to Nature's ends in obedience to her demand to perpetuate the race as it is, and preparing this same body to become a step towards the creation of the new race. For it is not possible to do both at the same time; at every moment one has to decide whether one wants to remain part of the humanity of yesterday or to belong to the superhumanity of tomorrow.

One must renounce being adapted to life as it is and succeeding in it if one wants to prepare for life as it will be and to become an active and efficient part of it.

One must refuse pleasure if one wants to open to the delight of existence, in a total beauty and harmony. (February 1953)

One Must Never Speak Ill of People or Things

In all cases and as a general rule, the less one speaks of others, even to praise them, the better. It is already so difficult to know exactly what is happening in oneself – how can one know with certainty what is happening in others? So you must totally abstain from pronouncing upon anybody one of those final judgments which cannot but be foolish if not spiteful.

When a thought is expressed in speech, the vibration of the sound has a considerable power to bring the most material substance into contact with the thought, thus giving it a concrete and effective reality. That is why one must never speak ill of people or things or say things which go against the progress of the divine realisation in the world. This is an absolute general rule.

And yet it has one exception. You should not criticise anything unless at the same time you have the conscious power and active will to dissolve or transform the movements or things you criticise. For this conscious power and active will have the capacity of infusing Matter with the possibility to react and refuse the bad vibration and ultimately to correct it so that it becomes impossible for it to go on expressing itself on the physical plane.

This can be done without risk or danger only by one who moves in the gnostic realms and possesses in his mental faculties the light of the spirit and the power of the truth. He, the divine worker, is free from all preference and all attachment; he has broken down the limits of his ego and is now only a perfectly pure and impersonal instrument of the supramental action upon earth. (April 1953)

It is a well-known fact that one must never speak of one's spiritual experiences if one does not want to see vanishing in a flash the energy accumulated in the experience, which was meant to hasten one's progress. The only exception which can be made to the rule is with regard to one's guru, when one wants to receive some explanation or teaching from him concerning the content and meaning of one's experience. Indeed, one can speak about these things without danger only to one's guru, for only the guru is able by his knowledge to use the elements of the experience for your own good, as steps towards new ascents. (April 1953)

Never Think Out or Decide Beforehand What You Want to Say

In conclusion, I would say this: if you want your speech to express the truth and thus acquire the power of the Word, never think out beforehand what you want to say, do not decide what is a good or bad thing to say, do not calculate the effect of what you are going to say. Be silent in mind and remain unwavering in the true attitude of constant aspiration towards the All-Wisdom, the All-Knowledge, the All-Consciousness. Then, if your aspiration is sincere, if it is not a veil for your ambition to do well and to succeed, if it is pure, spontaneous and integral, you will then be able to speak very simply, to say the words that ought to be said, neither more nor less, and they will have a creative power. (April 1953)

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.

Moreover, it is a well-known fact that one grows into the likeness of what one loves. Therefore if you want to be like the Divine, love Him alone. 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. (August 1953)

The Tapasya of Love

Since we have decided to reserve love in all its splendour for our personal relationship with the Divine, we shall replace it in our relations with others by a total, unvarying, constant and egoless kindness and goodwill that will not expect any reward or gratitude or even any recognition. However others may treat you, you will never allow yourself to be carried away by any resentment; and in your unmixed love for the Divine, you will leave him sole judge as to how he is to protect you and defend you against the misunderstanding and bad will of others.

You will await your joys and pleasures from the Divine alone. In him alone will you seek and find help and support. He will comfort you in all your sorrows, guide you on the path, lift you up if you stumble, and if there are moments of failure and exhaustion, he will take you up in his strong arms of love and enfold you in his soothing sweetness.

To avoid any misunderstanding, I must point out here that because of the exigencies of the language in which I am expressing myself, I am obliged to use the masculine gender whenever I mention the Divine. But in fact the reality of love I speak of is above and beyond all gender, masculine or feminine; and when it incarnates in a human body, it does so indifferently in the body of a man or a woman according to the needs of the work to be done.

In summary, austerity in feelings consists then of giving up all emotional attachment, of whatever nature, whether for a person, for the family, for the country or anything else, in order to concentrate on an exclusive attachment for the Divine Reality. This concentration will culminate in an integral identification and will be instrumental to the supramental realisation upon earth. (August 1953)

To the Students, Young and Old

. . . Sri Aurobindo, incarnating the supramental consciousness in a human body, has not only revealed to us the nature of the path to follow and the way to follow it in order to reach the goal, but has also by his own personal realisation given us the example; he has provided us, so to say, with the proof that the thing can be done and that the time has come to do it.

Consequently, we are not here to repeat what others have done, but to prepare ourselves for the blossoming of a new consciousness and a new life. That is why I address myself to you, the students, that is, to all who wish to learn, to learn always more and always better, so that one day you may be capable of opening yourselves to the new force and of giving it the possibility of manifesting on the physical plane. For that is our programme and we must not forget it. To understand the true reason why you are here, you must remember that we want to become instruments that are as perfect as possible, instruments that express the divine will in the world. . . . (November 1953)

Occult Science and Spiritual Knowledge

Occult science could thus be defined as a concrete objectification, in the world of forms, of what spiritual disciplines teach from the purely psychological point of view. The two should complement each other for the perfection of self-development and integral action. Occult knowledge without spiritual discipline is a dangerous instrument, for the one who uses it as for others, if it falls into impure hands. Spiritual knowledge without occult science lacks precision and certainty in its objective results; it is all-powerful only in the subjective world. The two, when combined in inner or outer action, are irresistible and are fit instruments for the manifestation of the supramental power. (April 1954)

A Dream

There should be somewhere on earth a place which no nation could claim as its own, where all human beings of goodwill who have a sincere aspiration could live freely as citizens of the world and obey one single authority, that of the supreme truth; a place of peace, concord and harmony where all the fighting instincts of man would be used exclusively to conquer the causes of his sufferings and miseries, to surmount his weaknesses and ignorance, to triumph over his limitations and incapacities; a place where the needs of the spirit and the concern for progress would take precedence over the satisfaction of desires and passions, the search for pleasure and material enjoyment. In this place, children would be able to grow and develop integrally without losing contact with their souls; education would be given not for passing examinations or obtaining certificates and posts but to enrich existing faculties and bring forth new ones. In this place, titles and positions would be replaced by opportunities to serve and organise; the bodily needs of each one would be equally provided for, and intellectual, moral and spiritual superiority would be expressed in the general organisation not by an increase in the pleasures and powers of life but by increased duties and responsibilities. Beauty in all its artistic forms, painting, sculpture, music, literature, would be equally accessible to all; the ability to share in the joy it brings would be limited only by the capacities of each one and not by social or financial position. For in this ideal place money would no longer be the sovereign lord; individual worth would have a far greater importance than that of material wealth and social standing. There, work would not be a way to earn one's living but a way to express oneself and to develop one's capacities and possibilities while being of service to the community as a whole, which, for its own part, would provide for each individual's subsistence and sphere of action. In short, it would be a place where human relationships, which are normally based almost exclusively on competition and strife, would be replaced by relationships of emulation in doing well, of collaboration and real brotherhood.

The earth is certainly not ready to realise such an ideal, for mankind does not yet possess sufficient knowledge to understand and adopt it nor the conscious force that is indispensable in order to execute it; that is why I call it a dream.

And yet this dream is in the course of becoming a reality; that is what we are striving for in Sri Aurobindo's Ashram, on a very small scale, in proportion to our limited means. The realisation is certainly far from perfect, but it is progressive; little by little we are advancing towards our goal which we hope we may one day be able to present to the world as a practical and effective way to emerge from the present chaos, to be born into a new life that is more harmonious and true.

Bulletin, August 1954

Sri Aurobindo International Centre of Education

We are not here to do (only a little better) what the others do.

We are here to do what the others *cannot do* because they do not have the idea that it can be done.

We are here to open the way of the Future to children who belong to the Future.

Anything else is not worth the trouble and not worthy of Sri Aurobindo's help. (6-9-1961)

Why are we here in the Sri Aurobindo Ashram?

There is an ascending evolution in nature which goes from the stone to the plant, from the plant to the animal, from the animal to man. Because man is, for the moment, the last rung at the summit of the ascending evolution, he considers himself as the final stage in this ascension and believes there can be nothing on earth superior to him. In that he is mistaken. In his physical nature he is yet almost wholly an animal, a thinking and speaking animal, but still an animal in his material habits and instincts. Undoubtedly, nature cannot be satisfied with such an imperfect result; she endeavours to bring out a being who will be to man what man is to the animal, a being who will remain a man in its external form, and yet whose consciousness will rise far above the mental and its slavery to ignorance.

Sri Aurobindo came upon earth to teach this truth to men. He told them that man is only a transitional being living in a mental consciousness, but with the possibility of acquiring a new consciousness, the Truth-consciousness, and capable of living a life perfectly harmonious, good and beautiful, happy and fully conscious. During the whole of his life upon earth, Sri Aurobindo gave all his time to establish in himself this consciousness he called supramental, and to help those gathered around him to realise it. (24-7-1951)

We are not here to lead an easy and comfortable life. We are here to find the Divine, to become divine, to manifest the Divine.

What happens to us is the Divine's affair, not ours.

The Divine knows better than we do what is good for the world's progress and for our own. (23-8-1967)

Of one thing you can be sure – *your future is in your hands*. You will become the man you *want to be* and the higher your ideal and your aspiration, the higher will be your realisation, but you must keep a firm resolution and never forget your true aim in life. (2-4-1963)

To be repeated each day by all the students:

It is not for our family, it is not to secure a good position, it is not to earn money, it is not to obtain a diploma, that we study.

We study to learn, to know, to understand the world, and for the sake of the joy that it gives us. (June 1967)

True, India is the only place in the world which is still aware that something else than Matter exists. The other countries have quite forgotten it: Europe, America and elsewhere. . . . That is why she still has a message to preserve and deliver to the world. But at present she is splashing and floundering in the muddle.

Sri Aurobindo has shown that the truth does not lie in running away from earthly life but in remaining *in* it, to *transform it, divinise it*, so that the Divine can manifest HERE, in this PHYSICAL WORLD. (31-3-1967)

Beauty

In the physical world, of all things it is beauty that expresses best the Divine. The physical world is the world of form and the perfection of form is beauty. Beauty interprets, expresses, manifests the Eternal. Its role is to put all manifested nature in contact with the Eternal through the perfection of form, through harmony and a sense of the ideal which uplifts and leads towards something higher.

Let beauty be your constant ideal.

The beauty of the soul

The beauty of sentiments

The beauty of thoughts

The beauty of the action

The beauty in the work

so that nothing comes out of your hands which is not an expression of pure and harmonious beauty.

And the Divine Help shall always be with you.

We must face life as a whole, with all the ugliness, falsehood and cruelty it still contains, but we must take care to discover in ourselves the source of all goodness, all beauty, all light and all truth, in order to bring this source consciously into contact with the world so as to transform it.

This is infinitely more difficult than running away or shutting our eyes so as not to see, but it is the only truly effective way – the way of those who are truly strong and pure and capable of manifesting the Truth. (29-5-1968)

India has or rather *had* the knowledge of the Spirit, but she neglected matter and suffered for it.

The West has the knowledge of matter but rejected the Spirit and suffers badly for it.

An integral education which could, with some variations, be adapted to all the nations of the world, must bring back the legitimate authority of the Spirit over a matter fully developed and utilised.

This is in short what I wanted to say.

With blessings. (26-7-1965)

What illusions and delusions is our education today beset with? How could we possibly keep clear of them?

a) The almost exclusive importance given to success, career and money.

b) Insist on the paramount importance of the contact with the Spirit and the growth and manifestation of the Truth of the being. (5-8-1965)

Above all words, above all thoughts, in the luminous silence of an aspiring faith give yourself totally, unreservedly, absolutely to the Supreme Lord of all existences and He will make of you what He wants you to be.

With love and blessings.* (17-8-1969)

** This statement, written to a sadhak on another occasion, was approved by the Mother as the message for this conference.*

Why are no diplomas and certificates given to the students of the Centre of Education?

For the last hundred years or so mankind has been suffering from a disease which seems to be spreading more and more and which has reached a climax in our times; it is what we may call "utilitarianism". People and things, circumstances and activities seem to be viewed and appreciated exclusively from this angle. Nothing has any value unless it is useful. Certainly something that is useful is better than something that is not. But first we must agree on what we describe as useful – useful to whom, to what, for what?

For, more and more, the races who consider themselves civilised describe as useful whatever can attract, procure or produce money. Everything is judged and evaluated from a monetary angle. That is what I call utilitarianism. And this disease is highly contagious, for even children are not immune to it.

At an age when they should be dreaming of beauty, greatness and perfection, dreams that may be too sublime for ordinary common sense, but which are nevertheless far superior to this dull good sense, children now dream of money and worry about how to earn it.

So when they think of their studies, they think above all about what can be useful to them, so that later on when they grow up they can earn a lot of money.

And the thing that becomes most important for them is to prepare themselves to pass examinations with success, for with diplomas, certificates and titles they will be able to find good positions and earn a lot of money.

For them study has no other purpose, no other interest.

To learn for the sake of knowledge, to study in order to know the secrets of Nature and life, to educate oneself in order to grow in consciousness, to discipline oneself in order to become master of oneself, to overcome one's weaknesses, incapacities and ignorance, to prepare oneself to advance in life towards a goal that is nobler and vaster, more generous and more true. . . they hardly give it a thought and consider it all very utopian. The only thing that matters is to be practical, to prepare themselves and learn how to earn money.

Children who are infected with this disease are out of place at the Centre of Education of the Ashram. And it is to make this quite clear to them that we do not prepare them for any official examination or competition and do not give them any diplomas or titles which they can use in the outside world.

We want here only those who aspire for a higher and better life, who thirst for knowledge and perfection, who look forward eagerly to a future that will be more totally true.

There is plenty of room in the world for all the others. (17-7-1960)

. . . There is no "spiritual life"! It is still the old idea, still the old idea of the sage, the sannyasin, the. . . who represents spiritual life, while all the others represent ordinary life – and it is not true, it is not true, it is not true at all.

If they still need an opposition between two things – for the poor mind doesn't work if you don't give it an opposition – if they need an opposition, let them take the opposition between Truth and Falsehood, it is a little better; I don't say it is perfect, but it is a little better. So, in all things, Falsehood and Truth are mixed everywhere: in the so-called "spiritual life", in sannyasins, in swamis, in those who think they represent the life divine on earth, all that – there also, there is a mixture of Falsehood and Truth. (5-4-1967)

Sri Aurobindo

What Sri Aurobindo represents in the world's history is not a teaching, not even a revelation; it is a decisive action direct from the Supreme. (14-2-961)

Mahasamadhi

Lord, this morning Thou hast given me the assurance that Thou wouldst stay with us until Thy work is achieved, not only as a consciousness which guides and illumines but also as a dynamic Presence in action. In unmistakable terms Thou hast promised that all of Thyself would remain here and not leave the earth atmosphere until earth is transformed. Grant that we may be worthy of this marvellous Presence and that henceforth everything in us be concentrated on the one will to be more and more perfectly consecrated to the fulfilment of Thy sublime Work. (7-12-1950)

To Thee who hast been the material envelope of our Master, to Thee our infinite gratitude. Before Thee who hast done so much for us, who hast worked, struggled, suffered, hoped, endured so much, before Thee who hast willed all, attempted all, prepared, achieved all for us, before Thee we bow down and implore that we may never forget, even for a moment, all we owe to Thee. (9-12-1950)

Lord, we are upon earth to accomplish Thy work of transformation. It is our sole will, our sole preoccupation. Grant that it may be also our sole occupation and that all our actions may help us towards this single goal. (1-1-1951)

When I asked Him (December 8, 1950) to resuscitate his body, He clearly answered: "I have left this body purposely. I will not take it back. I shall manifest again in the first supramental body built in the supramental way." (11-4-1952)

Since the beginning of earth history, Sri Aurobindo has always presided over the great earthly transformations, under one form or another, one name or another.

Sri Aurobindo is an emanation of the Supreme who came on earth to announce the manifestation of a new race and a new world: the Supramental.

Let us prepare for it in all sincerity and eagerness. (20-6-1972)

To express our gratitude to Sri Aurobindo we can do nothing better than to be a living demonstration of his teaching. (30-9-1957)

The Mother

Since the beginning of the earth, wherever and whenever there was the possibility of manifesting a ray of the Consciousness, I was there.

Myself and My Creed

I belong to no nation, no civilisation, no society, no race, but to the Divine.

I obey no master, no ruler, no law, no social convention, but the Divine.

