The Real Awakener

Further Lights on the Path

Words of the Mother – 11

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The One whom we adore as the Mother is the divine Conscious Force that dominates all existence, one and yet so many-sided that to follow her movement is impossible even for the quickest mind and for the freest and most vast intelligence. The Mother is the consciousness and force of the Supreme and far above all she creates.

– Sri Aurobindo

I. Questions and Answers, Sep. – Dec. 1957

1. The Necessity of Rising Above Likes and Dislikes

"Sweet Mother, why does one feel attracted at first sight to some people and feel a repulsion for others?

Usually this is based on vital affinities, nothing else. There are vital vibrations which harmonise and vital vibrations which don't. It is usually this, nothing else. It is vital chemistry.

One would have to be in a much deeper and more clear-sighted consciousness for it to be otherwise. There is an inner perception based on a psychic consciousness, which makes you feel which people have the same aspiration, the same aim, and can be your companions on the way; and this perception also makes you clear-sighted about those who follow a very different way or carry in them forces which are hostile to you and may harm you in your development. But to attain such a perception one must oneself be exclusively occupied with one's own spiritual progress and integral realisation. Now, that is not often the case. And usually too, when one has attained this inner clear-sightedness, it is not expressed by attraction and repulsion, but by a very "objective" knowledge, it might be said, and a kind of inner certainty which makes you act calmly and reasonably, and without attractions and repulsions.

Therefore, it may be said in a general and almost absolute way that those who have very definite and impulsive likes and dislikes live in a vital consciousness. Mixed with this, there may be mental affinities; that is, some minds like

to have relationships in common activities, but here too, these are people on a much higher level intellectually, and this is also expressed even more by a comparative ease in relationships and by something much more calm and detached. One takes pleasure in speaking with certain people, for others there is no attraction, one gains nothing from it. It is a little more distant and quiet; it belongs more to the field of reason. **But likes and dislikes clearly belong to the vital world. Well, there is a vital chemistry just as there is physical chemistry: there are bodies which repel each other and others which attract; there are substances which combine and others which explode, and it is like that. There are some vital vibrations which harmonise, and harmonise to such an extent that ninety-nine times out of a hundred these sympathies are taken for what men call love, and suddenly people feel, "Oh! He is the one I was waiting for", "Oh! She is the one I was seeking!" (*laughing*), and they rush towards each other, till they find out that it was something very superficial and that these things can't last. There.** So the first advice given to those who want to do yoga: "Rise above likes and dislikes." This is something without any deeper reality and it can at the very least lead you into difficulties which are at times quite hard to overcome. You can ruin your life with these things. And the best thing is not to take any notice of them – to draw back a little into yourself and ask yourself why – it's nothing very mysterious – you like to meet this person, don't like to meet that one.

* *Bold letters in the text, used here for emphasis, are from the Editor and are not there in the original.*

But, as I say, there comes a moment when one is exclusively occupied with one's sadhana, when one can feel – but both more subtly and much more quietly – that a particular contact is favourable to sadhana and another harmful. But that always takes a much more "detached" form, so to say, and often it even contradicts the so-called attractions and repulsions of the vital; very often it has nothing to do with them.

So, the best thing is to look at all that from a little distance and to lecture yourself a little on the futility of these things.

Obviously there are some natures which are almost fundamentally bad, beings who are born wicked and love to do harm; and logically, if one is quite natural, not perverted, natural as animals are – for from this point of view they are far superior to men; perversion begins with humanity – then **one keeps out of the way, as one would stand aside from something fundamentally harmful.** But happily these cases are not very frequent; what one meets in life are usually very mixed natures where there is a kind of balance, so to say, between the good and the bad, and one may expect to have both good and bad relations. There is no reason to feel any deep dislike, for, as one is quite mixed oneself (*laughing*), like meets like!

It is also said that some people are like vampires, and when they come near a person they spontaneously suck up his vitality and energy, and that one should beware of them as of a very serious danger. But that also... Not that it doesn't exist, but it is not very frequent, and certainly not so total that one need run

away when one meets such a person.

So, essentially, if one wants to develop spiritually, the first thing to do is to overcome one's dislikes... and one's likes. Look at all that with a smile."[1]

2. The Superman and the Supramental Being

"…what he conceived of as the superman who must be the intermediate being between humanity as it is and the supramental being *created* in the supramental way, that is, no longer belonging to animality at all and delivered from all animal needs.

As we are, we have been created in the ordinary animal way, and therefore, even if we transform ourselves, there will remain something of this animal origin. The supramental being as he conceived of it, is not formed in the ordinary animal way *at all* but directly, through a process that for the moment still seems occult to us, but is a direct handling of forces and substance in such a way that the body can be a "materialisation" and not a formation according to the ordinary animal principle.

It is quite obvious that intermediate beings are necessary, that it is these intermediate beings who must find the means of creating beings of the supermind, and, undoubtedly, when Sri Aurobindo wrote this he was convinced that this is what we must do.

I think – I know – that it is now certain that we shall realise what he expects of us. It has become no longer a hope but a certainty. Only the time necessary for this realisation will be longer or shorter according to our individual effort, our concentration, our goodwill... and

the *importance* we give to this fact. For the inattentive observer things may appear very much what they were before, but for one who knows how to see and is not deceived by appearances things are going well.

Let each one do his best and perhaps not many years will have to elapse before the first visible results become apparent to all.

It is for you to know whether this interests you more than everything else in the world.... **There comes a moment when the body itself finds that there is *nothing in the world* which is so worth living for as this transformation; that there is nothing which can have as great an interest as this passionate interest of transformation. It is as though all the cells of the body were athirst for that Light which wants to manifest; they cry out for it, they find an intense joy in it and are *sure* of the Victory.**

This is the aspiration that I am trying to communicate to you, and you will understand that everything else in life is dull, insipid, futile, worthless in comparison with that: the transformation in the Light."[2]

3. The Supermind and the Mind of Light

"…In the supramental vision one has a direct and total and immediate knowledge of things, in the sense that one sees everything at the same time, complete in itself, total. The truth of a thing in all its aspects at the same time and... simultaneous, complete. And as soon as one wants to explain that or to describe it, one is obliged to come down, so to say, to a plane which he calls here "the Mind of Light", where things have to be said or even thought or expressed

one after another, in a certain order and a certain relation with one another; the simultaneity disappears, for in the present state of our mode of expression, to say everything at the same time, all at once, is impossible, and we are compelled to veil one part of what we see or know in order to bring it out one thing after another; and this is what he calls the "veil", which is transparent, for one sees everything, knows everything at the same time; one has the total knowledge of a thing, but one cannot express it fully all at once. There are no words or any possibility of expression, so long as we are what we are. We must necessarily make use of an inferior process to express ourselves, and yet, at the same time we have the full knowledge; it is only the necessity of transmitting his knowledge in words which compels us to veil, so to say, a part of what we know and to let it come out only successively. But it is a transparent veil, for we know the thing – we know it, see it, understand it in its totality – but we cannot express it all at the same time. We have to say it, one thing after another, successively. It is the veil of the expression adapted to our needs both of utterance and understanding. The knowledge is there, it is there in reality – not that one is searching for it and expressing it as one goes on finding it – it is there in its totality but the expression demands that one says it one thing after another; and so this naturally diminishes the omnipotence of which he speaks, for omnipotence is the total vision of the thing expressed in its totality. Omniscience is there in principle, it is there, perceptible, but the total power of this omniscience cannot act since it needs to come down one plane to be able to express itself.