To Him I have surrendered all, will, life, self; for Him I am ready to give all my blood, drop by drop, if such is His Will, with complete joy; and nothing in His service can be sacrifice, for all is perfect delight. (Japan, February 1920)

What I want to bring about in the material world, upon the earth.

1. Perfect Consciousness.
2. Integral Knowledge, omniscience.
3. Power invincible, irresistible, ineluctable; omnipotence.
4. Health, perfect, constant, unshakable; perpetually renewed energy.
5. Eternal youth, constant growth, uninterrupted progress.
6. Perfect beauty, complex and total harmony.
7. Inexhaustible unparalleled riches, control over all the wealth of this world.
8. The gift of healing and giving happiness.
9. Immunity from all accidents, invulnerability against all adverse attacks.
10. Perfect power of expression in all fields and all activities.
11. The gift of tongues, the power of making oneself understood perfectly by all.
12. And all else necessary for the accomplishment of Thy work. (23-10-1937)

The reminiscences will be short.

I came to India to meet Sri Aurobindo. I remained in India to live with Sri Aurobindo. When he left his body, I continued to live here in order to do his work which is, by serving the Truth and enlightening mankind, to hasten the rule of the Divine's Love upon earth. (21-2-1968)

There is only one thing of which I am absolutely sure, and that is *who I am*. Sri Aurobindo also knew it and declared it. Even the doubts of the whole of humanity would change nothing to this fact.

But another fact is not so certain – it is the usefulness of my being here in a body, doing the work I am doing. It is not out of any personal urge that I am doing it. Sri Aurobindo told me to do it and that is why I do it as a sacred duty in obedience to the dictates of the Supreme.

Time will reveal how far earth has benefited through it. (24-5-1951)

I am with you because I am you or you are me.

I am with you, that signifies a world of things, because I am with you on all levels, on all planes, from the supreme consciousness down to my most physical consciousness. Here, in Pondicherry, you cannot breathe without breathing my consciousness. It saturates the atmosphere almost materially, in the subtle physical, and extends to the Lake, ten kilometres from here. Farther, my consciousness can be felt in the material vital, then on the mental plane and the other higher planes, everywhere. When I came here for the first time, I felt the atmosphere of Sri Aurobindo, felt it materially at a distance of ten miles, ten nautical miles, not kilometres. It was very sudden, very concrete, an atmosphere pure, luminous, light, light that lifts you up.

It is now long since Sri Aurobindo has put up everywhere in the Ashram this reminder that you all know: "Always behave as if the Mother was looking at you, because she is, indeed, always present."

This is not a mere phrase, not simply words, it is a fact. I am with you in a very concrete manner and they who have a subtle vision can see me.

In a general way my Force is there constantly at work, constantly shifting the psychological elements of your being to put them in new relations and defining to yourself the different facets of your nature so that you may see what should be changed, developed, rejected.

But that apart, there is a special personal tie between you and me, between all who have turned to the teaching of Sri Aurobindo and myself, – and, it is well understood, distance does not count here, you may be in France, you may be at the other end of the world or in Pondicherry, this tie is always true and living. And each time there comes a call, each time there is a need for me to know so that I may send out a force, an inspiration, a protection or any other thing, a sort of message comes to me all of a sudden and I do the needful. These communications reach me evidently at any moment, and you must have seen me more than once stop suddenly in the middle of a sentence or work; it is because something comes to me, a communication and I concentrate.

With those whom I have accepted as disciples, to whom I have said Yes, there is more than a tie, there is an emanation of me. This emanation warns me whenever it is necessary and tells me what is happening. Indeed I receive intimations constantly, but not all are recorded in my active memory, I would be flooded; the physical consciousness acts like a filter. Things are recorded on a subtle plane, they are there in a latent state, something like a piece of music that is recorded without being played, and when I need to know with my physical consciousness, I make contact with this subtle physical plane and the disc begins to turn. Then I see how things are, their development in time, the actual result.

And if for some reason you write to me asking for my help and I answer "I am with you", it means that the communication with you becomes active, you come into my active consciousness for a time, for the time necessary.

And this tie between you and me is never cut. There are people who have long ago left the Ashram, in a state of revolt, and yet I keep myself informed of them, I attend to them. You are never abandoned.

In truth, I hold myself responsible for everyone, even for those whom I have met only for one second in my life.

Now remember one thing. Sri Aurobindo and myself are one and the same consciousness, one and the same person. Only, when this force or this presence, which is the same, passes through your individual consciousness, it puts on a form, an appearance which differs according to your temperament, your aspiration, your need, the particular turn of your being. Your individual consciousness is like a filter, a pointer, if I may say so; it makes a choice and fixes one possibility out of the infinity of divine possibilities. In reality, the Divine gives to each individual exactly what he expects of Him. If you believe that the Divine is far away and cruel, He will be far away and cruel, because it will be necessary for your ultimate good that you feel the wrath of God; He will be Kali for the worshippers of Kali and Beatitude for the Bhakta. And He will be the All-knowledge of the seeker of Knowledge, the transcendent Impersonal of the illusionist; He will be atheist with the atheist and the love of the lover. He will be brotherly and close, a friend always faithful, always ready to succour, for those who feel Him as the inner guide of each movement, at every moment. And if you believe that He can wipe away everything, He will wipe away all your faults, all your errors, tirelessly, and at every moment you can feel His infinite Grace. The Divine is indeed what you expect of Him in your deepest aspiration.

And when you enter into this consciousness where you see all things in a single look, the infinite multitude of relations between the Divine and men, you see how wonderful all that is, in all details. You can look at the history of mankind and see how much the Divine has evolved according to what men have understood, desired, hoped, dreamed and how He was materialist with the materialist and how He grows every day and becomes nearer, more luminous according as human consciousness widens itself. Each one is free to choose. The perfection of this endless variety of relations of man with God throughout the history of the world is an ineffable marvel. And all that together is only one second of the total manifestation of the Divine.

The Divine is with you according to your aspiration. Naturally that does not mean that He bends to the caprices of your outer nature, – I speak here of the truth of your being. And yet, sometimes he does fashion himself according to your outer aspirations, and if, like the devotees, you live alternately in separation and union, ecstasy and despair, the Divine also will separate from

you and unite with you, according as you believe. The attitude is thus very important, even the outer attitude. People do not know how important is faith, how faith is miracle, creator of miracles. If you expect at every moment to be lifted up and pulled towards the Divine, He will come to lift you and He will be there, quite close, closer, ever closer.

The Mother's Way of Working

Evidently, according to human laws I was wrong in telling you that I would see you every month, since I was not sure of being able to do so, even while not forgetting what I had said.

In truth, I live from moment to moment, according to the supreme Guidance and, consequently, am incapable of making plans. I know that this is not comfortable for the human mentality which believes it can decide everything in advance. But from the spiritual point of view it is inevitable.

Truly speaking, *I have no opinion*. According to a vision of truth, everything is still terribly mixed, a more or less favourable combination of light and darkness, truth and falsehood, knowledge and ignorance, and so long as decisions are made and action is undertaken according to opinions, it will always be like that.

We want to give the example of an action that is undertaken in accordance with a vision of truth, but unfortunately we are still very far from realising this ideal, and even if the vision of truth expresses itself, it is immediately distorted in its implementation.

So, in the present state of affairs, it is impossible to say, "This is true and that is false, this leads us away from the goal and that brings us nearer the goal."

Everything can be used for the progress to be made; *everything* can be useful if we know how to use it.

The important thing is never to lose sight of the ideal we want to realise and to make use of all circumstances in view of this goal.

And finally, it is always better not to make an arbitrary decision for or against things, and to watch the unfolding of events with the impartiality of a witness, relying on the Divine Wisdom which will decide for the best and do what is necessary. (29-7-1961)

My way of seeing is somewhat different. For my consciousness the whole life upon earth, including the human life and all its mentality, is a mass of vibrations, mostly vibrations of falsehood, ignorance and disorder, in which are more and more at work vibrations of Truth and Harmony coming from the higher regions and pushing their way through the resistance. In this vision the ego-sense and the individual assertion and separateness become quite unreal and illusory.

When some *extra* confusion is created in the already existing confusion I direct upon it some special vibrations to restore as much as possible a better harmony. It is not the individuals as such that feel the "blow", it is their clinging to or siding with the disharmony. . . . In such cases there is never one side right and one side wrong, but all are to blame in the measure of their adhesion to falsehood and confusion.

The Way of the Mother's Working

You don't understand the way of my working. You can as well say, "You have the supramental force, why don't you use it and finish all this muddle?" But it is not like this that the work can be done. The world is not ready for the supramental force and if it is used without preparing the base, things will shatter completely. I have to prepare the base and then bring down the force.

Your human vision sees things in a straight line. For you it is either this way or that way. For me it is not like this. I see the whole thing as a mass of consciousness moving towards its end or goal. For every small movement I have to see what its reactions will be on the whole mass, what repercussions may follow.

When I say something should be done in this way or that way, your human mind takes it as a principle and tries to apply it rigidly in all cases. For me it is not like that. For me there are no rules, no regulations and no principles. For me each one is an exceptional case, to be dealt with in a special way. No two cases are similar.

In the movement of this mass of consciousness I know that a certain point should move in a certain direction for reaching the goal more easily. With this point in view I declare that this should be done or not done, but I find that sometimes there is a big obstruction in the way. Now, it can be dealt with in two ways: either I should allow the point to change its direction and leave the barrier alone for the time being till more and more light falls upon it and it gets changed, or I should break the barrier. As I have said, every small movement has its reactions and repercussions on the mass, so this breaking also will cause a chain of reactions which may affect a much larger field. I am no respecter of persons, but I have to see at every moment the changing circumstances due to the change of the person or persons concerned and the change of time and the channel through which the thing passes. I have to see with all these changes how best the thing can be done so that it may help the progress of the mass. I have to see whether it is worthwhile to break the barrier and have all the resulting consequences or whether it would not be better to leave it for the moment and tolerate the human stupidity. What appears to you to be contradiction is not contradiction when the whole thing is seen as one. There are various ways to reach the same end. So if I find that breaking will cost much more than what it is worth, then I allow you to go the way you like. But that does not prevent me from condemning the obstruction and saying that it ought to go.

After all, sooner or later each and everything in this mass of consciousness has to move towards the same goal. But to lead the consciousness towards that goal I have to allow human beings to move with me and I have to appear in their own form and speak in their own language. I have to adopt a crude expression. I can see the stupidity of the way in which I have to speak and lay

down rules and regulations, but this is a concession that I must make to humanity; otherwise it would not be able to understand anything. Even when I speak in their own language, people misunderstand me and make a mess. If I were to speak in the language of the light, then the whole thing would pass over their heads and they would be left gaping without understanding anything.

X has a very well-developed mind. I can say that his mind is very open towards the light. Twice I tried to speak to him in the language of what Sri Aurobindo calls the mind of light, but even he could not understand it. He could catch a little, but the fullness of the sense escaped him.

With the others it is still worse; they fail to understand anything and look dazed. For the sake of these people I have to make a compromise. I say that a certain thing is stupid, but I see that you cannot remain without doing it, so I have to tolerate it. I see the relative value of things and adopt the way that may be helpful in making the progress. In your interest and in the interest of the progress of the whole mass of consciousness, I may have to allow a good many things, but it does not mean that I am blind to them and cannot see their stupidity. Sometimes it is necessary that you should have an experience and so the thing is allowed. But when I say No definitely, it is dangerous to oppose it. There can be many reasons for the same action; but it is not possible to explain them to your mind.

In this particular case I had said No. Then Y intervened. Now Y is a very nice person and he is very sincere in some parts. I know that he is weak and has the habit of grabbing and possessing. I could have refused. But that would have given a big shaking to him. It would have been difficult for him to adjust himself. As I told you, I see the relative values and I saw that the thing was not worth the shaking and so I have given my permission. But that does not prevent me from saying that it is not the right thing.

* * *

RUMOURS

Mother of joy, I am surprised to find there are people who think that You call only those sadhaks who cannot receive Your Grace from afar; and that it is a sign of weakness on the part of those who see You from time to time.

Don't bother about what people believe or say; it is almost always ignorant stupidities.

I always wonder at people's thinking they can know the reasons of my actions! I act differently for each one, according to the necessities of his particular case.

. . . To comfort you, I can say immediately and *once and for all*, that I never pay any attention to what people say of one another, whoever it is who speaks – and on your side I ask you never to take seriously what somebody (*whoever* it is) says in my name, because even with the best of wills *it is always distorted*. . . . (27-10-1963)

There we are, Lord, it is those very people to whom you have shown most love who make you responsible for their difficulties.

Sri Aurobindo Ashram

For us here there is only one thing that counts. We aspire for the Divine, live for the Divine, act for the Divine. (July 1956)

By definition the Ashramite has resolved to consecrate his life to the realisation and service of the Divine.

For this four virtues are indispensable, without which progress is uncertain and subject to interruptions and troublesome falls at the first opportunity:

Sincerity, faithfulness, modesty and gratitude.

The Ashram is not a place for being in love with anyone. If you want to lapse into such a stupidity, you may do so elsewhere, not here.

. . . Sri Aurobindo always loved deeply his Motherland. But he wished her to be great, noble, pure and worthy of her big mission in the world. He refused to let her sink to the sordid and vulgar level of blind self-interests and ignorant prejudices. This is why, in full conformity to his will, we lift high the standard of truth, progress and transformation of mankind, without caring for those who, through ignorance, stupidity, envy or bad will, seek to soil it and drag it down into the mud. We carry it very high so that all who have a soul may see it and gather round it. (25-4-1954)

A Declaration

Some people looking at things superficially, might ask how is it that the Ashram exists in this town for so many years and is not liked by the population?

The first and immediate answer is that all those in this population who are of a higher standard in culture, intelligence, good will and education not only have welcomed the Ashram but have expressed their sympathy, admiration and good-feeling. Sri Aurobindo Ashram has in Pondicherry many sincere and faithful followers and friends.

This said, our position is clear.

We do not fight against any creed, any religion.

We do not fight against any form of government.

We do not fight against any social class.

We do not fight against any nation or civilisation.

We are fighting division, unconsciousness, ignorance, inertia and falsehood.

We are endeavouring to establish upon earth union, knowledge, consciousness, Truth, and we fight whatever opposes the advent of this new creation of Light, Peace, Truth and Love. (16-2-1965)

* * *

At the time of the attack on the Ashram [in 1965] I tried to be confident, peaceful and called for your help. I ask whether this was not a cloak to hide my timidity?

Never doubt such an experience. It is exactly the condition in which everybody ought to have been, the condition I was bringing down on the Ashram, and if it had been shared by all, nothing could have happened, all the most violent attacks would have been in vain. (1965)

Each one carries his capacity of happiness in himself but I am convinced that those who cannot be happy here can be happy nowhere. (14-4-1936)

We are not here to make our life easy and comfortable; we are here to find the Divine, to become the Divine, to manifest the Divine.

What happens to us is the Divine's business, it is not our concern.

The Divine knows better than we do what is good for the progress of the world and of ourselves. (19-8-1967)

In the Ashram, negligence in work is treachery. (15-3-1969)

Auroville

Auroville wants to be a universal town where men and women of all countries are able to live in peace and progressive harmony, above all creeds, all politics and all nationalities.

The purpose of Auroville is to realise human unity.

8 September 1965

* * *

1. Who has taken the initiative for the construction of Auroville?

The Supreme Lord.

2. Who participates in the financing of Auroville?

The Supreme Lord.

3. If one wants to live in Auroville, what does it imply for oneself?

To try to attain the Supreme Perfection.

4. Must one be a student of yoga in order to live in Auroville?

All life is yoga. Therefore one cannot live without practising the supreme yoga.

5. What will be the Ashram's role in Auroville?

Whatever the Supreme Lord wants it to be.

6. Will there be camping-grounds in Auroville?

All things are as they should be, when they should be.

7. Will family life continue in Auroville?

If one has not gone beyond that.

8. Can one retain one's religion in Auroville?

If one has not gone beyond that.

9. Can one be an atheist in Auroville?

If one has not gone beyond that.

10. Will there be a social life in Auroville?

If one has not gone beyond that.

11. Will there be compulsory community activities in Auroville?

Nothing is compulsory.

12. Will money be used in Auroville?

No, Auroville will have money relations only with the outside world.

13. How will work be organised and distributed in Auroville?

"Money would no longer be the sovereign lord; individual worth would have a far greater importance than that of material wealth and social standing. There, work would not be a way to earn one's living but a way to express oneself and to develop one's capacities and possibilities while being of service to the community as a whole, which, for its own part, would provide for each

individual's subsistence and sphere of action."*

14. What will be the relations between the inhabitants of Auroville and the outside world?

Each person is allowed full freedom. The external relations of residents in Auroville will be established for each one according to his personal aspiration and his activities within Auroville.

15. Who will own the land and buildings of Auroville?

The Supreme Lord.

16. What languages will be used for teaching?

All the spoken languages of the earth.

17. What will be the means of transport in Auroville?

We do not know.

*1965***

* * *

Auroville is going well and is becoming more and more real, but its realisation does not proceed in the usual human way and it is more visible to the inner consciousness than to the outer eye.

January 1966

* * *

You say that Auroville is a dream. Yes, it is a "dream" of the Lord and generally these "dreams" turn out to be *true* – much more true than the human so-called realities!

20 May 1966

** Extract from "A Dream", an essay by the Mother.*

*** Mother answered these questions orally in 1965. When she read the notation on 8 October 1969, she changed answers 12 and 17 to read as printed here.*

AUROVILLE CHARTER

1) Auroville belongs to nobody in particular. Auroville belongs to humanity as a whole.

But to live in Auroville one must be the willing servitor of the Divine Consciousness.

2) Auroville will be the place of an unending education, of constant progress, and a youth that never ages.

3) Auroville wants to be the bridge between the past and the future.

Taking advantage of all discoveries from without and from within, Auroville will boldly spring towards future realisations.

4) Auroville will be a site of material and spiritual researches for a living embodiment of an actual human unity. (28-2-1968)

Matrimandir

The Matrimandir wants to be the symbol of the Divine's answer to man's aspiration for perfection.

Union with the Divine manifesting in a progressive human unity. (14-8-1970)

* * *

The Matrimandir wants to be the symbol of the Universal Mother according to Sri Aurobindo's teaching.

* * *

The Matrimandir will be the soul of Auroville.

The sooner the soul is there, the better it will be for everybody and especially for the Aurovilians. (15-11-1970)

Sexual Activities

Sexual activities bind man to the animal and they will be completely transformed in the future.

Those who want to work for the future and prepare themselves to live it, would do well not to be hypnotised by this subject which animalises the consciousness. Above all, do not associate it with love in your thought, for they really have nothing to do with each other. (23-11-1971)

From the spiritual point of view, India is the foremost country in the world. Her mission is to set the example of spirituality. Sri Aurobindo came on earth to teach this to the world.

This fact is so obvious that a simple and ignorant peasant here is, in his heart, closer to the Divine than the intellectuals of Europe.

All those who want to become Aurovilians must know this and behave accordingly; otherwise they are unworthy of being Aurovilians. (8-2-1972)

India

Let the soul of India live forever! (3-6-1947)

* * *

The Soul of India is one and indivisible. India is conscious of her mission in the world. She is waiting for the exterior means of manifestation. (6-6-1947)

INVOCATION

15 August 1947

O our Mother, O Soul of India, Mother who hast never forsaken thy children even in the days of darkest depression, even when they turned away from thy voice, served other masters and denied thee, now when they have arisen and the light is on thy face in this dawn of thy liberation, in this great hour we salute thee. Guide us so that the horizon of freedom opening before us may be also a horizon of true greatness and of thy true life in the community of the nations. Guide us so that we may be always on the side of great ideals and show to men thy true visage, as a leader in the ways of the spirit and a friend and helper of all the peoples. (15-8-1947)

India must be saved for the good of the world since India alone can lead the world to peace and a new world order. (February 1954)

There must be a group forming a strong body of cohesive will with the spiritual knowledge to save India and the world. It is India that can bring Truth in the world. By manifestation of the Divine Will and Power alone, India can preach her message to the world and not by imitating the materialism of the West. By following the Divine Will India shall shine at the top of the spiritual mountain and show the way of Truth and organise world unity.

The future of India is very clear. India is the Guru of the world. The future structure of the world depends on India. India is the living soul. India is incarnating the spiritual knowledge in the world. The Government of India ought to recognise the significance of India in this sphere and plan their action accordingly. (February 1954)

I pray to you to save India from the Indians.
Yes, it seems rather necessary. (1955)

If you were asked to sum up, just in one sentence, your vision of India, what would be your answer?

India's true destiny is to be the Guru of the world. (26-1-1964)

India has become the symbolic representation of all the difficulties of modern mankind.

India will be the land of its resurrection – the resurrection to a higher and truer life.

* * *

In the whole creation the earth has a place of distinction, because unlike any other planet it is evolutionary with a psychic entity at its centre. In it, India, in particular, is a divinely chosen country.

India shall take her true place in the world only when she will become integrally the messenger of the Divine Life. (24-4-1972)

What is India?

India is not the earth, rivers and mountains of this land, neither is it a collective name for the inhabitants of this country. India is a living being, as much living as, say, Shiva. India is a goddess as Shiva is a god. If she likes, she can manifest in human form.

I have the deepest respect for Indian languages and continue to study Sanskrit when I have time.

* * *

The Sanskrit ought to be the national language of India.

Blessings. (19-4-1971)

Hindi is good only for those who belong to a Hindi-speaking province. Sanskrit is good for all Indians.

The True Aim of Life

Only one thing is important, it is to find the Divine.

For each one and for the whole world anything becomes useful if it helps to find the Divine.

To want only what the Divine wants in us and for us, is the one important thing. (5-4-1935)

The only thing worth living for is to serve the Divine. (January 1966)

The true aim of life is to find the Divine's Presence deep inside oneself and to surrender to It so that It takes the lead of the life, all the feelings and all the actions of the body.

This gives a true and luminous aim to existence. (28-3-1970)

Life has a purpose.

This purpose is to find and to serve the Divine.

The Divine is not far, He is in ourselves, deep inside and above the feelings and the thoughts. With the Divine is peace and certitude and even the solution of all difficulties.

Hand over your problems to the Divine and He will pull you out of all difficulties. (3-7-1970)

Happiness is not the aim of life.

The aim of ordinary life is to carry out one's duty, the aim of spiritual life is to realise the Divine.

It is not in order to be happy that we are upon earth, for in the present conditions of terrestrial life happiness is an impossibility. We are upon earth to find and realise the Divine, for the Divine Consciousness alone can give true happiness.

Never forget that you are not alone. The Divine is with you helping and guiding you. He is the companion who never fails, the friend whose love comforts and strengthens. The more you feel lonely, the more you are ready to perceive His luminous Presence. Have faith and He will do everything for you. (27-9-1951)

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 Divine" and "Man"

For those who are afraid of a word:

This is what we mean by "Divine": all the knowledge we have to acquire, all the power we have to obtain, all the love we have to become, all the perfection we have to achieve, all the harmonious and progressive poise we have to manifest in light and joy, all the new and unknown splendours that have to be realised. (7-9-1952)

* * *

The Divine is indeed what you expect of Him in your deepest aspiration.

What is God?

God is the perfection that we must aspire to realise. (8-11-1969)

Every being carries within him the Divine Inhabitant; and although no being in the whole universe is as weak as man, none is as divine as he. (2-10-1951)

All is relative except the Supreme. The Supreme alone is absolute; but as the Supreme is at the centre of each being, each being carries in himself his absolute.

* * *

After all, it is very simple, we have only to become what we are in the depths of our being. (18-5-1954)

Intimacy With the Divine

Intimacy with the Divine: complete surrender to the Divine and total receptivity to His influence, without any conditions to this intimacy.

* * *

Intimacy with the Divine in the physical is possible only for the one who lives exclusively by the Divine and for the Divine.

* * *

Intimacy with the Divine in the vital: only a pure, calm and desireless vital can hope to have access to this marvellous state.

* * *

Intimacy with the Divine in the psychic: the natural state of the fully developed psychic.

Mother,

Does the Divine punish injustice? Is it possible at all for Him to punish anybody?

The Divine does not see things as men do and has no need to punish or reward. Each and every action carries in itself its fruit and its consequences.

According to the nature of the action, it brings you near to the Divine or takes you away from Him, and that is the supreme consequence. (25-7-1970)

To understand the Divine one must become the Divine. (24-5-1972)

The whole world is in a process of progressive transformation; if you take up the discipline of Yoga, you speed up in yourself the process.

* * *

Yoga is commensurate with all life.

* * *

True spirituality transforms life.

The more I go, the more I know that it is in work that Sri Aurobindo's integral yoga is *best done*. (9-10-1966)

The Examiners

The integral yoga consists of an uninterrupted series of examinations that one has to undergo without any previous warning, thus obliging you to be constantly on the alert and attentive.

Three groups of examiners set us these tests. They appear to have nothing to do with one another, and their methods are so different, sometimes even so apparently contradictory, that it seems as if they could not possibly be leading towards the same goal. Nevertheless, they complement one another, work towards the same end, and are all indispensable to the completeness of the result.

The three types of examination are: those set by the forces of Nature, those set by spiritual and divine forces, and those set by hostile forces. These last are the most deceptive in their appearance and to avoid being caught unawares and unprepared requires a state of constant watchfulness, sincerity and humility.

The most commonplace circumstances, the events of everyday life, the most apparently insignificant people and things all belong to one or other of these three kinds of examiners. In this vast and complex organisation of tests, those events that are generally considered the most important in life are the easiest examinations to undergo, because they find you ready and on your guard. It is easier to stumble over the little stones in your path, because they attract no attention.

Endurance and plasticity, cheerfulness and fearlessness are the qualities specially needed for the examinations of physical nature.

Aspiration, trust, idealism, enthusiasm and generous self-giving, for spiritual examinations.

Vigilance, sincerity and humility for the examinations from hostile forces.

And do not imagine that there are on the one hand people who undergo the examinations and on the other people who set them. Depending on the circumstances and the moment we are all both examiners and examinees, and it may even happen that one is at the same time both examiner and examinee. And the benefit one derives from this depends, both in quality and in quantity, on the intensity of one's aspiration and the awakening of one's consciousness.

To conclude, a final piece of advice: never set yourself up as an examiner. For while it is good to remember constantly that one may be undergoing a very important examination, it is extremely dangerous to imagine that one is responsible for setting examinations for others. That is the open door to the most ridiculous and harmful kinds of vanity. It is the Supreme Wisdom which decides these things, and not the ignorant human will. (12-11-1957)

Tapasya

A discipline imposed by the will for any spiritual end is tapasya.

*

Tapasya: a discipline aiming at the realisation of the Divine.

*

Mental tapasya: the process leading to the goal.

*

Vital tapasya: the vital undergoes a rigorous discipline in order to transform itself.

*

Integral tapasya: the whole being lives only to know and serve the Divine.

*

Perfect tapasya: that which will reach its goal.

One must always be greater than one's experience.

The initial error was to hope to recommence the same experience as the one you had in your youth.

In life, experiences are not repeated identically, and if they are not better, that is, higher and more true, they become necessarily worse.

After a happy and favourable experience it is necessary to rise from the human to the divine, otherwise one risks falling into the infernal and diabolic.

You know that for many years I have been in the habit of leaving my physical body and making exploratory tours in my subtle body. [Here the sadhak describes various experiences.] I wonder whether I should keep up my practice of getting out of the body. It is extremely fascinating, but is it a necessary part of Yogic development for keeping the consciousness open to inner spiritual things?

It is much better to stop the experiences altogether. They seem to take you into levels which are undesirable and most unsafe; they are not at all necessary for any opening in the yoga. (28-3-1944)

The Guru

In an age like ours success alone counts and the material satisfactions it brings. However, an ever-increasing number of dissatisfied people are seeking to know the reason of life. And, on the other hand, there are sages who know and strive to help suffering humanity and to spread the light of knowledge. When the two meet, he who knows and he who wants to know, there springs up a new hope in the world, and a little light penetrates the prevailing darkness.

The western mind always finds it difficult to submit totally to a Guru and without total and unquestioning surrender to the Guru his help to you is paralysed. That is why generally I advise westerners to find the guidance and the Presence within themselves; it is true that this process is very often open to uncertainty and self-deception, mistaking some voice of the ego in disguise for the Divine's guidance.

In both cases, it is only an absolute sincerity and an unmixed humility that can be your safeguard.

With my blessings. (21-1-1955)

The disciples judge the forms by the Master, others judge the Master by the forms.

* * *

Well-known or unknown has absolutely no importance from the spiritual point of view.

One man who earnestly pursues the yoga is of more value than a thousand well-known men. (16-1-1935)

Sincerity

Sincerity means to lift all the movements of the being to the level of the highest consciousness and realisation already attained.

Sincerity exacts the unification and harmonisation of the whole being in all its parts and movements around the central Divine Will. (21-2-1930)

If earnestly you say to the Divine, "I want only Thee", the Divine will arrange the circumstances in such a way that you are compelled to be sincere. (8-6-1954)

An uncompromising sincerity is the surest way to spiritual achievement.
Do not pretend – be.
Do not promise – act.
Do not dream – realise.

Be sincere and I am ready to correct your mistakes a thousand times if necessary.

* * *

Those who are sincere, I can help and turn easily towards the Divine. But where there is insincerity I can do very little.

Human beings for the most part have the inveterate habit of deceiving themselves. They deceive themselves in hundreds of different ways, each more slyly tricky and subtle than the other, and all this with at once a perfect candour and a perfect insincerity.

At every moment all the unforeseen, the unexpected, the unknown is before us – and what happens to us depends mostly on the intensity and purity of our faith. (3-11-1954)

An absolute faith and trust in the Grace is, in the last analysis, the Supreme Wisdom. (15-8-1956)

The more one knows, the more one realises that one knows nothing.

For one who has total trust in the Divine, in His wisdom and mercy, there are no more problems.

It is only by remaining perfectly peaceful and calm with an unshakable confidence and faith in the Divine Grace that you will allow circumstances to be as good as they can be. *The very best happens always* to those who have put their entire trust in the Divine and in the Divine alone. (9-2-1930)

When, in your life, you meet with a hardship, take it as a Grace from the Lord and, indeed, it will become so. (1962)

For those who have given themselves to the Divine each difficulty that confronts them is the assurance of a new progress and thus must be taken as a gift from the Grace. (9-6-1966)

Of one thing we must be convinced – all that happens is exactly what must happen in order to lead us and the world as quickly as possible to the goal – the union with the Divine and ultimately the manifestation of the Divine.

And this faith – sincere and constant – is at once our help and protection.

Three typical modes of total self-giving to the Divine:

(1) To prostrate oneself at His feet, giving up all pride in perfect humility.

(2) To unfold one's being before Him, open one's whole body from head to foot, as one opens a book, exposing one's centres so as to make all their movements visible in a complete sincerity that allows nothing to remain hidden.

(3) To nestle in His arms, to merge in Him in a loving and absolute trust.

These movements may be accompanied by three formulas or any one of them according to the case:

(1) Let Thy Will be done and not mine.

(2) As Thou willest, as Thou willest.

(3) I am Thine for eternity.

Generally, when these movements are done in the true way, they are followed by a perfect identification, a dissolution of the ego, giving rise to a sublime felicity.

Above all words, above all thoughts in the luminous silence of an aspiring faith give yourself totally, unreservedly, absolutely to the Supreme Lord of all existences and He will do of you what He wants you to be.

With love and blessings. (5-3-1966)

Love and Sexual Desire

Love is not sexual intercourse.

Love is not vital attraction and interchange.

Love is not the heart's hunger for affection.

Love is a mighty vibration coming straight from the One, and only the very pure and very strong are capable of receiving and manifesting it.

To be pure is to be open only to the Supreme's influence and to no other.

There is no better way to show one's gratefulness to the Divine than to be quietly happy.

The victory is to the most enduring. (6-9-1954)

Learn to smile always and in all circumstances; to smile at your sorrows as well as your joys, your sufferings as well as your hopes, for in a smile there is a sovereign power of self-mastery. (7-11-1946)

Freedom is to do only what the Supreme Consciousness makes us do.

In every other case one is a slave, whether of the will of others, or of conventions, or of moral laws, or of vital impulses, or of mental fancies, or, above all, of the desires of the EGO. (21-9-1969)

For those who are eager to get rid of falsehood
here is the way

Do not try to please yourself, do not try either to please others. Try only to please the Lord.

Because He alone is the Truth. Each and every one of us, human beings in our physical body, is a coat of falsehood put on the Lord and hiding Him.

As He alone is true to Himself, it is on Him that we must concentrate and not on the coats of falsehood.

Control of Speech

If we allow a falsehood, however small, to express itself through our mouth or our pen, how can we hope to become perfect messengers of Truth? A perfect servant of Truth should abstain even from the slightest inexactitude, exaggeration or deformation.

The world is deafened with useless words.

When speaking of physical things one should have a lively, pleasant, witty style.

When speaking of vital things the style should be eloquent.

When speaking of mental things the style should be clear, precise, exact.

When speaking of psychic things one must be inspired. (23-1-1953)

Every word spoken uselessly is a dangerous gossiping.