Do you catch what I mean? Yes?

To be able to live fully in the supramental knowledge requires other means of expression than the ones we have now. New means of expression must be worked out to make it possible to express the supramental knowledge in a supramental way.... Now, we are obliged to raise our mental capacity to its utmost so that there is only, so to say, a sort of hardly perceptible borderline, but one that still exists, for all our means of expression still belong to this mental world, do not have the supramental capacity. We do not have the necessary organs for that. We would have to become beings of the supermind, with a supramental substance, a supramental inner organisation, in order to be able to express the supramental knowledge in a supramental way. So far we are... half way; we can, somewhere in our consciousness, rise entirely into the supramental vision and knowledge, but we cannot express it. We have to come down again one plane in order to express ourselves.

So, this veil which is transparent even when it seems to cover, is transparent for the consciousness, you see, for the consciousness sees and knows things in a supramental way, but one part is veiled and it only comes out progressively, for there is no other way of doing it. But for the consciousness it is transparent, though apparently it seems to hide. …"[3]

4. The Nature of the World

"If one enters into a somewhat philosophical, psychological and subjective consciousness, one can very easily become aware of a sort of "objective unreality" of things; and the one thing which is real, tangible, concrete,

measurable, so to speak, for the ordinary consciousness becomes so fluid, almost unsubstantial, and has a reality only in the consciousness that perceives it – an absolutely variable reality and at times quite contradictory according to the perception of the consciousness. If we put before us the different explanations that have been given about the world, the different ways in which it has been expressed, we shall have a series of notions that are sometimes absolutely contradictory, which are nevertheless perceptions of one identical thing by different consciousnesses. In fact, with this last paragraph, we have an extreme point which is the affirmation that all that is, is the total and complete expression of the Divine Will – there is what could be called a certain school of thinkers who, on the basis of their personal experience, have asserted that everything is the expression of the Divine Will in a perfect way – and then, at the other extreme, the affirmation that the world is a sort of chaos without rhyme or reason, which has come into being one doesn't know how or why, which is going one doesn't know where, which has no logic, no reason, no coordination – it is just chance. It happens to be like this, one doesn't know why. Well, if you take these two extremes and put before you all that has been said, written, taught, thought about the world from one end to the other, and if you can see all that together, you will realise that, since it is all about the same world and yet the explanations are so totally different, this world exists, so to say, only in the consciousness of the one who sees it.... There must indeed be "something" there, but that something must be beyond what men think about it – far beyond, very different. And so the whole feeling is of an elusive unreality.

And in fact, the reality of the world is entirely subjective for each person's consciousness. The world has no objective reality, for in one case it can be said that it is the result of the supremely conscious, supreme Will and that all is ruled by that, and in the other case, it may be said that it is something without any reason for existence except an elusive chance – and yet, these two notions apply to one and the same thing.

Have you never thought about that?

Everyone has his own idea which is more or less clear, more or less organised, more or less precise, and this idea he calls the world. Everyone has his own way of seeing, his own way of feeling and his particular relationship with everything else, and this he calls the world. He naturally puts himself at the centre, and then everybody is organised around him, according to the way in which he sees it, feels it, understands and desires it, according to his own reaction, but since for each consciousness, individually, it is different, this means that what we call the world – the thing in itself – escapes our perception completely. It must be something else. And we must come out of our individual consciousness to be able to understand what it is; and this is what Sri Aurobindo calls the passage from the lower to the higher hemisphere. In the lower hemisphere there are as many universes as individuals, and in the higher hemisphere there is "something" – which is what it is – in which all consciousnesses must meet. This is what he calls the 'Truth-Consciousness'.

As the human consciousness progresses, it has a greater and greater sense of this relativity, and at the same time a

sort of feeling, it could be said, a vague impression that there is a Truth, which is not perceptible by ordinary means but must be perceptible in some way or other."[4]

5. The Story of Creation (Involution)

"'If all that is to manifest is already involved in Matter, are there, hidden in it, other principles besides the supermind which will be revealed when it has been fully manifested?'

Logically speaking, "yes", for essentially, there is an identity between Matter and the Supreme. But – and this brings in the second question:

'Did the involution take place in Time and does it have a history as evolution has?'

It could almost be said that the answer to this question depends on the mental attitude of the person who asks it.... Scholars will tell you that there are different schools which have spoken about these things in ways that are also very different. There are the metaphysicians who deny any history, minds that are essentially speculative, philosophical and, as I said, metaphysical, abstract, who consider that histories are only for children. There are the psychologists who translate everything into movements of consciousness, and finally there are those who love images and for whom universal history is a great development which might be described as "cinematographic", and this development in pictures is for them something much more living and tangible, for even if it is only symbolic, it makes them understand things in a more intimate and real way.

It goes without saying that the three explanations are equally true, and that the important thing is to be able to

synthesise and harmonise them in one's thought. But we shall put aside the aridities of metaphysics, for it is better to read about them in the books of scholars who tell you things in a very precise, very exact and very dry fashion! The psychological point of view... it is better to live it than speak about it. So we are left with the story for children. It is good to be always a child. And although we must take care not to believe in it as a dogma in which nothing should be changed if one doesn't want to be sacrilegious, we can at least take these stories as a means to make living to our childlike consciousness something which would otherwise be too remote from us.

There we can choose from many stories that have been told, stories more or less true, more or less complete, more or less expressive. But if by interiorising or exteriorising oneself – which, from a certain point of view, is essentially the same thing – if one can relive this story, at least partially and in its broad outlines, it helps one to understand and hence to master the how and why of things. Some people have done that, they are the ones usually considered as initiates, occultists and prophets at the same time – and very beautiful stories have been told.

I am going to tell you one, very succinctly. Don't take it as a gospel! Take it rather... as a story.

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,

* "*The sword has a joy in the battle-play, the arrow has a mirth in its hiss and its leaping, the earth has a rapture in its dizzy whirl through space, the sun has the royal ecstasy of its blazing splendours and its eternal motion. O thou self-conscious instrument, take thou too the delight of thy own appointed workings.*"

The Supramental Manifestation*, SABCL, Vol. 16, p. 288*

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. That is my story."[5]

6. How the Higher (Supramental) Form will be Created

"…If we consider the problem, it becomes very

interesting. Is it by some process which we have to imagine, that this form will gradually transform itself in order to create a new one, or is it by some other means, a means still unknown to us, that this new form will appear in the world?

That is, will there be a continuity or will there be a sudden appearance of something new? Will there be a progressive transition between what we now are and what our inner spirit aspires to become, or will there be a break, that is, shall we be obliged to drop this present human form and wait for the appearance of a new form – an appearance the process of which we do not foresee and which will have no relation with what we are now? Can we hope that this body which is our present means of earthly manifestation, will have the possibility of transforming itself progressively into something which will be able to express a higher life, or will it be necessary to give up this form entirely to enter into another which does not yet exist on Earth?

That is the problem. It is a very interesting problem.

If you will reflect on it, it will lead you to a little more light.

We can reflect on it just now.

(*Meditation*)

When this talk was first published, Mother added the following remarks:

Why not both?

Both will be there at the same time; the one does not exclude the other.

Yes, but will one be transformed into the other?

One will be transformed and will be like a rough outline of the other. And the other, the perfect one, will appear when this one comes into being. For both have their beauty and their purpose, therefore they will both be there.