Every malicious word, every slander is a degradation of the consciousness.

And when this slander is expressed in a vulgar language and gross terms, then that is equivalent to a suicide – the suicide of one's soul. (9-8-1957)

To cure a critical sense that manifests by incontinence of speech:

1) When you are in this state, absolutely refuse to speak – if need be, make it physically impossible for yourself to speak.

2) Study yourself without pity and realise that you carry in yourself precisely all the things that you find so ridiculous in others.

3) Discover in your nature the opposite way of being (benevolence, humility, goodwill) and insist that it develop to the detriment of the contrary element. (11-10-1958)

To gossip about what somebody is doing or not doing is wrong.

To listen to such gossip is wrong.

To verify if such gossip is true is wrong.

To retaliate in words against a false gossip is wrong.

The whole affair is a very bad way of wasting one's time and lowering one's consciousness.

Unless this very nasty habit is eradicated from the atmosphere, never will the Ashram reach its goal of Divine Life.

I wish all would repent like you and take the resolution of stopping this unhealthy activity. (12-10-1967)

A drop of practice is better than an ocean of theories, advices and good resolutions.

He who wants to advance on the path of perfection must never complain about the difficulties on the way, for each is an opportunity for a new progress. To complain is a sign of weakness and insincerity.

Live within, do not be shaken by external circumstances. (26-7-1971)

We find in others what is in us. If we always find mud around us, it proves that there is mud somewhere in us.

The best way of helping others is to transform oneself. Be perfect and you will be in a position to bring perfection to the world.

So long as you do not have the power to change the world, it is useless to say that the world is wrong. And if you abolish in yourself the things that are wrong in the world, you will see that the world will no longer be wrong.

* * *

When you are truly changed, everything around you will also be changed.

When you give yourself to the accomplishment of an unselfish aim, never expect ordinary people to praise and support you – on the contrary, they will always fight against you, hate and curse you.

But the Divine will be with you. (17-9-1953)

Even if you were the only person in the whole world to give himself entirely and in all purity to the Divine – and thus being alone, misunderstood naturally by everyone upon earth – even if it were so, there is no reason why you should not do it.

Take advantage of the circumstances to get rid of all attachment to the members of your family.

You must learn that you have no more brothers, sister, father, mother, except Sri Aurobindo and myself, and you must feel free and unconcerned whatever happens to them. We are your whole family, your protection, your all in all.

Our best friend is he who loves us in the best of ourselves and yet does not ask us to be other than we are.

Not to take care of material things which one uses is a sign of inconscience and ignorance.

You have no right to use any material object whatsoever if you do not take care of it.

You must take care of it not because you are attached to it, but because it manifests something of the Divine Consciousness.

Obey your soul, it alone has the right to govern your life.

Krishna

Krishna represents both the universal Godhead and the immanent Godhead, he whom one can meet within one's being and in all that constitutes the manifested world.

And do you want to know why he is always represented as a child? It is because he is in constant progression. To the extent that the world is perfected, his play is also perfected – what was the play of yesterday will no longer be the play of tomorrow; his play will become more and more harmonious, benign and joyful to the extent that the world becomes capable of responding to it and enjoying it with the Divine.

The World of Insects

In the terrestrial organisation, the world of insects is, so to say, the direct work of hostile creators in the vital world; they are the result of adverse and often diabolical thoughts and imaginations, directed not towards man but towards the divine work. Often an insect that looks quite harmless is the messenger of a bad and malevolent will; in that case one must deal severely with it.

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. (14-10-1955)

Why do men want to worship?

It is far better to become than to worship.

It is the reluctance to change that makes one worship. (24-6-1969)

OM is the signature of the Lord.

NUMBERS

1 – The Origin
2 – Appearance of the Creative Consciousness
3 – Sachchidananda
4 – Manifestation
5 – Power
6 – New Creation
7 – Realisation
8 – Double Enclosure (protection from inner and outer enemies)
9 – New Birth
10 – Perfection
11 – Progress
12 – Double Perfection (spiritual and material)
14 – Transformation

The future of the earth depends on a change of consciousness.

The only hope for the future is in a change of man's consciousness and the change is bound to come.

But it is left to men to decide if they will collaborate for this change or if it will have to be enforced upon them by the power of crashing circumstances.

So, wake up and collaborate!

Blessings. (August 1964)

PERFECTION

It may be said that perfection is attained, though it remains progressive, when the receptivity from below is equal to the force from above which wants to manifest. (3-1-1951)

* * *

You cannot expect anybody to be perfect unless you are perfect yourself. And to be perfect means to be exactly as the Lord wants you to be. (3-6-1958)

24th April 1956

The manifestation of the Supramental upon earth is no more a promise but a living fact, a reality.

It is at work here, and one day will come when the most blind, the most unconscious, even the most unwilling shall be obliged to recognise it. (24-4-1956)

From birth to death, life is a dangerous thing.

The brave pass through it without care for the risks.

The prudent take precautions.

The cowardly are afraid of everything.

But ultimately, what happens to each one is only what the Supreme Will has decided. (19-6-1966)

Necessity of Sleep

Sleep is the school one must pass through if one knows how to learn one's lesson there, so that the inner being may become independent of the physical form, conscious in its own right and master of its own life. There are entire parts of the being that need this immobility and semi-consciousness of the outer being, of the body, in order to be able to lead their own life independently.

It is another school for another result, but it is still a school. If one wants to achieve the maximum possible progress, one must know how to make use of one's nights just as one makes use of one's days. Only, people usually have no idea how to go about it; they try to stay awake and all they achieve is a physical and vital imbalance, and sometimes a mental one too.

* * *

Sleep is indispensable in the present state of the body. It is by a progressive control over the subconscient that the sleep can become more and more conscious. (25-1-1938)

* * *

I know by experience that it is not by lessening the food that sleep becomes conscious; the body becomes restless but this in no way increases the consciousness. It is in good, sound and quiet sleep that one can get in contact with a deeper part of oneself. (4-8-1937)

To Rest Before Sleeping

There is no end to the discoveries that you can make in dreams. But one thing is very important: never go to sleep when you are very tired, for if you do, you fall into a sort of unconsciousness and dreams do with you whatever they like, without your being able to exercise the least control. Just as you should always rest before eating, I would advise you all to rest before going to sleep. But then you must know how to rest.

There are many ways of doing it. Here is one: first of all, put your body at ease, comfortably stretched out on a bed or in an easy-chair. Then try to relax your nerves, all together or one by one, till you have obtained complete relaxation. This done, and while your body lies limp like a rag on the bed, make your brain silent and immobile, till it is no longer conscious of itself. Then slowly, imperceptibly, pass from this state into sleep. When you wake up the next morning, you will be full of energy. On the contrary, if you go to bed completely tired and without relaxing yourself, you will fall into a heavy, dull and unconscious sleep in which the vital will lose all its energies.

It is possible that you may not obtain an immediate result, but persevere.

Finally it is Faith that cures.
Blessings. (9-8-1969)

RADHA'S PRAYER

O Thou whom at first sight I knew for the Lord of my being and my God, receive my offering.

Thine are all my thoughts, all my emotions, all the sentiments of my heart, all my sensations, all the movements of my life, each cell of my body, each drop of my blood. I am absolutely and altogether Thine, Thine without reserve. What Thou wilt of me, that I shall be. Whether Thou choosest for me life or death, happiness or sorrow, pleasure or suffering, all that comes to me from Thee will be welcome. Each one of Thy gifts will be always for me a gift divine bringing with it the supreme Felicity. (13-1-1932)

A good deed is sweeter to the heart than a sweet in the mouth.

A day spent without doing a good deed is a day without a soul. (16-10-1951)

* * *

Always do what you know to be the best even if it is the most difficult thing to do. (2-5-1954)

Is an emotion always a vital movement?

It depends on the emotion and it also depends on what you call an emotion. For example, there is a state where, if you find yourself in the presence of a very precise, very clear psychic movement, a distinctly psychic movement – this happens quite often – the emotion is so powerful that tears come to your eyes. You are not sad, you are not happy, neither one nor the other; it doesn't correspond to any particular feeling, but it is an intensity of emotion which comes from something that is clearly, precisely psychic. It may be in yourself, but it is even more often in someone else. When you are in contact with an act, a movement, a manifestation which belongs to the psychic, then, all of a sudden, the eyes are filled with tears. If you call that an emotion. . . obviously it is an emotion. But usually, it comes from one thing: the physical being has a not very conscious but very intense longing for a contact with the psychic life. It feels poor, destitute, isolated and abandoned when it is not in contact with the psychic being. Not one physical being in a million is aware of this. But this kind of impression of being lost, left hanging, without protection, without support, of lacking something and not knowing what it is, something you don't understand but which you lack, an emptiness somewhere: well, this comes more often than one thinks – people have no idea what it is. But then, when for some reason or other this consciousness suddenly comes into contact with a clearly psychic phenomenon, with psychic forces, psychic vibrations, the feeling is so strong, so strong that certainly, most often, the body can hardly hold it. It is like a joy that is too great, that overflows on all sides, that you can't contain, can't hold in yourself. It is like that. There is suddenly a sort of revelation, not very conscious, not clearly expressed, the revelation of. . . this is it, this is what I must have. And it is so powerful, so powerful that it gives you an emotion, which is made up of so many things that you can hardly say what it is. These are emotions that are not vital.

Vital emotions are of an altogether different nature – they are very clear, very precise, you can express them very distinctly; they are violent, they usually fill you with an intensity, a restlessness, sometimes a great satisfaction. And then the opposite comes with the same force. And so people, many people think – we have mentioned this several times already – some people imagine they experience love only when it is like that, when love is in the vital, when it comes with all the movements of the vital, all this intensity, this violence, this precision, this glamour, this brightness. And when that is absent they say, "Oh, this is not love."

And yet that is exactly how love gets distorted: already it is no longer love, it is beginning to be passion. And this is an almost universal error among human beings.

Some people are full of a very pure, very high, very selfless psychic love and yet they know nothing about it and think they are cold, dry and without

love because this admixture of vital vibration is absent. For them love begins and ends with this vibration.

And as it is something highly unstable which has movements and reactions and violences of all kinds, in depression as in satisfaction, love is something very ephemeral for these people: they have minutes of love in their lives. It may last a few hours and then it becomes dull and flat again and they imagine that love has deserted them.

As I said, some people are quite beyond that, they have been able to control it in such a way that it does not get mixed up with anything else; they have in themselves this psychic love which is full of self-forgetfulness, of self-giving, compassion, generosity, nobility of life, and is a great power of identification. So most of these people think they are cold or indifferent – they are very nice people, you see, but they do not love – and sometimes they themselves do not know. I have known people who thought they had no love because they didn't have this vital vibration. Usually, when people speak of emotions, they are speaking of vital emotions. But there is another kind of emotion which is of an infinitely higher order and doesn't express itself in the same way, which has just as much intensity, but an intensity that is under control, contained, condensed, concentrated, and is an extraordinary dynamic power.

True love can achieve extraordinary things, but it is rare. All kinds of miracles can be done out of love for the person one loves – not for everyone, but for the people or the person one loves. But it has to be a love free from all vital mixture, an absolutely pure and selfless love which demands nothing in return, which expects nothing in return. (30-1-1951)

On Dreams

I saw X recently. Was it the real person?

What is a person? When you are in a body you always see the body and think it is the person. But in this body there is now the whole being, now part of the being, with the rest somewhere else. Sometimes it is one activity of the being that comes forward, sometimes another. Because you have a body which you continue to see, you think that the being you see is always the same, but that is not true. The centre of the being, the psychic being, rarely takes on the appearance of the manifested being. The psychic being has passed through innumerable bodies and even if it did keep an imprint of all these bodies, the result would be unrecognisable, wouldn't it? Most often it is a thought of the person who has gone which assumes a form, either in your atmosphere or in your own thought. So a sort of emanation comes. It is there, and depending on your own condition you see it more or less clearly. But the form you give it is your own creation; it conforms to this person's physical form as you know it. I don't say this is an absolute rule, but nine times out of ten it is like that.

And I can give you a very clear example of this. When you see someone you did not see at the time of his death, you don't see the form he had at that time but the form he had the last time you saw him. Therefore you give the form yourself. I don't say this is something absolute. It may happen differently, but that is so rare that it is better not to speak of it. Only one person in a million can be objective enough not to add anything to his vision. So it is better not to speak about it, except as an ideal to aspire for.

In everything you see, in sleep as well as in visions in the waking state, there are always a considerable number of subjective details. If you do not see the person as he was when you saw him last, the difference always comes from your own thought. If you think that the person must be older, you will see him looking older; if you think that he must look ill, you will see him looking ill, and so on. An absolutely objective vision, which conforms wholly to the reality, is very rare. The dream you mentioned simply means that you have kept a tender, affectionate relationship with her, and so one part of her being has remained close to you and for some reason you became aware of it in your dream. (1-2-1951)

. . . Except in a few very rare instances, a dream is the awakening of something recorded in the subconscious. This recording is made gradually; some kind of assimilation is needed before the thing can manifest of itself, and this assimilation may take time. You dream of things – and people – that you knew a very long time ago; when a very long time has elapsed, it is usually for some special reason. Some things come back at regular intervals and you have a kind of cycle of movements in your dream. If you can find a point at which things that are present have struck you at a previous time in your life, then you can see them both at the same time.

Very few dreams have a meaning, an instructive value, but all dreams can show you what your present state of consciousness is and how things are combined in the subconscious, what the terrestrial influences are, what traces they leave and how they are combined. This is a very interesting subject of study. (1-2-1951)

The human individual is a very complex being: he is composed of innumerable elements, each one of which is an independent entity and has almost a personality. Not only so, the most contradictory elements are housed together. If there is a particular quality or capacity present, the very opposite of it, annulling it, as it were, will also be found along with it and embracing it. I have seen a man brave, courageous, heroic to the extreme, flinching from no danger, facing unperturbed the utmost peril, truly the bravest of the brave; and yet I have seen the same man cowering in abject terror, like the last of poltroons, in the presence of certain circumstances. I have seen a most generous man giving things away largely, freely, not counting any expenditure or sacrifice, without the least care or reservation; the same person I have also found to be the vilest of misers with respect to certain other considerations. Again, I have seen the most intelligent person, with a clear mind, full of light and understanding, easily comprehending the logic and implication of a topic; and yet I have seen him betraying the utmost stupidity of which even an ordinary man without education or intelligence would be incapable. These are not theoretical examples: I have come across such persons actually in life.

The complexity arises not only in extension but also in depth. Man does not live on a single plane but on many planes at the same time. There is a scale of gradation in human consciousness: the higher one rises in the scale the greater the number of elements or personalities that one possesses. Whether one lives mostly or mainly on the physical or vital or mental plane or on any particular section of these planes or on the planes above and beyond them, there will be, accordingly, differences in the constitution or psycho-physical make-up of the individual personality. The higher one stands, the richer the personality, because it lives not only on its own normal level but also on all the levels that are below it and which it has transcended. The complete or integral man, some occultists say, possesses three hundred and sixty-five personalities; indeed it may be much more. The Vedas speak of the three and thirty-three and thirty-three hundred and thirty-three thousand gods that may be housed in the human vehicle – the basic three being evidently the triple status or world of Body, Life and Mind.

What is the meaning of this self-contradiction, this division in man? To understand that, we must know and remember that each person represents a certain quality or capacity, a particular achievement to be embodied. How best can it be done? What is the way by which one can acquire a quality at its purest, highest and most perfect? It is by setting an opposition to it. That is how a power is increased and strengthened – by fighting against and overcoming all that weakens and contradicts it. The deficiencies with respect to a particular quality show you where you have to mend and reinforce it and in what way to improve it in order to make it perfectly perfect. It is the hammer that beats the

weak and soft iron to transform it into hard steel. The preliminary discord is useful and needs to be utilised for a higher harmony. This is the secret of self-conflict in man. You are weakest precisely in that element which is destined to be your greatest asset.

Each man has then a mission to fulfil, a role to play in the universe, a part he has been given to learn and take up in the cosmic Purpose, a part which he alone is capable of executing and none other. This he has to learn and acquire through life-experiences, that is to say, not in one life but in life after life. In fact, that is the meaning of the chain of lives that the individual has to pass through, namely, to acquire experiences and to gather from them the thread – the skein of qualities and attributes, powers and capacities – for the pattern of life he has to weave. Now, the inmost being, the true personality, the central consciousness of the evolving individual is his psychic being. It is, as it were, a very tiny spark of light lying in normal people far behind the life-experiences. In grown-up souls this psychic consciousness has an increased light – increased in intensity, volume and richness. Thus there are old souls and new souls. Old and ancient are those that have reached or are about to reach the fullness of perfection; they have passed through a long history of innumerable lives and developed the most complex and yet the most integrated personality. New souls are those that have just emerged or are now emerging out of the mere physico-vital existence; they are like simple organisms, made of fewer constituents related mostly to the bodily life, with just a modicum of the mental. It is the soul, however, that grows with experiences and it is the soul that builds and enriches the personality. Whatever portion of the outer life, whatever element in the mind or vital or body succeeds in coming into contact with the psychic consciousness – that is to say, is able to come under its influence – is taken up and lodged there: it remains in the psychic being as its living memory and permanent possession. It is such elements that form the basis, the groundwork upon which the structure of the integral and true personality is raised.