The mind always tries to choose – but it's not like that. Even all that we can imagine is much less than what will be. Truly speaking, everyone who has an intense aspiration and an inner certitude will be called upon to realise it.

Everywhere, in all the fields, always, eternally, everything will be possible. And everything that is possible, everything will exist at a given moment – a given moment that will be more or less delayed, but everything will exist.

Just as all sorts of possibilities have been found between the animals and man, possibilities which have not remained, so there will be all sorts of possibilities: each individual will try in his own way. And all this together will help to prepare the future realisation.

The question might be asked: Will the human species be like some species which have disappeared from the earth?... Certain species have disappeared from the earth – but not species which have lasted as long as the human species. I don't think so; and certainly not the species which had in them the seed of progress, this possibility of progress. Rather one has the impression that evolution will follow a curve which will draw closer and closer to a higher species and, maybe, everything that is still too close to the lower species will fall away, just as those species have.

We always forget that not only is everything possible – everything, even the most contradictory things – but all the possibilities have at least one moment of existence."[6]

7. Sweet Mother, How Did the First Man Appear?*

"…if we take the scientific point of view, we see that theories follow one another with great instability, and seem more like a kind of series of imaginations than things which can be proved – if one takes the purely materialist point of view. People believe that because it is a materialist point of view, it is the easiest to prove, but quite obviously it is the most difficult. If we take the occult standpoint, there have been traditions, based perhaps on certain memories, but as they are altogether beyond any material proof, this knowledge is considered to be even more problematic than scientific imaginations and deductions. For any inner logic, it is easier to understand and admit, but one has no more proof than one has material proof that there was *one* first man or that there were several first men or that there was something which was not yet a man but almost a man. These are speculations.

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**

** The titles marked with an * are from the original. All the unmarked titles in the text are from the Editor.*

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."[7]

8. The One Really Important Discovery of Modern Science and the Value of an Experience or Discovery

"The only really important thing modern science has discovered is that from the purely outer and physical point of view things are not what they seem to be. When you look at a body, a human being, an object, a landscape, you perceive these things with the help of your eyes, your touch, hearing and, for the details, smell and taste; well, science tells you: 'All that is illusory, you don't see things at all as they are, you don't touch them as they really are, you don't smell them as they really are, you don't taste them as they really are. It is the structure of your organs which puts you in contact with these things in a particular way which is entirely superficial, external, illusory and unreal.'

From the point of view of science, you are a mass of – not even of atoms – of something infinitely more imperceptible than an atom, which is in perpetual movement.

There is absolutely nothing which is like a face, a nose, eyes, a mouth; it is only just an appearance. And scientists come to this conclusion – like the uncompromising spiritualists of the past – that the world is an illusion. That is a great discovery, very great.... One step more and they will enter into the Truth. So, when somebody comes and says, "But I *see* this, I *touch* it, I *feel* it, I am sure of it", from the scientific point of view it's nonsense. This could be said only by someone who has never made a scientific study of things as they are. So, by diametrically opposite roads they have come to the same result: the world as you see it is an illusion.

Now what is the truth behind this? People who have sought spiritual knowledge tell you, "We have experienced it", but of course it is a purely subjective experience; there are as yet no grounds on which one can say absolutely that the experience is beyond question for everybody. Everyone's experience is beyond question for him. And if one takes it a little further...

In fact, the value of an experience or a discovery could perhaps be proved by the power it gives, the power to change these appearances and transform things, circumstances and the world as it appears to us, in accordance with the will that manifests through that experience. It seems to me that the most universal proof of the validity of an individual or collective experience would be its power to make things – these appearances that we call the world – different from what they are. From the subjective point of view, the effect of the experience on an individual consciousness is an undeniable proof; for one who attains bliss, sovereign peace, unchanging delight, the profound knowledge of things, it is

more than proved. The effects on the outer form depend on many other things besides the experience itself – depend perhaps on the first cause of these experiences – but out of all this, *one* thing seems to be a proof which is accessible to other people as well as to the one who has the experience; it is the power over other people and things – which for the ordinary consciousness is "objective". For instance, if a person who has attained the state of consciousness I am speaking about, had the power of communicating it to others, it would be partially – only partially – a proof of the reality of his experiences; but further, if the state of consciousness in which he is – for instance, a state of perfect harmony – could create this harmony in the outer world, in what apparently is not harmony, it would be, I think, the proof most readily accepted, even by the materialist scientific mind. If these illusory appearances could be changed into something more beautiful, more harmonious, happier than the world we live in now, this would perhaps be an undeniable proof. And if we take it a little farther, if, as Sri Aurobindo promises us, the supramental force, consciousness and light transform this world and create a new race, then, just as the apes and animals – if they could speak – could not deny the existence of man, so too man would not be able to deny the existence of these new beings – provided that they are different enough from the human race for this difference to be perceptible even to the deceptive organs of man."[8]

9. The Supramental's Aspect of Power Will be the First to Manifest

"…the most conclusive and obvious aspect and the one which will probably be the first to manifest – probably

– will be the aspect of Power, rather than the aspect of Joy or of Truth. For a new race to be founded on earth, it would necessarily have to be protected from other earthly elements in order to be able to survive; and power is protection – not an artificial power, external and false, but the true strength, the triumphant Will. It is therefore not impossible to think that the supramental action, even before being an action of harmonisation, illumination, joy and beauty, might be an action of power, to serve as a protection. Naturally, for this action of power to be truly effective, it would have to be founded on Knowledge and Truth and Love and Harmony; but these things could manifest, visibly, little by little, when the ground, so to say, has been prepared by the action of a sovereign Will and Power.

But for the least of these things to be possible, there must first be a basis of *perfect* balance, the balance given by a total absence of egoism, a perfect surrender to the Supreme, the true purity: identification with the Supreme. Without this basis of perfect balance, the supramental power is dangerous, and one must *on no account* seek it or want to pull it down, for even in an infinitesimal quantity it is so powerful and so formidable that it can unbalance the entire system."[9]

10. Never Pull the Force Towards You

"…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."[10]

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II. Questions and Answers, Jan. – Mar. 1958

1. How Things Happen is Not Easy to Understand

"One must have much patience and a very wide and very complex vision to understand how things happen.

(*Silence*)

The miracles which take place are not what could be called story-book miracles, in the sense that they don't happen as in stories. They are visible only to a very deep vision of things – very deep, very comprehensive, very vast.

(*Silence*)

One must already be capable of following the methods and ways of the Grace in order to recognise its action. One must already be capable of not being blinded by appearances in order to see the deeper truth of things."[11]

2. Nature Promises to Collaborate with the New Consciousness

"…I identified myself totally with Nature, I joined in her game. And this movement of identification provoked a response, a sort of new intimacy between Nature and myself, a long movement of a growing closeness which culminated in an experience which came on the eighth of November.

Suddenly Nature understood. She understood that this new Consciousness which has just been born does not seek to reject her but wants to embrace her entirely, she understood that this new spirituality does not turn away from life, does not recoil in fear before the formidable

amplitude of her movement, but wants on the contrary to integrate all its facets. She understood that the supramental consciousness is here not to diminish but to complete her.

Then from the supreme Reality came this order, "Awake, O Nature, to the joy of collaboration." And the whole of Nature suddenly rushed forward in a great surge of joy, saying, "I accept, I shall collaborate." And at the same time, there came a calm, an absolute tranquillity so that the bodily vessel could receive and contain, without breaking, without losing anything, the mighty flood of this Joy of Nature which rushed forward as in a movement of gratitude. She accepted, she saw with all eternity before her that this supramental consciousness was going to fulfil her more perfectly, give a still greater strength to her movement, a greater amplitude, more possibilities to her play.

And suddenly I heard, as if they came from all the corners of the earth, those great notes one sometimes hears in the subtle physical, a little like those of Beethoven's Concerto in D-major, which come in moments of great progress, as though fifty orchestras had burst forth all in unison, without a single false note, to express the joy of this new communion between Nature and Spirit, the meeting of old friends who come together again after having been separated for so long.

Then these words came, 'O Nature, Material Mother, thou hast said that thou wilt collaborate and there is no limit to the splendour of this collaboration.'

And the radiant felicity of this splendour was sensed in perfect peace."[12]

3. One Way of Looking at the Very Purpose of Physical Existence

"You are *bathed* in all kinds of things – good, bad, neutral, luminous, dark; it's all there, and each one's consciousness should, in principle, act as a filter. **You should receive only what you want to receive, you should think only what you want to think; and then, you should not allow these thoughts to be changed into feelings and actions without formal authorisation.**

In fact, this is the very purpose of physical existence. Each person is an instrument for controlling a certain set of vibrations which represent his particular field of work; each one must receive only the ones which are in conformity with the divine plan and refuse the rest.

But not one in a thousand does that. You do it a little, half consciously, due to the friction of circumstances and surroundings, but as for doing it deliberately, surely there are very few human beings who do it deliberately; and even when it's done deliberately, to do it in the true way and with the true knowledge, that indeed is still more exceptional.

Thought-control! Who can control his thoughts? Only those who have trained themselves to it, who have tried hard since their childhood."[13]

4. The Only Thing to Do

"…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.**

To maintain one's endurance in spite of all oppositions, the support must be unshakable, and *one* support *alone* is unshakable, that of the Reality, the Supreme Truth.

It is useless to look for any other. This is the only one that never fails."[14]

"**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. The one thing that seems necessary is a harmonisation of everything which puts each thing in its place, in its true relation with all the rest, so that the total Unity may manifest harmoniously.

If one comes down from this level, according to me one no longer understands anything and all arguments are of equal worth in the narrowness and limitation which take away all their real value.

Each thing in its place, in harmony with all the rest, and then one can begin to understand and to live.

(*Silence*)

One feels that a single movement, however small it may be, however insignificant it may seem, which is in harmony with that Truth, is of more value than the most wonderful arguments.

Let one single drop of light shine in you and it will be more effective in dissolving the darkness than the most beautiful speeches in the world on what light is or on what it can do."[15]

5. How Absolute Determinism and Absolute Freedom Go Together

"…the Great Traveller chooses at each instant the course of his journey, therefore it is an absolute freedom of choice, and this is what gives the universal unfolding that unpredictable air and that possibility of change, for the

Supreme is entirely free to change his course if he wants to do so. On the contrary, this is absolute freedom. But everything is there, and since everything is there, everything is absolutely determined – it has always existed but it is discovered in an altogether unforeseen way. And in this discovery lies freedom.

You are taking a walk and, suddenly, well, you feel like going this way instead of that, so the course you take is completely new, but in the places you are going to, the things were already there, they existed and were therefore determined – but not your discovery.

Surely only a consciousness identified with the supreme Consciousness can have this feeling of absolute freedom. So long as you are not one with the supreme Consciousness, you necessarily have the impression or the feeling or idea that you are subject to the law of a higher Will, but the moment you are identified with this Will you are perfectly free.

This amounts to saying what Sri Aurobindo has always said: **in union with the Supreme true freedom is realised.**"[16]

6. The Process of Evolution of the Psychic Being

"*Mother, since in each new life the mind and vital as well as the body are new, how can the experiences of past lives be useful for them? Do we have to go through all the experiences once again?*

That depends on people!

It is not the mind and vital which develop and progress from life to life – except in altogether

exceptional cases and at a very advanced stage of evolution – it is the psychic. So, this is what happens: the psychic has alternate periods of activity and rest; it has a life of progress resulting from experiences of the physical life, of active life in a physical body, with all the experiences of the body, the vital and the mind; then, normally, the psychic goes into a kind of rest for assimilation where the result of the progress accomplished during its active existence is worked out, and when this assimilation is finished, when it has absorbed the progress it had prepared in its active life on earth, it comes down again in a new body bringing with it the result of all its progress and, at an advanced stage, it even chooses the environment and the kind of body and the kind of life in which it will live to complete its experience concerning one point or another. **In some very advanced cases the psychic can, before leaving the body, decide what kind of life it will have in its next incarnation.**

When it has become an almost completely formed and already very conscious being, it presides over the formation of the new body, and usually through an inner influence it chooses the elements and the substance which will form its body in such a way that the body is adapted to the needs of its new experience. But this is at a rather advanced stage. And later, **when it is fully formed and returns to earth with the idea of service, of collective help and participation in the divine Work, then it is able to bring to the body in formation certain elements of the mind and vital from previous lives which, having been organised and impregnated with psychic forces in previous lives, could be preserved and, consequently, can participate in the general progress.** But this is at a very, very advanced stage.

When the psychic is fully developed and very conscious, when it becomes a conscious instrument of the divine Will, it organises the vital and the mind in such a way that they too participate in the general harmony and can be preserved.

A high degree of development allows at least some parts of the mental and vital beings to be preserved in spite of the dissolution of the body. If, for instance, some parts – mental or vital – of the human activity have been particularly developed, these elements of the mind and vital are maintained even "in their form" – in the form of the activity which has been fully organised – as, for example, in highly intellectual people who have particularly developed their brains, the mental part of their being keeps this structure and is preserved in the form of an organised brain which has its own life and can be kept unchanged until a future life so as to participate in it with all its gains.

In artists, as for instance in certain musicians who have used their hands in a particularly conscious way, the vital and mental substance is preserved in the form of hands, and these hands remain fully conscious, they can even use the body of living people if there is a special affinity – and so on.

Otherwise, in ordinary people in whom the psychic form is not fully developed and organised, when the psychic leaves the body, the mental and vital forms may persist for a certain time if the death has been particularly peaceful and concentrated, but if a man dies suddenly and in a state of passion, with numerous attachments, well, the different parts of the being are dispersed and live for a shorter or longer time their own life in their own domain, then disappear.

The centre of organisation and transformation is always the presence of the psychic in the body. Therefore, it is a very big mistake to believe that the progress continues or even, as some believe, that it is more complete and rapid in the periods of transition between two physical lives; in general, there is no progress at all, for the psychic enters into a state of rest and the other parts, after a more or less ephemeral life in their own domain, are dissolved.

Earthly life is the place for progress. It is here, on earth, that progress is possible, during the period of earthly existence. And it is the psychic which carries the progress over from one life to another, by organising its own evolution and development itself."[17]

7. The Supramental World – The Mother's Experience of February 3, 1958

"Between the beings of the supramental world and men, almost the same separation exists as between men and animals. Some time ago I had the experience of identification with animal life, and **it is a fact that animals do not understand us; their consciousness is so constructed that we elude them almost entirely.** And yet I have known pet animals – cats and dogs, but especially cats – that used to make an almost yogic effort of consciousness to reach us. But usually, when they see us as we live and act, they do not understand, they do not *see* us as we are and they suffer because of us. We are a constant enigma to them. Only a very tiny part of their consciousness has a link with us. And it is the same thing for us when we try to look at the supramental world. Only when the link of consciousness is established shall we see it – and even then

only the part of our being which has undergone transformation in this way will be able to see it as it is – otherwise the two worlds would remain apart like the animal and human worlds.