The first thing to do then is to find out what it is that you are meant to realise, what is the role you have to play, your particular mission, and the capacity or quality you have to express. You have to discover that and also the thing or things that oppose and do not allow it to flower or come to full manifestation. In other words, you have to know yourself, recognise your soul or psychic being.

For that you must be absolutely sincere and impartial. You must observe yourself as if you were observing and criticising a third person. You must not start with an idea that this is your life's mission, this is your particular capacity, this you are to do or that you are to do, in this lies your talent or genius, etc. That will carry you away from the right track. It is not the liking or disliking of your external being, your mental or vital or physical choice that determines the

true line of your growth. Nor should you take up the opposite attitude and say, "I am good for nothing in this matter, I am useless in that one; it is not for me." Neither vanity and arrogance nor self-depreciation and false modesty should move you. As I said, you must be absolutely impartial and unconcerned. You should be like a mirror that reflects the truth and does not judge.

If you are able to keep such an attitude, if you have this repose and quiet trust in your being and wait for what may be revealed to you, then something like this happens: you are, as it were, in a wood, dark and noiseless; you see in front of you merely a sheet of water, dark and still, hardly visible – a bit of a pond imbedded in the obscurity; and slowly upon it a moonbeam is cast and in the cool dim light emerges the calm liquid surface. That is how your secret truth of being will appear and present itself to you at your first contact with it: there you will see gradually reflected the true qualities of your being, the traits of your divine personality, what you really are and what you are meant to be.

One who has thus known himself and possessed himself. conquering all opposition within himself, has by that very fact extended himself and his conquest, making it easier for others to make the same or a similar conquest. These are the pioneers or the elite who by a victorious campaign within themselves help others towards their victory. (12-11-1952)

How can suffering be overcome?

The problem is not as simple as all that. The causes of suffering are innumerable and its quality also varies a great deal, although the origin of suffering is one and the same and comes from the initial action of an anti-divine will. To make this easier to understand, one can divide suffering into two distinct categories, although in practice they are very often mixed.

The first is purely egoistic and comes from a feeling that one's rights have been violated, that one has been deprived of one's needs, offended, despoiled, betrayed, injured, etc. This whole category of suffering is clearly the result of hostile action and it not only opens the door in the consciousness to the influence of the adversary but is also one of his most powerful ways of acting in the world, the most powerful of all if in addition there comes its natural and spontaneous consequence: hatred and the desire for revenge in the strong, despair and the wish to die in the weak.

The other category of suffering, whose initial *cause* is the pain of separation created by the adversary, is totally opposite in nature: it is the suffering that comes from divine compassion, the suffering of love that feels compassion for the world's misery, whatever its origin, cause or effect. But this suffering, which is of a purely psychic character, contains no egoism, no self-pity; it is full of peace and strength and power of action, of faith in the future and the will for victory; it does not pity but consoles, it does not identify itself with the ignorant movement in others but cures and illumines it.

It is obvious that in the purity of its essence, only that which is *perfectly divine* can feel that suffering; but partially, momentarily, like flashes of lightning behind the dark clouds of egoism, it appears in all who have a vast and generous heart. However, most often, in the individual consciousness it is mixed with that mean and petty self-pity which is the cause of depression and weakness. Nevertheless, when one is vigilant enough to refuse this mixture or at least to reduce it to a minimum, one soon realises that this divine compassion is based on a sublime and eternal joy which alone has the strength and the power to deliver the world from its ignorance and misery.

And this suffering too will disappear from the universe only with the total disappearance of the adversary and all the effects of his action. (5-2-1956)

INNER REALISATION IS THE KEY TO OUTER REALISATION

When the adverse forces want to attack those who are around me and when they do not succeed in making them openly hostile to Sri Aurobindo's work or in turning them against me personally, they proceed in the matter always in the same way, with the same argument: "You may have all the inner realisations you like," they say, "the most beautiful experiences possible within the four walls of the Ashram, but on the outer plane your life is spoiled, wasted. There is an abyss that you will never fill between the inner experience and the concrete realisation in the world." This is the number one argument of the adverse forces.

I know it. For millions of years I have heard the same thing repeated and each time I have unmasked it. It is a falsehood – it is *the* falsehood. Everything that tends to establish a divorce between earth and the Spirit, is good for them, everything that separates the inner experience from the divine realisation in the world. But it is the contrary that is true: it is the inner realisation that is the key to the outer realisation. How can you expect to know the true thing which you have to realise in the world so long as you do not possess the truth of your being? (1958)

THE ANTI-DIVINE

I have noticed one thing, that in at least ninety-nine cases out of a hundred this [attack by adverse forces] is an excuse which people give to themselves. I have seen that practically almost all who write to me: "I am violently attacked by adverse forces", give this as an excuse. It is because there are many things in their nature which do not want to surrender, so they put all the blame on the adverse forces.

In reality I am turning more and more towards something where the role of the adverse forces will be reduced to that of an examiner; that is to say, they are there to test the sincerity of your spiritual seeking. These things have their reality in the action and for the work – and it is a great reality – but when you have gone beyond a certain region, all that reaches a point where it is no longer so distinct and clear-cut. In the occult world, or rather, if you look at the world from the occult point of view, these adverse forces are very real, their action is very real, completely concrete, and their attitude towards the divine realisation is positively hostile. But as soon as you pass beyond this domain and enter into the spiritual world where there is nothing other than the Divine, who is everything, and where there is nothing that is not divine, these "adverse forces" become a part of the total play and they can no longer be called adverse forces. It is only a posture that they have taken; to speak more exactly, it is only a posture that the Divine has taken in his play.

This also forms part of the dualities of which Sri Aurobindo speaks in *The Synthesis of Yoga*, the dualities that are reabsorbed. I do not know if he has spoken of this particular one – I do not think so – but it is the same thing; it is just a way of seeing. He has spoken of the dualities Personal-Impersonal, Ishwara-Shakti, Purusha-Prakriti. There is one more: the Divine and the Anti-Divine. (30-5-1958)

Sense of Sin

It is man's mental consciousness that has filled all Nature with the idea of sin and all the misery which it brings! Animals are not unhappy in the way we are, not at all, not at all, except, as Sri Aurobindo says, those that have been corrupted. The corrupted ones are those that live with men. Dogs have the sense of sin and guilt. It is because their whole aspiration is to become like man – man is god – and then, dissimulation, falsehood. Dogs do lie. Men admire that; they say, "Oh! How intelligent they are!"

They have lost their divinity.

The human species, in the spiral ascent, is truly at a point which is not pretty.

But isn't a dog more conscious than a tiger, more evolved, and higher in the spiral, that is to say, nearer to the Divine?

To be conscious is not the point. Man is more evolved than the tiger, there is not the shadow of a doubt, but the tiger is more divine than man. You must not confuse things: the two things are quite different.

You see, the Divine is everywhere, in everything. You should never forget that, not for a second should you forget it. He is everywhere, in everything; and unconsciously, but spontaneously and therefore sincerely, everything that is below the mental manifestation is divine without mixture, that is to say, spontaneously, by its very nature. It is man with his mind who has introduced the idea of guilt. Naturally he is much more conscious! That is not to be disputed, it is well understood, because what we call consciousness (what "we" call, that is to say, what man calls consciousness) is the power to objectify and mentalise things. It is not the true consciousness, but it is what men call consciousness. So in this human way, it is understood that man is much more conscious than the animal. But with man comes sin and perversion, which do not exist outside the state that we call "conscious", but which is not truly conscious, which simply consists in mentalising things, in having the capacity to objectify them.

It is a curve of ascent, but that curve moves away from the Divine, and one must rise much higher to find again, naturally, a higher Divine, for it is a conscious Divine, whereas the others are divine without being conscious, spontaneously and instinctively. And our whole moral notion of good and bad, we have thrown all that upon the creation with our deformed and perverted consciousness. It is we who have invented it.

We are the deforming intermediary between the purity of the animal and the divine purity of the gods.(19-7-1958)

DO NOT WASTE ENERGY

Human beings do not know how to preserve energy. When something happens, an accident or an illness, they ask for help and a double or triple dose of energy is administered. They feel that they are receptive and they receive it. This energy is given for two reasons: to repair the disorder caused by the accident or illness, and to give a power for transformation in order to mend, to change what was the true cause of the illness or accident.

Instead of utilising energy in that way, immediately, immediately they throw it out. They begin to move about, they begin to be active, they begin to work, they begin to speak, they begin. . . they feel themselves full of energy and throw everything out! They can keep nothing. Then naturally, since the energy was not meant to be wasted like that, but for an inner use, they fall quite flat. And this is universal. They do not know, they do not know how to make this movement: to go within, to utilise the energy – not to keep it, it cannot be kept – to utilise it to mend the damage done to the body and to go deep down to find out the reason for the accident or the malady, and there, to change that into an aspiration, an inner transformation. Instead of this, people begin immediately to chatter, to move about, to act, to do this, to do that!

Indeed, the great majority of human beings feel that they are alive only when they waste energy; otherwise it does not look like life.

Not to waste energy means to utilise it for the purposes for which it was given. If the energy is given for transformation, for the sublimation of the being, it must be used for that; if the energy is given to set right something that has been disorganised in the body, it must be used for that.

Naturally, if someone is given a special work and if he is given the energy to do that work, it is all right, it is used for its own purposes, and it was given for that.

As soon as a man feels energetic, he rushes immediately into action. Or else, those who have not got the sense to do something useful, gossip. Worse still, those who have no control over themselves become intolerant and begin to dispute! If their will is contradicted, they feel themselves full of energy and take it as holy wrath! (21-7-1958)

Do the gods of the Puranas and the gods of Greek and Egyptian mythology have any real existence?

Between the gods of the Puranas and the gods of Greek and Egyptian mythology, all kinds of similarities are found; it could be an interesting subject for study. To the modern Western world, all these divinities – the Greek gods and other "pagan" gods, as they call them – are simply a product of human imagination and correspond to nothing real in the universe. But this is a gross error.

To understand the mechanism of universal life, even that of terrestrial life, one has indeed to know that all these are real and living beings, each in its own realm, and have an independent reality. They would exist even if men did not exist. The majority of these gods existed before man existed.

In a very old tradition, probably dating before the Chaldean and Vedic traditions, which are its two branches, the history of creation is narrated not from the metaphysical or psychological point of view, but from an objective point of view, and this history is as real as our history of historical epochs. Of course, this is not the only way of looking at the thing, but it is quite as legitimate as any other; and in any case it recognises the concrete reality of these divine beings.

These are beings who belong to the progressive creation of the universe and have themselves presided over its formation, from the most ethereal or subtle to the most material regions; it is a descent of the divine creative Spirit. And they descended progressively, through realities more and more – one cannot say dense, because it is not dense, one cannot even say material, because matter as we know it does not exist on those planes – through realities more and more concrete.

According to traditions and occult schools, all these zones of realities, these planes of realities have got different names; they have been classified in a different way, but there is an essential analogy, and if you go back far enough into the traditions, you see only the words changing according to the country and the language. Even now, the experiences of Western occultists and those of Eastern occultists offer great similarities. All who set out on the discovery of these invisible worlds and make a report of what they saw, give a very similar description, whether they be from here or there; they use different words, but the experience is very similar and the handling of forces is the same.

This knowledge of the occult worlds is based on the existence of subtle bodies and of subtle worlds corresponding to those bodies. They are what the psychological method calls "states of consciousness", but these states of consciousness really correspond to worlds. The occult procedure consists then in being aware of these various inner states of being or subtle bodies and in becoming sufficiently a master of them so as to be able to go out of them successively, one after another. There is indeed a whole scale of subtleties, increasing or decreasing according to the direction in which you go, and the occult procedure consists in going out of a denser body into a subtler body

and so on again, up to the most ethereal regions. You go, by successive exteriorisations, into bodies or worlds more and more subtle. It is somewhat as if every time you passed into another dimension. The fourth dimension of the physicists is nothing but the scientific transcription of an occult knowledge. To give another image, one can say that the physical body is at the centre – it is the most material, the densest and also the smallest – and the inner bodies, more subtle, overflow more and more the central physical body; they pass through it, extending themselves farther and farther, like water evaporating from a porous vase and forming a kind of steam all around. And the greater the subtlety, the more the extension tends to unite with that of the universe: one ends by universalising oneself. And it is altogether a concrete process which gives an objective experience of invisible worlds and even enables one to act in these worlds.

There are, then, only a very small number of people in the West who know that these gods are not merely subjective and imaginary – more or less wildly imaginary – but that they correspond to a universal truth.

All these regions, all these domains are filled with beings who exist, each in its own domain, and if you are awake and conscious on a particular plane – for instance, if on going out of a more material body you awake on some higher plane, you have the same relation with the things and people of that plane as you had with the things and people of the material world. That is to say, there exists an entirely objective relation that has nothing to do with the idea you may have of these things. Naturally, the resemblance is greater and greater as you approach the physical world, the material world, and there even comes a time when the one region has a direct action upon the other. In any case, in what Sri Aurobindo calls the overmental worlds, you will find a concrete reality absolutely independent of your personal experience; you go back there and again find the same things, with the differences that have occurred during your absence. And you have relations with those beings that are identical with the relations you have with physical beings, with this difference that the relation is more plastic, supple and direct – for example, there is the capacity to change the external form, the visible form, according to the inner state you are in. But you can make an appointment with someone and be at the appointed place and find the same being again, with certain differences that have come about during your absence; it is entirely concrete with results entirely concrete.

One must have at least a little of this experience in order to understand these things. Otherwise, those who are convinced that all this is mere human imagination and mental formation, who believe that these gods have such and such a form because men have thought them to be like that, and that they have certain defects and certain qualities because men have thought them to be like that – all those who say that God is made in the image of man and that he exists only in human thought, all these will not understand; to them this will appear absolutely ridiculous, madness. One must have lived a little, touched the subject a little, to know how very concrete the thing is. . . . (4-11-1958)

If he fulfils the required condition, man is nearer to the Supreme than the gods are. He can be nearer. He is not so automatically, but he has the power to be so, the potentiality.

If human love manifested itself without mixture, it would be all-powerful. Unfortunately, in human love there is as much love of oneself as of the one loved; it is not a love that makes you forget yourself. (4-11-1958)

New Year Message for 1959

At the very bottom of the inconscience most hard and rigid and narrow and stifling I struck upon an almighty spring that cast me up forthwith into a formless limitless Vast vibrating with the seeds of a new world.

Here is the origin of this message:

Last evening in the class, I noticed that the children, who had a whole week to prepare questions on the text we are reading, did not find a single one. A terrible somnolence! A total lack of interest! When I had finished my reading, I said to myself, "But what is there in these brains that does not take interest in anything but their small personal affairs? After all, what is happening inside there, behind these forms?"

Then during the meditation, I began going down into the mental atmosphere of the people around me, in order to find there the small light, the thing that responds. And I was literally dragged down to the bottom, as if into a hole.

In this hole I saw what I am still seeing. I went down into a fissure, as it were, between two steep rocks, rocks made of something harder than basalt, black, metallic at the same time, with edges so sharp that you had the impression that were you simply to touch them, you would be flayed. It was something that seemed to have no bottom and no end, and it became narrower and narrower like a funnel, so narrow that there was almost no room left even for the consciousness to pass. The bottom was invisible, a black hole, and that went down and down and down, without air, without light, only a kind of glimmer, like a reflection at the peak of the rocks, a glimmer that came from beyond, from something that could be the heavens, but something invisible. I continued to slide down the fissure and I saw the edges, the black rocks, cut with scissors, as it were, shining like a fresh cut, the edges so sharp that they were like knives. Here was one, there another, there another, everywhere, all around. And I was dragged, dragged, dragged down, – I went down, down, down and there was no end to it, it became more and more oppressive, stifling, suffocating.

Physically, the body followed, it participated in the experience. The hand that was on the arm of the chair slipped down, then the other hand, then the head bent down in an irresistible movement. Then I said to myself, "But this must stop, for if it continues, my head will be down on the ground!" (The consciousness was elsewhere, but I was looking at my body from outside.) And I asked myself, "But what is there at the bottom of this hole? . . ."