The experience I had on the third of February is a proof of this. Before that I had had an individual subjective contact with the supramental world, whereas on the third of February I moved in it concretely, as concretely as I once used to walk in Paris, in a world *that exists in itself*, outside all subjectivity.

It is like a bridge being thrown between the two worlds. Here is the experience as I dictated it immediately afterwards:

(*Silence*)

The supramental world exists permanently and I am there permanently in a supramental body. I had the proof of this even today when my earth-consciousness went there and remained there consciously between two and three o'clock in the afternoon. Now, I know that what is lacking for the two worlds to unite in a constant and conscious relation, is an intermediate zone between the physical world as it is and the supramental world as it is. This zone remains to be built, both in the individual consciousness and the objective world, and it is being built. When I used to speak of the new world which is being created, it was of this intermediary zone that I was speaking. And similarly, when I am on this side, that is, in the field of the physical consciousness, and I see the supramental power, the supramental light and substance constantly penetrating matter, it is the construction of this zone which I see and in which I participate.

I was on a huge boat which was a symbolic representation of the place where this work is going on. This boat, as large as a city, is fully organised, and it had certainly already been functioning for some time, for its organisation was complete. It is the place where people who are destined for the supramental life are trained. These people – or at least a part of their being – had already undergone a supramental transformation, for the boat itself and everything on board was neither material nor subtle-physical nor vital nor mental – it was a supramental substance. This substance was of the most material supramental, the supramental substance which is closest to the physical world, the first to manifest. The light was a mixture of gold and red, forming a uniform substance of a luminous orange. Everything was like that – the light was like that, the people were like that – everything had that colour, although with various shades which made it possible to distinguish things from each other. The general impression was of a world without shadows; there were shades but no shadows. The atmosphere was full of joy, calm, order; everything went on regularly and in silence. And at the same time one could see all the details of an education, a training in all fields, by which the people on board were being prepared.

This immense ship had just reached the shore of the supramental world and a first group of people who were destined to become the future inhabitants of this supramental world were to disembark. Everything had been arranged for this first landing. At the wharf several very tall beings were posted. They were not human beings, they had never been men before. Nor were they the permanent inhabitants of the supramental world. They had been

delegated from above and posted there to control and supervise the landing. I was in charge of the whole thing from the beginning and all the time. I had prepared all the groups myself. I stood on the boat at the head of the gangway, calling the groups one by one and sending them down to the shore. The tall beings who were posted there were inspecting, so to say, those who were landing, authorising those who were ready and sending back those who were not and who had to continue their training on board the ship. While I was there looking at everybody, the part of my consciousness which came from here became extremely interested; it wanted to see and recognise all the people, see how they had changed and check which ones were taken immediately and which ones had to remain to continue their training. After a while, as I stood there observing, I began to feel that I was being pulled back so that my body might wake up – a consciousness or a person here – and in my consciousness I protested, "No, no, not yet, not yet! I want to see the people!" I was seeing and noting everything with intense interest.... Things continued in this way until suddenly the clock here began to strike three, and this brought me back violently. There was a sensation of suddenly falling into my body. I came back with a shock because I had been called back very suddenly, but with all my memory. I remained quiet, without moving, until I could recollect the whole experience and keep it.

On the boat the nature of objects was not the one we know on earth; for instance, clothes were not made of cloth and what looked like cloth was not manufactured: it formed a part of the body, it was made of the same substance which took different forms. It had a kind of plasticity. When a

change had to be made, it took place, not by any artificial and external means but by an inner operation, an operation of consciousness which gave form or appearance to the substance. Life created its own forms. There was *one single* substance in everything; it changed the quality of its vibration according to need and use.

Those who were sent back for fresh training were not of a uniform colour, it was as if their body had greyish, opaque patches of a substance resembling earthly substance; they were dull, as if they had not been entirely permeated with light, not transformed. They were not like that everywhere, only in places.

The tall beings on the shore were not of the same colour, at least they did not have that orange tint; they were paler, more transparent. Except for one part of their body, one could only see the outline of their form. They were very tall, they seemed not to have any bones and could take any form according to their need. Only from the waist down had they a permanent density, which was not perceptible in the rest of their body. Their colour was much lighter, with very little red, it was more golden or even white. The parts of whitish light were translucent; they were not positively transparent but less dense, more subtle than the orange substance.

When I was called back and while I was saying "Not yet", each time I had a brief glimpse of myself, that is, of my form in the supramental world. I was a mixture of the tall beings and the beings aboard the ship. My upper part, particularly the head, was only a silhouette whose contents were white with an orange fringe. Going down towards the

feet, the colour became more like that of the people on the boat, that is, orange; going upwards, it was more translucent and white and the red grew less. The head was only a silhouette with a sun shining within it; rays of light came from it which were the action of the will.

As for the people I saw on board the ship, I recognised them all. Some were from here, from the Ashram, some came from elsewhere, but I know them too. I saw everybody but as I knew that I would not remember them all when I returned, I decided not to give any names. Besides, it is not necessary. Three or four faces were very clearly visible, and when I saw them, I understood the feeling I had here on earth when looking into their eyes: there was such an extraordinary joy.... People were mostly young, there were very few children and they were about fourteen or fifteen, certainly not below ten or twelve – I did not remain long enough to see all the details. There weren't any very old people, apart from a few exceptions. Most of the people who went ashore were middle-aged, except a few. Already, before this experience, some individual cases had been examined several times at a place where people capable of being supramentalised were examined; I had a few surprises and noted them; I even told some people about it. But the ones whom I put ashore today, I saw very distinctly; they were middle-aged, neither young children nor old people, apart from a few rare exceptions, and that corresponded fairly well with what I expected. I decided not to say anything, not to give any names. As I did not remain until the end, it was not possible for me to get an exact picture; the picture was not absolutely clear or complete. I do not want to say things to some and not to others.

What I can say is that the point of view, the judgment, was based *exclusively* on the substance of which the people were made, that is, whether they belonged completely to the supramental world, whether they were made of that very special substance. The standpoint taken is neither moral nor psychological. It is probable that the substance their bodies were made of was the result of an inner law or inner movement which at that time was not in question. At least it is quite clear that the values are different.

When I came back, simultaneously with the recollection of the experience I knew that the supramental world is permanent, that my presence there is permanent, and that only a missing link was necessary for the connection to be made in the consciousness and the substance, and it is this link which is now being forged. I had the impression – an impression which remained for quite a long time, almost a whole day – of an extreme relativity – no, not exactly that: the impression that the relation between this world and the other completely changed the standpoint from which things should be evaluated or appraised. This standpoint had nothing mental about it and it gave a strange inner feeling that lots of things we consider good or bad are not really so. It was very clear that everything depended on the capacity of things, on their aptitude in expressing the supramental world or being in relation with it. It was so completely different, sometimes even altogether contrary to our ordinary appraisal. I recollect one little thing which we usually consider to be bad; how strange it was to see that in truth it was something excellent! And other things we consider to be important have in fact absolutely no importance at all: whether a thing is like this or like that is not at all important.