"At the very bottom of the inconscience most hard and rigid and narrow and stifling I struck upon an almighty spring that cast me up forthwith into a formless limitless Vast vibrating with the seeds of a new world."

Generally the inconscience gives the impression of something amorphous,

inert, formless, neutral and grey – formerly, when I entered into the zones of inconscience, that was the first thing that I met; but in my experience yesterday, it was an inconscience hard, rigid, coagulated, as if coagulated for a resistance. It was a mental inconscience; all efforts make no impression on it, nothing can penetrate it. And this inconscience is much worse than a purely material inconscience. It was not the original inconscient; it was, if one may say so, a mentalised inconscient. All this rigidity, hardness, narrowness, fixity, opposition come from a mental presence in the creation: this is what the mind has brought into the inconscient. When the mind had not manifested, the inconscient was not like that: it was formless and had the plasticity of formless things. That plasticity has disappeared.

The beginning of the experience is a very expressive image of the action of mind in the inconscient; it has made the inconscient aggressive – it was not like that before – aggressive, resisting, obstinate. That was precisely the starting-point of my experience. I was in fact trying to look into the mental inconscience of people, and this mental inconscience *refuses* to change, while the other did not; the purely material inconscience has no mode of being, it does not exist, it is not organised in any way. While this one is an organised inconscience, organised through the beginning of a mental influence – and it is a hundred times worse! It has now become a much greater obstacle than before. Before, it did not even have the power to resist, it had nothing, it was truly inconscient. Now it is an inconscience organised in its refusal to change! So I wrote, "most hard and rigid and narrow" – the idea is of something which presses you, presses you – "most stifling".

Then I wrote, "I struck upon an almighty spring." That means precisely this: in the deepest depths of the inconscient, there is a supreme spring that enables us to touch the Supreme. Because at the very bottom of the inconscience there is the Supreme. It is the Supreme who enables us to touch the Supreme. This is the "almighty spring".

It is always the same idea that the highest height touches the deepest depth. The universe is like a circle; it is represented by a serpent that bites its own tail. That means that the supreme height touches the most material matter without any intermediary. I have said this many times, but here it was an experience of the thing as I had it. . . . (8-11-1958)

To tell the truth, you are never freed from hostile forces until you come out for good into the Light, above the lower hemisphere. And there the phrase "hostile forces" loses its meaning; only the forces of progress are there in order to compel you to progress. But you must come out of the lower hemisphere in order to see things in that way; because below, they are very real in their opposition to the divine plan.

It was said in the old traditions that one could not live more than twenty days in that higher state without leaving one's body and returning to the supreme origin. Now that is no longer true.

It is precisely this state of perfect harmony, beyond all attacks, that will become possible with the supramental realisation. It is that which will be realised for all who are destined for the supramental transformation. The adverse forces know quite well that in the supramental world they will automatically disappear: having no more use, they will be dissolved without the need to do anything, simply through the presence of the supramental force. That is why they rush about in a rage, negating everything, everything.

But the link between the two worlds has not yet been built – it is in the course of being built. That was the meaning of the experience of February third,* namely, to establish a link between the two worlds. For the two worlds are there in fact – not one above the other: one within the other, in two different dimensions – but there is no communication between the two. They overlap each other without being joined together. In the experience of February third, I saw some of those from here and elsewhere who already belong to the supramental world in one part of their being; but there is no connection, no junction. The moment has come just now in the history of the universe when that link must be established.

The experience of November fifth was a new step in the construction of the link between the two worlds. I was indeed projected into the very origin of the supramental creation: all that warm gold, that living tremendous power, that sovereign peace. I saw once again that the values which govern in this supramental world have nothing to do with our values here below, even the values of the wisest, even those values which we consider most divine at the time we live constantly in the divine Presence. It is altogether different.

Not only in our state of worship and surrender to the Lord, but even in our state of identification, the quality of the identification is different depending on whether we are on this side, progressing in this hemisphere below, or have passed over to the other and emerged into the other world, the other hemisphere, the higher hemisphere.

---

* *The Mother commented on this experience in her talk of 19 February 1958,* Questions and Answers 1957-58*, CWM, Vol. 9, pp. 271-283.*

The quality or the kind of relation that I had with the Supreme at that moment was quite different from that which we have here, and even the identification had a different quality. With regard to the lower movements one understands very well that they are different, but that was the summit of our experience here, that identification by which it is the Supreme who rules and lives. Well! He rules and lives quite differently when we are in this lower hemisphere and when we are in the supramental life. And at that moment* what gave intensity to the experience was that I came to perceive, vaguely, these two states of consciousness at the same time. It is almost as if the Supreme himself is different, that is to say, the experience we have of him. And yet in both cases there was contact with the Supreme. Well, probably what differs is what we perceive of him or the way in which we translate it; but the quality of the experience is different.

There is in the other hemisphere an intensity and a plenitude which expresses itself through a power different from the one here. How to explain it? You cannot. The quality of the consciousness itself seems to change. It is not something higher than the summit to which we can rise here, it is not one step *more*: here, we are at the end, at the summit. It is the quality that is different, the quality, in the sense that there is a plenitude, a richness, a power. This is a translation, in our manner, but there is something that escapes us – it is truly a new reversal of consciousness.

When we begin to live the spiritual life, a reversal of consciousness takes place which is for us the proof that we have entered the spiritual life; well, another reversal of consciousness occurs when one enters the supramental world.

Besides, perhaps each time that a new world opens up, there will again be a new reversal of this kind. Thus even our spiritual life – which is such a total reversal in relation to ordinary life – is and appears to be, in relation to the supramental consciousness, the supramental realisation, something so totally different that the values of the two are almost opposite.

One can put it in this way (but this is very imprecise, more than diminished – deformed): it is as if our entire spiritual life were made of silver whereas the supramental is made of gold, as if the whole spiritual life here below were a vibration of silver, not lustreless, but merely a light, a light that goes up to the summit, a light quite pure, pure and intense; but in the other life, the supramental life, there is a richness and a power that makes all the difference. This whole spiritual life of our psychic being and our present consciousness, which appears so warm, so full, so wonderful, so sparkling to the ordinary consciousness, well, all this splendour appears poor in relation to the splendour of the new world.

---

* *The experience of November 13.*

The phenomenon can be very well explained in this way: a series of reversals bringing about, step by step, an ever new richness of creation so that whatever has preceded it appears poor in comparison. What for us, in relation to our ordinary life, is a supreme richness, appears a poverty in relation to this new reversal of consciousness. This was my experience.

Last night when I tried to understand what was lacking so that I might be able to bring you completely, truly out of your difficulties, the effort reminded me of what I told you the other day about the Power, the power of transformation, the true power of realisation, the supramental power. Once you enter there, rise into that state, then you see that it is truly the All-Power in relation to what we are here. So once more I perceived, I felt the two states at the same time.

But as long as this realisation is not an accomplished fact, it will still be a progression – a progression, an ascension: you gain, you gain ground, you climb up and up; as long as it is not the new reversal, it is as if everything needed to be done over again. It is the repetition of the experience here below – it is reproduced up there.

And each time, you have the impression that you have lived on the surface of things. It is an impression that is repeated and repeated. At each new conquest you have the impression: "Until now I had lived only on the surface of things – on the surface of things – on the surface of realisation, the surface of surrender, the surface of power – it was merely the surface of things, the surface of experience." Behind the surface there is a depth, and it is only when you enter into the depth that you touch the true thing. And each time it is the same experience: what appeared as a depth becomes a surface, a surface with all that it means, something inaccurate, artificial, an artificial transcription, something that gives one the impression that it is not truly living: it is a copy, an imitation – it is an image, a reflection, not the thing itself. You pass into another zone and you have the impression that you have discovered the Source and the Power, the Truth of things; and then, this source, this power and this truth become in their turn an appearance, an imitation, a transcription in relation to the new realisation.

Meanwhile, we must indeed recognise that we have not got the key yet; it is not within our hands. Or rather we know quite well where it is, and we have only one thing to do: the perfect surrender of which Sri Aurobindo speaks, the total self-giving to the Divine Will, whatever happens, even in the midst of the night.

There is the night and there is the sun, the night and the sun, again the night, many nights; but one must cling to this will to surrender, cling to it as in a tempest, and give up everything into the hands of the Supreme Lord, until the day when the Sun will come for ever, the total victory. (15-11-1958)

This sort of fatality that one sometimes feels weighing heavy on one's life, which is called Karma in India, is the result of past lives; indeed, it is something that has to be exhausted, something that weighs on one's consciousness.

This is how things happen: the psychic being passes from one life to another, each life on earth being the occasion and means for a further progress, for a further growth. But it can happen that the psychic takes birth with the intention of going through a certain experience, of learning a certain thing, of developing a certain faculty through a definite experience. Then, in that life, in the life in which that experience has to be gone through, for one reason or another – there may be several – the soul does not fall exactly on the spot where it should: a displacement of some kind can occur, a set of contrary circumstances – it can happen – and in that case the incarnation miscarries totally and the soul goes away to wait for a better occasion. But in other cases, the soul simply does not find it possible to do exactly what it wants and finds itself dragged into untoward circumstances – untoward not merely from the objective point of view, but untoward for its own growth. And that makes it necessary to begin the experience again, often under much more difficult conditions.

And if – anything can happen, you see – if this second attempt is also a failure, if conditions make it impossible once again for what the psychic wants to do, if, for example, it is in a body with an inadequate will or a deformation in the thought or too tough an egoism and the attempt ends in suicide, then it is something frightful. I have seen it many times; it creates a dreadful Karma which may repeat itself life after life before the soul becomes capable of conquering and doing what it wants to do. And each time the conditions become more and more difficult, each time a considerably greater effort is demanded. It has sometimes been said that one cannot get out of it. Indeed, the subconscious memory of the past creates a sort of irresistible desire to avoid the difficulty and one begins again the same stupidity or an even greater stupidity, and to the difficulty already so great is added yet another. Also, there are moments – moments or circumstances – when nobody is there to help you, to instruct you, to guide you. You are all alone, not knowing what to hang on to. The situation then becomes so terrible, the circumstances are so abominable.

But if only once the soul has made an appeal, if once it has made contact with the Grace, then in the following life, one immediately finds oneself in conditions where everything can be swept away at one stroke. At that moment you need to have a great courage, a great endurance, though at times a true love is sufficient. And if there is faith – a little, a very very little is enough – then everything is swept away. But in most cases what you need is a great stoic courage, a capacity to endure and to hold out: the resistance, especially in the case of a previous suicide, resistance to the temptation to again begin this foolishness – because it makes a terrible formation. There is also this habit of not looking the

difficulty straight in the face, which is translated by taking flight. When suffering comes, fly, fly, instead of absorbing the difficulty, instead of holding tight, that is to say, not stirring within, not yielding, yes, above all, not yielding when you feel within: "I cannot bear it any longer." Hold your head as quiet as possible, do not follow the movement, do not obey the vibration.

That is what is needed, just that: faith in the Grace, perception of the Grace, or else, intensity of call, or better still, the response, the response, the knot opening, breaking, the response to this wonderful love of the Grace.

It is difficult without a strong will, and above all, above all, the capacity to resist the temptation which has been the fatal temptation through all the lives because of its accumulated power. Each defeat gives fresh force to it. A small victory can dissolve it.

The most terrible thing is when you do not have the strength, the courage, something indomitable. How often they come and tell me: "I want to die, I want to run away, I want to die." They get the answer: "Well, then, die to yourself! You are not asked to let your ego survive! Die to yourself since you want to die! Have that courage, the true courage to die to your egoism."

But because it is a Karma, you have to do something yourself. Karma is a construction of the ego; the ego must do something, everything cannot be done for it. The truth is this: Karma is the result of the actions of the ego, and it is only when the ego abdicates that Karma is dissolved. You can aid the ego, you can assist it, you can give it force and infuse it with courage, but it must use them.

There is such a gulf between what we truly are and what we are at present that it turns your head giddy at times. You must not yield to the giddiness. Do not move. Be still like a stone until the thing passes away.

Generally, when the time has come for a Karma to be conquered and absorbed by the Grace, there also comes the image or the knowledge or the experience of the exact facts that are the cause of the Karma, and then at that moment you can start the cleaning.

But it is just at the most painful point, there where the suggestions are the strongest, that you must bear the blow. Otherwise you will always have to start over again, always start over again.

One day a moment comes when the thing has to be done, when one must make the true inner gesture that liberates. To tell the truth, just now there is upon earth an opportunity which presents itself only after thousands of years, a conscious help with the necessary power. It was once believed that nothing had the power to wipe away the consequences of a Karma, that it was only by exhausting it through a series of purificatory acts that the consequences could be transformed, exhausted, effaced. But with the supramental power, this can be done without the need of going through all the steps of the process of liberation. (22-11-1958)

Those who want to follow the true path will naturally be exposed to the attacks of all the forces of ill-will, which not only do not understand but generally hate what they do not understand.

If you are troubled, vexed, even discouraged by all the spiteful stupidities that people may say about you, you will not be able to advance much on the way. And these things come to you not because you are unlucky or because your lot is not a happy one, but because on the contrary the divine Consciousness and Grace take your resolution seriously and allow circumstances to become the touchstones on the way, to see if your resolution is sincere and you are strong enough to face the difficulties.

Therefore, if someone laughs at you, or says something which is not kind, the first thing to do is to look within yourself and see what is the weakness or imperfection which has allowed such a thing to happen, and not to be disconsolate or indignant or sad because people do not appreciate you for what you consider to be your proper value; on the contrary, you should thank the divine Grace for having pointed out to you the weakness or imperfection or deformation that you have to rectify.

So instead of being unhappy, you can be fully satisfied and take advantage, a great advantage, of the harm that someone wanted to do to you.

Besides, if you truly wish to follow the path and to do the yoga, you should not do it so that people will appreciate and honour you; you should do it because it is an imperative need of your being and because you can be happy only in that way. Whether people appreciate you or do not appreciate you has absolutely no importance whatever. You can tell yourself beforehand that the farther you are from the ordinary man, the more foreign to the way of the ordinary creature, the less you will be appreciated – quite naturally, for they will not understand you. And I repeat that this has no importance whatever.

True sincerity consists in following the way because you cannot do otherwise, in consecrating yourself to the divine life because you cannot do otherwise, in endeavouring to transform your being and emerge into the Light because you cannot do otherwise, because it is the very reason for which you live.

When it is like that, you can be sure that you are on the right path.
(Undated: Before February 1960)

Why does one wake up tired in the morning, and what should one do to have a better sleep?

If you wake up tired in the morning, it is because of tamas, nothing else, a formidable mass of tamas; I myself noticed it when I began to do the yoga of the body. It is inevitable so long as the body is not transformed.

You must lie flat on your back and relax all the muscles and all the nerves – it is an easy thing to learn – to be like what I call a rag on a bed: nothing else remains. And if you can do that with the mind also, you get rid of all those stupid dreams that make you more tired when you get up than when you went to bed. It is the cellular activity of the brain that continues without control, and that tires one much. So, a total relaxation, a sort of complete calm, without tension, in which everything is stopped. But this is only the beginning.

Afterwards, you make a self-giving as total as possible, of everything, from top to bottom, from outside to inside, and an eradication, as total as possible, of all the resistance of the ego. And you begin repeating your mantra – your mantra, if you have one, or any word which has a power for you, a word leaping forth from the heart spontaneously, like a prayer, a word which sums up your aspiration. After repeating it a certain number of times, if you are accustomed to do so, you enter into trance. And from that trance you pass into sleep. The trance lasts as long as it should and quite naturally, spontaneously, you pass into sleep. But when you come back from this sleep, you remember everything; the sleep was like a continuation of the trance.

Fundamentally, the sole purpose of sleep is to enable the body to assimilate the effect of the trance so that the effect may be received everywhere, and to enable the body to do its natural nocturnal function of eliminating toxins. And when you wake up, there is not that trace of heaviness which comes from sleep: the effect of the trance continues.

Even for those who have never been in trance, it is good to repeat a mantra, a word, a prayer before going into sleep. But there must be a life in the words; I do not mean an intellectual significance, nothing of that kind, but a vibration. And its effect on the body is extraordinary: it begins to vibrate, vibrate, vibrate. . . and quietly you let yourself go, as though you wanted to go to sleep. The body vibrates more and more, more and more, more and more, and away you go. That is the cure for tamas.

It is tamas which causes bad sleep. There are two kinds of bad sleep: the sleep that makes you heavy, dull, as if you lost all the effect of the effort you put in during the preceding day; and the sleep that exhausts you as if you had passed your time in fighting. I have noticed that if you cut your sleep into slices (it is a habit one can form), the nights become better. That is to say, you must be able to come back to your normal consciousness and normal aspiration at fixed intervals – come back at the call of the consciousness. But for that

you must not use an alarm-clock! When you are in trance, it is not good to be shaken out of it.