What is very obvious is that our appraisal of what is divine or undivine is not right. I even laughed to see certain things.... Our usual feeling of what is anti-divine seems artificial, seems based on something that's not true, not living – besides, what we call life here did not seem living to me compared with that world – anyway, this feeling should be founded on our relation between the two worlds and on how things make the relation between them easier or more difficult. This would make a great difference in our appraisal of what brings us nearer to the Divine or what separates us from Him. In people too I saw that what helps them to become supramental or hinders them from it, is very different from what our usual moral notions imagine. I felt how... ridiculous we are.

(*End of the February 3 experience*)

(*Mother speaks to the children*:) There is a continuation of this, a kind of consequence in my consciousness of the experience of third February, but it seemed a little premature to read it now. It will appear later in the April issue, following this.

One thing – I must insist on this – seems to me at the moment to be the most essential difference between our world and the supramental world – and it is only after having gone there consciously, with the consciousness which normally operates here, that this difference has become apparent to me in all its enormity, so to say – everything here, except what goes on within, very deep within, seemed to me absolutely artificial. None of the values of the ordinary physical life are based on truth. And just as to clothe ourselves we have to obtain some cloth and sew clothes to

put on when we want to wear them, so too to feed ourselves we need to take things from outside and put them inside our bodies in order to be nourished. In everything our life is artificial.

A true, sincere, spontaneous life like the one in the supramental world, is a springing forth of things from the action of the conscious will, a power over substance which makes it harmonise with what we decide should be. And one who has the power and the knowledge can obtain what he wants, whereas one who does not have them has no artificial means of getting what he desires.

In ordinary life, *everything* is artificial. According to the chance of birth or circumstance, you have a higher or lower position or a more or less comfortable life, not because it is the spontaneous, natural, sincere expression of your way of being and your inner need, but because chance circumstances in life have brought you in contact with these things. An absolutely worthless man may be in a very high position and a man with a marvellous ability to create and organise may find himself toiling in an absolutely limited and inferior situation, whereas he would be a completely useful person if the world were sincere.

This artificiality, this insincerity, this complete lack of truth became so shockingly apparent to me that... one wonders how, in so false a world, we can have any true evaluations.

But instead of making you sad, morose, rebellious, dissatisfied, there is rather the feeling of what I was saying at the end, of something so laughably ridiculous that for several days I was seized with uncontrollable laughter when

I saw things and people! – an uncontrollable laughter, absolutely inexplicable except to myself, at the ridiculousness of things.

When I invited you to a journey into the unknown, a journey of adventure, I did not know I was so close to the truth, and I can promise those who are ready to attempt the adventure that they will make very interesting discoveries."[18]

8. The "Censors" – the Delegates of the Adverse Forces

"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]

9. A Comparision Between Our Present World and the Supramental World

"…our ideas of good and evil are so ridiculous! So ridiculous is our notion of what is close to the Divine or far from the Divine! The experience I had the other day, on the third of February, was for me revelatory, I came out of it completely changed. I suddenly understood very many things from the past, actions, parts of my life which had remained inexplicable – in truth, the shortest way from one point to another is not the straight line that men imagine it is!

And all the time the experience lasted, one hour – one hour of that time is long – I was in a state of extraordinary joyfulness, almost in an intoxicated state.... The difference between the two states of consciousness is so great that when you are in one, the other seems unreal, like a dream. When I came back what struck me first of all was the futility of life here; our little conceptions down here seem so laughable, so comical.... We say that some people are mad, but their madness is perhaps a great wisdom, from the supramental point of view, and their behaviour is perhaps nearer to the truth of things – I am not speaking of the obscure madmen whose brains have been damaged, but of many other incomprehensible mad men, the luminous mad: they have wanted to cross the border too quickly and the rest has not followed.

When one looks at the world of men from the supramental consciousness, the predominant feature is a feeling of strangeness, of artificiality – of a world that is absurd because it is artificial. This world is false because its material appearance does not at all express the deeper truth

of things. There is a kind of disconnection between the appearance and what is within. In this way, a man with a divine power in the depths of his being may find himself in the position of a slave on the external plane. It is absurd! In the supramental world, on the other hand, it is the will which acts directly on the substance and the substance is obedient to this will. You want to cover yourself: the substance you live in immediately takes the form of a garment to cover you. You want to go from one place to another: your will is enough to transport you without needing any conveyance, any artificial device. Thus, the boat in my experience had no need of any mechanism to move it; it was the will which modified the substance according to its needs. When it was time to land, the wharf took shape of itself. When I wanted to send the groups ashore, those who were to land knew it automatically without my having to say a word, and they came up in turn. Everything went on in silence, there was no need to speak to make oneself understood; but the silence itself on board the ship did not give that impression of artificiality it does here. Here, when one wants silence, one must stop talking; silence is the opposite of sound. There the silence was vibrant, living, active and comprehensive, comprehensible.

The absurd thing here is all the artificial means one must use. Any idiot at all has more power if he has more means to acquire the necessary artifices; whereas in the supramental world, the more conscious one is and the more in touch with the truth of things, the more authority does the will have over substance. The authority is a true authority. If you want a garment you must have the power to make it, a real power. If you do not have this power, well, you remain

naked. No device is there to make up for the lack of power. Here, not once in a million times is authority an expression of something true. Everything is formidably stupid.

When I came down again – "came down", it's a way of speaking, for it is neither above nor below, neither inside nor outside; it is... somewhere – it took me some time to readjust myself. I even remember saying to someone, "Now we are going to fall back into our usual stupidity." But I have understood many things and come back from there with a definitive force. Now I know that our way of evaluating things down here, our petty morality, has no relation with the values of the supramental world.

* * *

These surface things have nothing dramatic about them. They seem to me more and more like soap-bubbles, especially since the third of February.

There are people who come to me in despair, in tears, in what they call terrible psychological suffering; when I see them like this, I slightly shift the needle in my consciousness which contains you all, and when they go away they are completely comforted. It is just like a compass needle; one shifts the needle a little in the consciousness and it is all over. Of course, it comes back later, out of habit. They are nothing but soap-bubbles.

I have known suffering also, but there was always a part of myself which knew how to stand behind, apart.

The only thing in the world which still seems intolerable to me now, is all the physical deterioration, the physical suffering, the ugliness, the inability to express that capacity

for beauty which is in every being. But that too will be conquered one day. There too the power will come one day to shift the needle a little. Only, we must rise higher in consciousness: the deeper one wants to go down into matter, the higher is it necessary to rise in consciousness. That will take time. Sri Aurobindo was surely right when he spoke of a few centuries."[20]

10. The Value of Astrology and Other Predictive Systems

"There is a fairly widespread belief that stars have a special influence on the destiny of men, to the extent that an entire system of knowledge is founded on this and, according to the different positions of the stars in the sky, it makes quite complete predictions about what will happen in your lifetime.

At an elementary stage of thought, this is expressed by saying that the stars have an influence on our lives. It seems more logical and true to think that it is a sort of notation or recording of the destiny of an individual, for, in the universal unity, everything is interrelated and, if you know how to read the relations between the individual and the universal, you may find in the universal positions of the stars a kind of diagram representing symbolically the life of one individual or another.

Experience proves that this notation which is called in astrology a horoscope is not something absolute and that this destiny is not inevitable, for by taking up yoga and developing spiritually, one escapes from the absolute law of these horoscopes. This would be a kind

of notation on the material plane of the relations between universal and individual life, and these relations can be altered by the introduction of a higher plane of consciousness into the material plane of consciousness.