When you are about to go to sleep, you can make a formation; say: "I shall wake up at such an hour" (you do that very well when you are a child). For the first stretch of sleep you must count at least three hours; for the last, one hour is sufficient. But the first one must be three hours at the minimum. On the whole, you have to remain in bed at least seven hours; in six hours you do not have time enough to do much (naturally I am looking at it from the point of view of sadhana) to make the nights useful.

To make use of the nights is an excellent thing. It has a double effect: a negative effect, it prevents you from falling backward, losing what you have gained – that is indeed painful – and a positive effect, you make some progress, you continue your progress. You make use of the night, so there is no trace of fatigue any more.

Two things you must eliminate: falling into the stupor of the inconscience, with all the things of the subconscient and inconscient that rise up, invade you, enter you; and a vital and mental superactivity where you pass your time in fighting, literally, terrible battles. People come out of that state bruised, as if they had received blows. And they did receive them – it is not "as if"! And I see only one way out: to change the nature of sleep. (4-6-1960)

About the Old Talks of the Mother

Naturally, dates are put on these old talks, but nobody pays any attention to the dates. How can they be mixed up with the things of today, which are on an entirely different plane?

There is an experience where you are altogether outside time, that is to say, in front, behind, above, below, it is all the same. In this identification, at the moment of identification, there is no more past or present or future. And in truth, this is the only way of knowing.

As the experiences develop, these old talks give me the impression of someone who walks all around a garden telling about what is there within it. But there comes a time when you enter into the garden and then you know a little better what is there. And I am beginning to enter. I am beginning. (18-7-1960)

. . .Taking only the earth, for example, how could there be a little supramental creation, a nucleus of supramental action and radiation upon earth? Is it possible? One can conceive very well of a nucleus of superhuman creation and of supermen, that is to say, men who were men and who through evolution and transformation (in the true sense of the word) have succeeded in manifesting the supramental forces; but their origin is human and since their origin is human there is necessarily a contact; even if everything is transformed, even if the organs are transformed into centres of force, there remains nonetheless something human, like a colouring. It is these beings, according to the traditions, who will discover the secret of direct supramental creation, without passing through the process of ordinary Nature, and it is through them that the truly supramental beings will take birth, the ones who must necessarily live in a supramental world. But then how would the contact be made between these beings and the ordinary world? How is one to conceive of the transformation of Nature, a transformation sufficient to bring about the supramental creation upon earth? I do not know.

Naturally, for such a thing to happen, a considerably long time is needed, this we know; and there will probably be stages, steps, things which will appear, things which for the moment we do not know or do not conceive, and they will change the conditions of the earth – but that means seeing some thousands of years ahead.

There remains the problem: is it possible to make use of this notion of space, I mean the space on the terrestrial globe? Is it possible to find a spot where one could create the embryo or seed of the future supramental world? The plan came in all the details, but it is a plan which in its spirit and consciousness does not at all conform to what is possible on earth at present; yet in its most material manifestation, it was based on terrestrial conditions. It is the concept of an ideal town which would be the nucleus of an ideal country, a town which would have contacts, purely superficial and extremely limited in their effect, with the outside world. One would therefore already have to conceive – but this is possible – of a power sufficiently strong to be at the same time a protection against aggression or ill-will (this would not be the most difficult protection to obtain) and against infiltration and admixtures. But if necessary, one can conceive of that. From the social point of view, from the point of view of organisation, from the point of view of the inner life, these are not problems. The problem is the relation with what is not supramentalised, to prevent the infiltration, the admixture: that is to say, to prevent the nucleus from falling back into an inferior creation – it is a problem about the period of transition.

All those who have given thought to the problem have always imagined something unknown to the rest of humanity, like a gorge in the Himalayas, for

example, a place unknown to the rest of the world. But this is not a solution; it is not a solution at all.

No, the only solution is an occult power, but this already implies that before anything can be done, a certain number of individuals must have reached a great perfection of realisation. But one can conceive that if this can be done, one can have a spot which is in the midst of the outside world and yet isolated (without any contacts, you see), a spot where everything would be exactly in its place – as an example. Each thing is exactly in its place, each person exactly in his place, each movement exactly in its place – and in its place in an ascending progressive movement, without any relapse, that is to say, quite the contrary to what happens in ordinary life. Naturally, this presupposes a kind of perfection, this presupposes a kind of unity, this presupposes that the different aspects of the Supreme can be manifested and, of course, an exceptional beauty, a total harmony and a power strong enough to command obedience from the forces of Nature. For example, even if this spot were surrounded by forces of destruction, they would not have the power to act; the protection would be sufficient. All this requires the utmost perfection in the individuals who would be the organisers of such a thing.

(*Silence*)

Indeed, nobody knows how the first men were formed, the first mental realisation. One does not know whether they were isolated individuals or groups, whether this happened in the midst of others or in isolation. I do not know. But there may be an analogy with the future case of the supramental creation. It is not difficult to conceive that in the solitude of the Himalayas or in the solitude of a virgin forest an individual would begin to create around him his little supramental world. It is easy to conceive. But the same thing would be necessary: he would have to have reached such a perfection that his power would act automatically to prevent intrusion, so that automatically his world would be protected; that is to say, all contrary or foreign elements would be prevented from approaching. . . .

Evidently, the realisation under the conditions of community or the group is much more complete, integral, total and probably more perfect than any individual realisation, which is always, *necessarily*, on the external, material plane, absolutely limited, because it is only one mode of being, one mode of manifestation, one microscopic set of vibrations that is touched.

But from the point of view of the easiness of the work, I believe there is no comparison.

(*Silence*)

The problem remains. All people like Buddha and the others, had *first* realised and then entered into contact with the world: well, this is very simple. But with regard to what I have in view, is it not an indispensable condition, for the realisation to be total, that one remains in the world? (18-7-1961)

The Yoga of the World

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.

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*.

(*Long silence*)

The individual consciousness came back: just the sense of a limitation, a limitation of pain; without that, no individual.

And we set out again on the way, sure of Victory.

The skies are full of the songs of Victory.

The Truth alone exists; it alone shall be manifested. Forward!

Glory to Thee, Lord, Supreme Triumpher!

(*Silence*)

Now, to the work.

Patience, endurance, perfect equality, and an absolute faith.

(*Silence*)

What I am saying is nothing, nothing, nothing, nothing but words if I compare it to the experience.

And our consciousness is the same, absolutely the same as that of the Lord. There was no difference, no difference.

We are That, we are That, we are That. (13-4-1962)

What is the Truth? What do you mean when you speak of "the Truth"?

You want a mental definition of the Truth. The Truth cannot be expressed in mental terms. Yes, it is so. And all the questions put are mental questions.

The Truth cannot be formulated, it cannot be defined – it is to be *lived*.

And one who is wholly consecrated to the Truth, who wants to live the Truth, serve the Truth, will know at each moment what must be done: it will be a kind of intuition or revelation (most often without words, but sometimes also expressed in words) which will make you know at every minute what is the truth of that minute. And it is this that is so interesting. You want to know "the Truth" as a thing well defined, well classified, well established, and after that you are at rest: there is no need to seek any more! You take it up, you say: "Here, this is the Truth" and then it is fixed. This is what all the religions have done. They have established their truth as a dogma. But it is not the Truth any more.

The Truth is something living, moving, expressing itself at each second, and it is *one* way of approaching the Supreme. Each one has his way of approaching the Supreme. There are perhaps some who are able to approach him from all sides at the same time, but there are those who approach through Love, those who approach through Power, those who approach through Consciousness and those who approach through Truth. But each of these aspects is as absolute, imperative and undefinable as the supreme Lord himself is. The supreme Lord is absolute, imperative and undefinable, unseizable in his action, and his attributes have this same quality.

Once one knows this, he who puts himself at the service of one of these aspects will know (it is expressed in life, in time, in the movement of time), will know at each moment what Truth is, and will know at each moment what Consciousness is, and will know at each minute what Power is, and he will know at each minute what Love is. And it is a multiform Power, Love, Consciousness, Truth that expresses itself innumerably in the manifestation, even as the Lord expresses himself innumerably in the manifestation. (24-12-1966)

The Only Way

You see, in the present condition of the world, circumstances are always difficult. The whole world is in a condition of strife, conflict, between the forces of truth and light wanting to manifest and the opposition of all that does not want to change, which represents in the past what is fixed, hardened and refuses to go. Naturally, each individual feels his own difficulties and is faced by the same obstacles.

There is only one way for you. It is a total, complete and unconditional surrender. What I mean by that is the giving up not only of your actions, work, ambitions, but also of all your feelings, in the sense that all that you do, all that you are, is exclusively for the Divine. So, you feel above the surrounding human reactions – not only above them but protected from them by the wall of the Divine's Grace. Once you have no more desires, no more attachments, once you have given up all necessity of receiving a reward from human beings, whoever they are – knowing that the only reward that is worth getting is the one that comes from the Supreme and that never fails – once you give up the attachment to all exterior beings and things, you at once feel in your heart this Presence, this Force, this Grace that is always with you.

And there is no other remedy. It's the only remedy, for *everybody* without exception. To all those who suffer, it is the same thing that has to be said: all suffering is the sign that the surrender is not total. Then, when you feel in you a "bang", like that, instead of saying, "Oh, this is bad" or "This circumstance is difficult," you say, "My surrender is not perfect." Then it's all right. And then you feel the Grace that helps you and leads you, and you go on. And one day you emerge into that peace that nothing can trouble. You answer to all the contrary forces, the contrary movements, the attacks, the misunderstandings, the bad wills, with the same smile that comes from full confidence in the Divine Grace. And that is the *only* way out, there is no other.

This world is a world of conflict, suffering, difficulty, strain; it is made of it. It has not yet changed, it will take some time before changing. And for each one there is a possibility of getting out. If you lean back on the presence of the Supreme Grace, that is the *only* way out. . . . (11-5-1967)

. . . Each one has around him an atmosphere made of the vibrations that come from his character, his mood, his way of thinking, feeling, acting. These atmospheres act and react on each other by contagion; the vibrations are contagious; that is to say, we readily pick up the vibration of someone we meet, especially if that vibration is at all strong. So it is easy to understand that someone who carries in and around himself peace and goodwill, will in a way impose on others at least something of his peace and goodwill, whereas scorn, irritability and anger will arouse similar movements in others. The explanation of many events may be found along this line – although, of course, it is not the only explanation! (30-10-1933)

I believe in the superiority of the inner vision over the outer vision and this belief is based not merely on theoretical knowledge but on the thousands of examples I have come across in the course of a life which is already long. Unfortunately I am surrounded by people who, though they are here to practise yoga, are still convinced that "a cat is a cat", as we commonly say in French, and that one can rely only on one's physical eyes for seeing and observing, on one's physical-mental knowledge for judging and deciding, and that the laws of Nature are *laws* – in other words, any exception to them is a miracle. This is false. (7-6-1934)

. . . an experiment, and that outer circumstances will always conspire to justify these doubts, and this for a reason which is very easy to understand: doubt veils the consciousness and the subconscious sincerity, and into the action some small factors creep in which may seem unimportant, but which are just sufficient to alter all the factors of the problem and to bring about the result that one had anticipated by doubting. (7-6-1934)

One must have an unshakable faith to be able to do without medicines.

* * *

One must never lose hope or faith – there is nothing incurable, and no limit can be set to the power of the Divine.

Sweet Mother,

Is it possible to have a correct conception of the Divine?

No conception of the Divine can be correct; for conceptions are mental activities, and no mental activity is fit to manifest the Divine.

It is only by experience that one can know Him, and the experience cannot be translated into words. (20-6-1960)

Sweet Mother,

Is it possible to love You perfectly, absolutely, before finding the psychic being within us?

In terrestrial man, it is only the psychic being that knows true love. As for *perfect* love, it exists only in the Divine. (26-4-1961)

He also told me this: "Mother says that there is full freedom and every facility for those who are gifted in a particular subject and want to pursue it to the full. But where is this freedom to become, for instance, a great musician?" Sweet Mother, can you please say a few words on the subject of this freedom?

The freedom I speak of is the freedom to follow the will of the soul, not all the whims of the mind and vital.

The freedom I speak of is an austere truth which strives to surmount all the weaknesses and desires of the lower, ignorant being.

The freedom I speak of is the freedom to consecrate oneself wholly and without reserve to one's highest, noblest, divinest aspiration.

Who among you sincerely follows this path? It is easy to judge, but more difficult to understand, and far more difficult still to realise. (18-11-1962)

Individual Virtues and Faults

Remember that all these individual virtues and faults are only the deceptive appearance of a great play of universal forces which one does not understand. (5-1-1963)

Sweet Mother,

Can the lines of our hands reflect our past, present and future life?

Yes, certainly, for someone who knows how to see, and X is very gifted.
(15-5-1963)

Sweet Mother,

What is the difference between pleasure, joy, happiness, ecstasy and Ananda? Can we find one in the other?

Ananda belongs to the Supreme Lord.

Ecstasy belongs to the perfected yogi.

Joy belongs to the desireless man.

Pleasure is within the reach of all living beings, but with its inevitable accompaniment of suffering. (27-5-1964)

Sweet Mother,

How can one know whether we are progressing or not, individually and collectively?

It is always preferable not to try to assess the progress one is making because it does not help one to make it – on the contrary. Aspiration for progress, if it is SINCERE, is sure to have an effect. But whatever the progress made, individually or collectively, the progress still remaining to be made is so considerable that there is no reason to stop on the way to assess the ground one has covered.

The perception that some progress has been made should come spontaneously, by the sudden and unexpected awareness of what one is in comparison with what one was some time before. That is all – but that in itself requires a fairly high degree of development of the consciousness. (9-9-1964)

Sweet Mother,

People often ask us this question: "What are you doing for society or even for the people of Pondicherry? You are preoccupied with your own community, your own progress. Nothing exists for you outside the Ashram. Isn't this a kind of isolation, a form of egoism?"

To this rather silly kind of question, Sri Aurobindo always used to reply:

"The greatest egoist is the Supreme Lord because He never bothers about anything but Himself!" (27-10-1964)

Sweet Mother,

The ordinary man is often guided in life by his conscience, isn't he? So what becomes of one who has no conscience, who has lost it by having disregarded it too often?

What is usually called "conscience" is a mental formation based on the idea of good and evil, a moral entity or rather an element of goodwill which tries to keep the individual on what is commonly known as the straight path.

This element acts as a defence against the hostile forces which can quite easily take possession of one who has disregarded the advice of his conscience.

But all this is a mental approximation of the Truth. It is not the Truth itself. (15-2-1967)

Sweet Mother,

Why has the Creator made this world and human beings? Does He expect something of us?

This world is Himself. He wants everything – ourselves and the world and the whole universe – to become conscious once more of being Him.

Blessings. (5-2-1970)

Divine Love

There is only one love, the Divine Love, eternal, universal, equal for everyone and everything.

It is man (the human being) who calls all kinds of feelings "love": all the desires, attractions, vital exchanges, sexual relations, attachments, even friendships, and many other things besides.

But all that is not even the shadow of love nor even its deformation.

These are all mental and vital, sentimental or sexual activities, and nothing more.

Blessings. (6-9-1969)

Desire Versus Aspiration

Desire is a vital movement, aspiration is a psychic movement.

When one has had a true aspiration, unselfish and sincere, one cannot even ask the question anymore; for the vibration of aspiration, luminous and calm, has nothing to do with the vibration of desire, which is passionate, dark and often violent. . . . (14-9-1969)

Sweet Mother,

Why and how does one lose one's spiritual gain by going elsewhere? One can make a conscious effort and Your protection is always there, isn't it?

To visit one's parents is to return to an influence which is generally stronger than any other; and there are not many cases where the parents help you in your spiritual progress, because they are usually more interested in a worldly realisation.

Parents who are primarily interested in spiritual realisation usually do not ask their children to come back to them.

Blessings. (8-11-1969)

Four Kinds of Human Beings

Human beings could be classified under four principal categories according to the attitude they take in life:

(1) Those who live for themselves. They consider everything in relation to themselves and act accordingly. The vast majority of men are like this.

(2) Those who give their love to another human being and live for him. As for the result, everything naturally depends on the person one chooses to love.

(3) Those who consecrate their life to the service of humanity through some activity done not for personal satisfaction but truly to be useful to others without calculation and without expecting any personal gain from their work.

(4) Those who give themselves entirely to the Divine and live only for Him and through Him. This implies making the effort required to find the Divine, to be conscious of His Will and to work exclusively to serve Him.