All this is what might be called a half-knowledge, which is a kind of very primitive attempt to grasp the links of interdependence between universal and individual existence. And all these things are much more like languages which enable us to fix a certain half-elaborated knowledge rather than absolute rules or the notation of indisputable facts. They are attempts, endeavours to understand things as they are, but very incomplete attempts – which have a certain attraction for some minds but which are after all only very rough approximations to the truth of things.

If we go deep enough into mental human knowledge, we realise that all this knowledge as we have it externally in the mental consciousness is scarcely anything more than a language – a fairly complicated one – making it possible for us to understand each other but corresponding only very remotely to the truth of things.

There is a direct approach by identity which is much more effective and, so to say, gives you the concrete key to the whole machinery of things, a direct key that needs no complicated science to express itself – something that corresponds to movements of consciousness and will, which would not need all the mental complications to express themselves. Then the universal reality in its totality becomes a symbol and can be directly perceived in its essence."[21]

11. A Penetrating Insight Into the Present Condition of Humanity and the Likely Outcome of the Present Crisis

"One thing seems obvious, humanity has reached a certain state of general tension – tension in effort, in action, even in daily life – with such an excessive hyperactivity, so widespread a trepidation, that mankind as a whole seems to have come to a point where it must either break through the resistance and emerge into a new consciousness or else fall back into an abyss of darkness and inertia.

This tension is so complete and so widespread that something obviously has to break. It cannot go on in this way. We may take it as a sure sign of the infusion into matter of a new principle of force, consciousness, power, which by its very pressure is producing this acute state. Outwardly, we could expect the old methods used by Nature when she wants to bring about an upheaval; but there is a new characteristic, which of course is only visible in an *élite*, but even this *élite* is fairly widespread – it is not localised at one point, at one place in the world; we find traces of it in all countries, all over the world: the will to find a new, higher, progressive solution, an effort to rise towards a vaster, more comprehensive perfection.

Certain ideas of a more general nature, of a wider, perhaps more "collective" kind, are being worked out and are acting in the world. And both things go together: a possibility of a greater and more total destruction, a reckless inventiveness which increases the possibility of catastrophe, a castastrophe which would be on a far greater scale than it has ever been; and, at the same time, the birth or rather the

manifestation of much higher and more comprehensive ideas and acts of will which, when they are heard, will bring a wider, vaster, more complete, more perfect remedy than before.

This struggle, this conflict between the constructive forces of the ascending evolution of a more and more perfect and divine realisation, and the more and more destructive, powerfully destructive forces – forces that are mad beyond all control – is more and more obvious, marked, visible, and it is a kind of race or struggle as to which will reach the goal first. It would seem that all the adverse, anti-divine forces, the forces of the vital world, have descended on the earth, are making use of it as their field of action, and that at the same time a new, higher, more powerful spiritual force has also descended on earth to bring it a new life. This makes the struggle more acute, more violent, more visible, but it seems also more definitive, and that is why we can hope to reach an early solution.

There was a time, not so long ago, when the spiritual aspiration of man was turned towards a silent, inactive peace, detached from all worldly things, a flight from life, precisely to avoid battle, to rise above the struggle, escape all effort; it was a spiritual peace in which, along with the cessation of all tension, struggle, effort, there ceased also suffering in all its forms, and this was considered to be the true and only expression of a spiritual and divine life. It was considered to be the divine grace, the divine help, the divine intervention. And even now, in this age of anguish, tension, hypertension, this sovereign peace is the best received aid of all, the most welcome, the solace people ask and hope for. For many it is

still the true sign of a divine intervention, of divine grace.

In fact, no matter what one wants to realise, one must begin by establishing this perfect and immutable peace; it is the basis from which one must work; but unless one is dreaming of an exclusive, personal and egoistic liberation, one cannot stop there. There is another aspect of the divine grace, the aspect of progress which will be victorious over all obstacles, the aspect which will propel humanity to a new realisation, which will open the doors of a new world and make it possible not only for a chosen few to benefit by the divine realisation but for their influence, their example, their power to bring to the rest of mankind new and better conditions.

This opens up roads of realisation into the future, possibilities which are already foreseen, when an entire part of humanity, the one which has opened consciously or unconsciously to the new forces, is lifted up, as it were, into a higher, more harmonious, more perfect life.... Even if individual transformation is not always permissible or possible, there will be a kind of general uplifting, a harmonisation of the whole, which will make it possible for a new order, a new harmony to be established and for the anguish of the present disorder and struggle to disappear and be replaced by an order which will allow a harmonious functioning of the whole.

There will be other consequences which will tend to eliminate in an opposite way what the intervention of the mind in life has created, the perversions, the ugliness, the whole mass of distortions which have increased suffering, misery, moral poverty, an entire area of sordid and repulsive

misery which makes a whole part of human life into something so frightful. That must disappear. This is what makes humanity in so many ways infinitely worse than animal life in its simplicity and the natural spontaneity and harmony that it has in spite of everything. Suffering in animals is never so miserable and sordid as it is in an entire section of humanity which has been perverted by the use of a mentality exclusively at the service of egoistic needs.

We must rise above, spring up into Light and Harmony or fall back, down into the simplicity of a healthy unperverted animal life.

When this talk was first published in 1958, Mother added the following note on the "uplifting" of an entire part of humanity by the action of the new forces:

But those who cannot be lifted up, those who refuse to progress, will automatically lose the use of the mental consciousness and will fall back to a sub-human level.

I shall tell you about an experience I had which will help you to understand better. It was shortly after the supramental experience of the third of February, and I was still in the state in which things of the physical world seemed so far off, so absurd. A group of visitors had asked permission to come to me and one evening they came to the Playground. They were rich people, that is, they had more money than they needed to live on. Among them there was a woman in a sari; she was very fat, her sari was arranged so as to hide her body. As she was bending down to receive my blessings, one corner of the sari came open, uncovering a part of her body, a naked belly – an enormous one. I felt

a real shock.... There are corpulent people who have nothing repugnant about them, but I suddenly saw the perversion, the rottenness that this belly concealed, it was like a huge abscess, expressing greed, vice, depraved taste, sordid desire, which finds its satisfaction as no animal would, in grossness and especially in perversity. I saw the perversion of a depraved mind at the service of the lowest appetites. Then, all of a sudden, something sprang up from me, a prayer, like a Veda: 'O Lord, this is what must disappear!'

One understands very well that physical misery, the unequal distribution of the goods of this world could be changed, one can imagine economic and social solutions which could remedy this, but it is that misery, the mental misery, the vital perversion, it is that which cannot change, doesn't want to change. And those who belong to this type of humanity are condemned in advance to disintegration.

That is the meaning of original sin: the perversion which began with the mind.

That part of humanity, of human consciousness, which is capable of uniting with the supermind and liberating itself, will be completely transformed – it is advancing towards a future reality which is not yet expressed in its outer form; the part which is closest to Nature, to animal simplicity, will be reabsorbed into Nature and thoroughly assimilated. But the corrupted part of human consciousness which allows perversion through its misuse of the mind will be abolished.

This type of humanity is part of an unfruitful attempt – which must be eliminated – just as there have been other abortive species which have disappeared in the course of universal history.