In the first three categories, one is naturally subject to the ordinary law of suffering, disappointment and sorrow.

It is only in the last category – if one has chosen it in all sincerity and pursued it with an unfailing patience – that one finds the certitude of total fulfilment and a constant luminous peace. (26-12-1971)

* * *

Do not live to be happy, live to serve the Divine, and the happiness you enjoy will exceed all expectation. (28-12-1971)

* * *

We are at a decisive hour in the history of the earth. It is preparing for the coming of the superman and because of this the old way of life is losing its value. We must strike out boldly on the path of the future despite its new demands. The pettinesses once tolerable, are tolerable no longer. We must widen ourselves to receive what is going to come. (29-12-1971)

Human consciousness is so corrupted that men prefer the miseries of the ego and its ignorance to the luminous joy that comes from a sincere surrender to the Divine. So great is their blindness that they refuse even to try the experiment and would rather be subject to the miseries of their ego than make the effort needed to get rid of them.

So completely blind are they that they would not hesitate to make the Divine a slave of their ego, if such a thing were possible, in order to avoid giving themselves to the Divine. (10-2-1972)

Z told me that if I had no time to read newspapers, I should at least glance at them. I asked him, "Is it a law that we must read newspapers?" He answered, "I have to know what is going on in the world too; I am not a sannyasi."

I am not a sannyasi and I never read a newspaper! I don't have time for it.

It is difficult to read newspapers without having the consciousness descend to a very ordinary level. Only when the consciousness is firmly established in union with the Divine is it possible to read newspapers without any risk of falling into a lower consciousness. (5-12-1933)

May I know, Mother, how many centuries ago You descended upon earth?

I have never left the earth since it was formed. (10-1-1935)

It is said that Krishna, Buddha and Jesus Christ were Avatars. So weren't these people yourself?

Krishna was an Avatar, but Buddha and Christ were only emanations. As for the second part of your question, I have no idea what you mean. (11-1-1935)

Studies strengthen the mind and turn its concentration away from the impulses and desires of the vital. Concentrating on study is one of the most powerful ways of controlling the mind and the vital; that is why it is so important to study. (28-1-1935)

What is the origin of the faith that manifests in the various parts of the being?

Faith is the expression of a spiritual virtue. (21-10-1935)

. . . *I find fault with nobody!* and never take sides. But, my way of seeing is somewhat different. For my consciousness the whole life upon earth, including the human life and all its mentality, is a mass of vibrations, mostly vibrations of falsehood, ignorance and disorder, in which are more and more at work vibrations of Truth and Harmony coming from the higher regions and pushing their way through the resistance.

In this vision, the ego-sense and the individual assertion and separateness become quite unreal and illusory.

When some *extra* confusion is created in the already existing confusion, I direct upon it some special vibrations to restore as much as possible a better harmony. It is not the individuals as such that feel the "blow", it is their clinging to or siding with the disharmony. . . . (15-7-1964)

I am afraid that the Grace has no effect on lazy people.
Blessings. (10-12-1965)

. . . According to my experience, the soul is divine, an eternal portion of the Supreme Divine, and therefore it cannot be limited or bound by any law whatever, except its own. These souls are emanated by the Lord to do His work in the world, and each one comes on earth with a particular purpose, for a particular work, and with a particular destiny; each has its own law which is binding on itself alone and cannot be made a general rule.

So in the eternity of the becoming, every possible case, imaginable and unimaginable, must obviously occur. (14-7-1960)

Name & Addresses	Phone

Name & Addresses	*Phone*

Name & Addresses	Phone

Name & Addresses	*Phone*

READY-REFERENCE CALENDAR

For ascertaining any day of the week for any given time from 1800 to 2050 inclusive

COMMON YEARS, 1800 TO 2050										Jan	Feb	Mar	Apr	May	Jun	Jul	Aug	Sep	Oct	Nov	Dec
1801	1829	1857	1885	1914	1942	1970	1998	2026													
1807	1835	1863	1891	1925	1953	1981	2009	2037		4	7	7	3	5	1	3	6	2	4	7	2
1818	1846	1874	1903	1931	1959	1987	2015	2043													
1802	1830	1858	1886	1915	1943	1971	1999	2027													
1813	1841	1869	1897	1926	1954	1982	2010	2038		5	1	1	4	6	2	4	7	3	5	1	3
1819	1847	1875	1909	1937	1965	1993	2021	2049													
1803	1831	1859	1887	1921	1949	1977	2005	2033													
1814	1842	1870	1898	1927	1955	1983	2011	2039		6	2	2	5	7	3	5	1	4	6	2	4
1825	1853	1881	1910	1938	1966	1994	2022	2050													
1805	1833	1861	1889	1907	1935	1963	1991	2019	2047												
1811	1839	1867	1895	1918	1946	1974	2002	2030		2	5	5	1	3	6	1	4	7	2	5	7
1822	1850	1878	1901	1929	1957	1985	2013	2041													
1800	1823	1851	1879	1913	1941	1969	1997	2025													
1806	1834	1862	1890	1919	1947	1975	2003	2031		3	6	6	2	4	7	2	5	1	3	6	1
1817	1845	1873	1902	1930	1958	1986	2014	2042													
1809	1837	1865	1893	1911	1939	1967	1995	2023													
1815	1843	1871	1899	1922	1950	1978	2006	2034		7	3	3	6	1	4	6	2	5	7	3	5
1826	1854	1882	1905	1933	1961	1969	2017	2045													
1810	1838	1866	1894	1917	1945	1973	2001	2029													
1821	1849	1877	1900	1923	1951	1979	2007	2035		1	4	4	7	2	5	7	3	6	1	4	6
1827	1855	1883	1906	1934	1962	1990	2018	2046													
LEAP YEARS, 1804 TO 2048											29										
1804	1832	1860	1888		1928	1956	1984	2012	2040	7	3	4	7	2	5	7	3	6	1	4	6
1808	1836	1864	1892	1904	1932	1960	1988	2016	2044	5	1	2	5	7	3	5	1	4	6	2	4
1812	1840	1868	1896	1908	1936	1964	1992	2020	2048	3	6	7	3	5	1	3	6	2	4	7	2
1816	1844	1872		1912	1940	1968	1996	2024		1	4	5	1	3	6	1	4	7	2	5	7
1820	1848	1876		1916	1944	1972	2000	2028		6	2	3	6	1	4	6	2	5	7	3	5
1824	1852	1880		1920	1948	1976	2004	2032		4	7	1	4	6	2	4	7	3	6	1	3
1828	1856	1884		1924	1952	1980	2008	2036		2	5	6	2	4	7	2	5	1	3	6	1

1	2	3	4	5	6	7
Monday 1	Tuesday 1	Wednesday 1	Thursday 1	Friday 1	Saturday 1	SUNDAY 1
Tuesday 2	Wednesday 2	Thursday 2	Friday 2	Saturday 2	SUNDAY 2	Monday 2
Wednesday 3	Thursday 3	Friday 3	Saturday 3	SUNDAY 3	Monday 3	Tuesday 3
Thursday 4	Friday 4	Saturday 4	SUNDAY 4	Monday 4	Tuesday 4	Wednesday 4
Friday 5	Saturday 5	SUNDAY 5	Monday 5	Tuesday 5	Wednesday 5	Thursday 5
Saturday 6	SUNDAY 6	Monday 6	Tuesday 6	Wednesday 6	Thursday 6	Friday 6
SUNDAY 7	Monday 7	Tuesday 7	Wednesday 7	Thursday 7	Friday 7	Saturday 7
Monday 8	Tuesday 8	Wednesday 8	Thursday 8	Friday 8	Saturday 8	SUNDAY 8
Tuesday 9	Wednesday 9	Thursday 9	Friday 9	Saturday 9	SUNDAY 9	Monday 9
Wednesday 10	Thursday 10	Friday 10	Saturday 10	SUNDAY 10	Monday 10	Tuesday 10
Thursday 11	Friday 11	Saturday 11	SUNDAY 11	Monday 11	Tuesday 11	Wednesday 11
Friday 12	Saturday 12	SUNDAY 12	Monday 12	Tuesday 12	Wednesday 12	Thursday 12
Saturday 13	SUNDAY 13	Monday 13	Tuesday 13	Wednesday 13	Thursday 13	Friday 13
SUNDAY 14	Monday 14	Tuesday 14	Wednesday 14	Thursday 14	Friday 14	Saturday 14
Monday 15	Tuesday 15	Wednesday 15	Thursday 15	Friday 15	Saturday 15	SUNDAY 15
Tuesday 16	Wednesday 16	Thursday 16	Friday 16	Saturday 16	SUNDAY 16	Monday 16
Wednesday 17	Thursday 17	Friday 17	Saturday 17	SUNDAY 17	Monday 17	Tuesday 17
Thursday 18	Friday 18	Saturday 18	SUNDAY 18	Monday 18	Tuesday 18	Wednesday 18
Friday 19	Saturday 19	SUNDAY 19	Monday 19	Tuesday 19	Wednesday 19	Thursday 19
Saturday 20	SUNDAY 20	Monday 20	Tuesday 20	Wednesday 20	Thursday 20	Friday 20
SUNDAY 21	Monday 21	Tuesday 21	Wednesday 21	Thursday 21	Friday 21	Saturday 21
Monday 22	Tuesday 22	Wednesday 22	Thursday 22	Friday 22	Saturday 22	SUNDAY 22
Tuesday 23	Wednesday 23	Thursday 23	Friday 23	Saturday 23	SUNDAY 23	Monday 23
Wednesday 24	Thursday 24	Friday 24	Saturday 24	SUNDAY 24	Monday 24	Tuesday 24
Thursday 25	Friday 25	Saturday 25	SUNDAY 25	Monday 25	Tuesday 25	Wednesday 25
Friday 26	Saturday 26	SUNDAY 26	Monday 26	Tuesday 26	Wednesday 26	Thursday 26
Saturday 27	SUNDAY 27	Monday 27	Tuesday 27	Wednesday 27	Thursday 27	Friday 27
SUNDAY 28	Monday 28	Tuesday 28	Wednesday 28	Thursday 28	Friday 28	Saturday 28
Monday 29	Tuesday 29	Wednesday 29	Thursday 29	Friday 29	Saturday 29	SUNDAY 29
Tuesday 30	Wednesday 30	Thursday 30	Friday 30	Saturday 30	SUNDAY 30	Monday 30
Wednesday 31	Thursday 31	Friday 31	Saturday 31	SUNDAY 31	Monday 31	Tuesday 31

NOTE: To ascertain any day of the week, first look in the table for the year required and under the months are figures which refer to the corresponding figures at the head of the columns of the days below. For Example:- To know on what day of the week 15th Aug., 1872 fell, look in the table of years for 1872, and in a parallel line under August is figure 4, which directs to column 4 in which it will be seen that August 15 fell on Thursday.

CONVERSION FACTORS

CONVERSION FACTORS

Abbreviation	Prefixes		for instance
		Mile (m) $\frac{1}{1000}$ of unit	
Metre-m	kilo (K)-1000 times unit		100 centimetres = 1 metre
Gramme-gm	hecto (h) - 100 times unit	centi (c) $\frac{1}{100}$ of unit	100 milligramme = 1 gramme
Litres-1	deca (dal) - 10 times unit	deci (d) $\frac{1}{10}$ of unit	100 litres = 1 hectolitre

Length

1 inch = 25.4 millimetres (mm)
1 foot = 30.48 centimetres (cm)
1 yard = 0.9144 metre (m)
1 mile = 1.6093 kilometres (km)
1 millimetre = 0.0328 inch.
1 centimetre = 0.0328 foot
1 metre = 1.094 yards
1 kilometre = 0.62137 mile

Centimetres		Inch
2.540	1	0.394
5.080	2	0.787
7.620	3	1.181
10.160	4	1.575
12.700	5	1.969
15.240	6	2.362
17.780	7	2.756
20.320	8	3.150
22.860	9	3.543

Metres		Yards
0.914	1	1.094
1.829	2	2.187
2.743	3	3.281
3.658	4	4.374
4.572	5	5.468
5.486	6	6.562
6.401	7	7.655
7.315	8	8.749
8.230	9	9.843

Kilometres		Miles
1.609	1	0.621
3.219	2	1.243
4.828	3	1.864
6.437	4	2.485
8.047	5	3.107
9.656	6	3.728
11.265	7	4.350
12.875	8	4.971
14.484	9	5.592

Volume

1 inch^3 = 16.387 centimetres^3
1 foot^3 = 28.316 decimetres^3
1 pint^3 = 0.568 litre
1 imperial gallon = 4.546 litres
1 centimetre^3 = 0.0610 inch^3
1 decimetre^3 = 0.035 feet^3
1 litre = 1.76 pints
1 litre = 0.220 Imperial gallon

Litre		Gallons
4.546	1	0.220
9.092	2	0.440
13.638	3	0.660
18.184	4	0.880
22.730	5	1.110
27.276	6	1.320
31.822	7	1.540
36.368	8	1.760
40.914	9	1.980

Weight

1 ounce = 28.349 gm.
1 pound = 0.4536 kg.
1 stone = 6.350 kilogrammes
1 cwt = 50/80 kilogrammes
1 ton = 1.016 metric tonnes
1 gramme = 0.03527 ounce
1 kilogramme = 2.205 pounds
1 kilogramme = 0.158 stone
1 kilogramme = 0.01968 cwt
1 metric tonne = 0.09842

Kilograms		Pounds
0.454	1	2.205
0.907	2	4.405
1.361	3	6.614
1.814	4	8.819
2.268	5	11.023
2.722	6	13.228
3.175	7	15.432
3.629	8	17.637
4.082	9	19.872

Area

1 sq. inch = 6.4516 sq. cm.
1 sq. yard = 0.8361 sq. metre
1 sq. mile = 2.589 sq. kilometres
1 acra = 4047 sq. metres
1 sq. centimetre = 0.155 sq. inch
1 sq. metre = 1.1960 sq. yards
1 sq. kilometre = 0.386 sq. mile
1 hectare = 10.000 sq. metres
1 hectare = 2.471 acres

Sq. Metres		Sq. Yards
0.836	1	1.196
1.672	2	2.392
2.508	3	3.588
3.345	4	4.784
4.181	5	5.980
5.017	6	7.176
5.853	7	8.372
6.689	8	9.568
7.525	9	10.764

Easy Conversion

Metres into yards
add one-tenth
Yards into metres
deduct one-tenth
Kilometres into miles
multiply by 5 and divide by 8
Miles into kilometres
multiply by 8 and divide by 5
Litres into pints
multiply by 7 and divide by 4
Pints into litres
multiply by 4 and divide by 7
Litres into gallons
multiply by 2 and divide by 9
Gallons into litres
multiply by 9 and divide by 2
Kilograms into pounds
divide by 9 and multiply by 20
Pounds into by kilograms
divide by 20 and multiply by 9

Double conversion Tables : The central figures represent either of the two columns besides them, as the case may be Exemple : 1 kilometre = 0.621 mile and one mile = 1.609 kilometres.

The Resurgent India Trust

The fundamental object of this Trust is to work for an integral resurgence of India so that it may assume its rightful place among the community of nations and, by its powerful example and spiritual influence open for humanity the way leading to the establishment of a divine life on earth which will be the supreme fulfilment of the ages long promises and pronouncements of the forthcoming kingdom of Heaven on Earth.

To assume its true position and fulfil its true role in the community of nations India must find back and manifest her soul which, at present, is completely covered up by an overwhelming commercialism which has spread everywhere and which has arisen out of the onslaught on it of the Western spirit of shortsighted utilitarianism. Individually one can fight it by becoming conscious of one's inner being or – better still – psychic being and letting it become conscious of India's soul and interested in knowing and serving it. The individuals who become conscious of India's Soul and its Mission will become the backbone of a group forming a strong body of cohesive will with the spiritual knowledge to save India and the world.

The Resurgent India Trust has been established by just such a group of people who having become conscious of India's Soul have acquired a living faith in its divine destiny and cannot help intensely loving it in spite of all the contrary surface appearances. This Trust hopes to become a powerful instrument of the expression of theirs and their countless other brothers' and sisters' faith and love for India.

It is believed that the most important thing for India – the one which when set right will automatically lead to the dissolution of most of its present problems and difficulties – is to recover the true sense of pride in its great culture, its glorious past and its supreme achievements. Therefore this Trust ardently seeks to awaken Indian people to the truth of their present condition and their great past and thus contribute to the forces leading to the recovery of their lost faith and pride – lost due to over one thousand years of subjugation to the rule of foreign invaders and the still continuing hold of their alien ideas on Indian minds – in the majesty, greatness and invincibility of their spiritual culture.