Certain prophets in the past have had this apocalyptic vision but, as usual, things were mixed, and they did not have together with their vision of the apocalypse the vision of the supramental world which will come to raise up the part of humanity which consents and to transform this physical world. So, to give hope to those who have been born into it, into this perverted part of human consciousness, they have taught redemption through faith: those who have faith in the sacrifice of the Divine in Matter will be automatically saved, in another world – by faith alone, without understanding, without intelligence. They have not seen the supramental world nor that the great Sacrifice of the Divine in Matter is the sacrifice of involution which must culminate in the total revelation of the Divine in Matter itself."[22]

12. The Difficult Psychological Condition of Man and the Way Out

"It is obvious that what especially characterises man is this mental capacity of watching himself live. The animal lives spontaneously, automatically, and if it watches itself live, it must be to a very minute and insignificant degree, and that is why it is peaceful and does not worry. Even if an animal is suffering because of an accident or an illness, this suffering is reduced to a minimum by the fact that it does not observe it, does not project it in its consciousness and into the future, does not imagine things about its illness or its accident.

With man there has begun this perpetual worrying about what is going to happen, and this worry is the

principal, if not the sole cause of his torment. With this objectivising consciousness there has begun anxiety, painful imaginations, worry, torment, anticipation of future catastrophes, with the result that most men – and not the least conscious, the most conscious – live in perpetual torment. Man is too conscious to be indifferent, he is not conscious enough to know what will happen. Truly it could be said without fear of making a mistake that of all earth's creatures he is the most miserable. The human being is used to being like that because it is an atavistic state which he has inherited from his ancestors, but it is truly a miserable condition. And it is only with this spiritual capacity of rising to a higher level and replacing the animal's unconsciousness by a spiritual super-consciousness that there comes into the being not only the capacity to see the goal of existence and to foresee the culmination of the effort but also a clear-sighted trust in a higher spiritual power to which one can surrender one's whole being, entrust oneself, give the responsibility for one's life and future and so abandon all worries.

Of course, it is impossible for man to fall back to the level of the animal and lose the consciousness he has acquired; therefore, for him there is only one means, one way to get out of this condition he is in, which I call a miserable one, and to emerge into a higher state where worry is replaced by a trusting surrender and the certitude of a luminous culmination – this way is to change the consciousness.

Truly speaking there is no condition more miserable than being responsible for an existence to

which one doesn't have the key, that is, of which one doesn't have the threads that can guide and solve the problems. The animal sets itself no problems: it just lives. Its instinct drives it, it relies on a collective consciousness which has an innate knowledge and is higher than itself, but it is automatic, spontaneous, it has no need to will something and make an effort to bring it about, it is quite naturally like that, and as it is not responsible for its life, it does not worry. With man is born the sense of having to depend on himself, and as he does not have the necessary knowledge the result is a perpetual torment. This torment can come to an end only with a total surrender to a higher consciousness than his own to which he can totally entrust himself, hand over his worries and leave the care of guiding his life and organising everything.

How can a problem be solved when one doesn't have the necessary knowledge? And the unfortunate thing is that man believes that he has to resolve all the problems of his life, and he does not have the knowledge needed to do it. That is the source, the origin of all his troubles – that perpetual question, "What should I do?..." which is followed by another one still more acute, "What is going to happen?" and at the same time, more or less, the inability to answer.

That is why all spiritual disciplines begin with the necessity of surrendering all responsibility and relying on a higher principle. Otherwise peace is impossible.

And yet, consciousness has been given to man so that he can progress, can discover what he doesn't know, develop into what he has not yet become; and so it may be said that

there is a higher state than that of an immobile and static peace: it is a trust total enough for one to keep the will to progress, to preserve the effort for progress while ridding it of all anxiety, all care for results and consequences. This is one step ahead of the methods which may be called "quietist", which are founded on the rejection of all activity and a plunging into an immobility and inner silence, which forsake all life because it has been suddenly felt that without peace one can't have any inner realisation and, quite naturally, one thought that one couldn't have peace so long as one was living in outer conditions, in the state of anxiety in which problems are set and cannot be solved, for one does not have the knowledge to do so.

The next step is to face the problem, but with the calm and certitude of an absolute trust in the supreme Power which knows, and can make you act. And then, instead of abandoning action, one can act in a higher peace that is strong and dynamic.

This is what could be called a new aspect of the divine intervention in life, a new form of intervention of the divine forces in existence, a new aspect of spiritual realisation."[23]

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III. Questions and Answers, Apr. – Jun. 1958

1. The Difference Between Mistakes Made Through Ignorance and Those Made Knowingly

"When you make a mistake because you don't know that it is a mistake, through ignorance, it is obvious that when you learn that it is a mistake, when the ignorance has gone and you have goodwill, you don't make the mistake any more, and so you come out of the condition in which you could make it. But **if you know it is a mistake and make it, this means that there is something perverse in you which has deliberately chosen to be on the side of confusion or bad will or even the anti-divine forces.**

And it is quite obvious that if one chooses to be on the side of the anti-divine forces or is so weak and inconsistent that one can't resist the temptation to be on their side, it is infinitely more serious from the psychological point of view. This means that somewhere something has been corrupted: either an adverse force is already established in you or else you have an innate sympathy for these forces. And it is much more difficult to correct that than to correct an ignorance.

Correcting an ignorance is like eliminating darkness: you light a lamp, the darkness disappears. But to make a mistake once again when you know it is a mistake, is as if someone lighted a lamp and you deliberately put it out.... That corresponds exactly to bringing the darkness back deliberately. For the argument of weakness does not hold. The divine Grace is *always* there to help those who have

decided to correct themselves, and they cannot say, "I am too weak to correct myself." They can say that they still haven't taken the resolution to correct themselves, that somewhere in the being there is something that has *not decided* to do it, and that is what is serious.

The argument of weakness is an excuse. The Grace is there to give the supreme strength to whoever takes the resolution.

That means an insincerity, it does not mean a weakness. And insincerity is always an open door for the adversary. That means there is some secret sympathy with what is perverse. And that is what is serious.

In the case of ignorance which is to be enlightened, it is enough, as I said, to light the lamp. **In the case of conscious relapse, what is necessary is a cauterisation.**"[24]

2. The Possibility of Recognising Another Person's Soul

"Sweet Mother, with the human mind is it possible to recognise another person's soul?

Things are not so clear-cut and separate as they are in speaking; that is just why it is quite difficult to see very distinctly and clearly in oneself the different parts of the being, unless one has had a very long training and a long discipline of study and observation. There are no watertight compartments between the soul and the mind, the vital and even the physical. There is an infiltration of the soul into the mind. In some people it is even quite considerable, it is perceptible. So, the part of the mind which has a kind of sensibility, of subtle contact with the psychic being, is capable of feeling the presence of the soul in others.

Those who have the ability to enter to a certain extent into the consciousness of others to the point of being able to see or feel directly their thought, their mental activity, who can enter the mental atmosphere of others without needing to use words to make themselves understood, can easily differentiate between someone whose soul is active and someone whose soul is asleep. The activity of the soul gives a special colouring to the mental activity – it is lighter, more comprehensive and luminous – so that can be felt. For instance, by looking into someone's eyes you can say with some certainty that this person has a living soul or that you don't see his soul in his eyes. Many people can feel – many", I mean among evolved people – can say that. But naturally, to know exactly how far somebody's soul is awake and active, how far it rules the being, is the master, one must have the psychic consciousness oneself, for that alone can judge definitively. But it is not altogether impossible to have that sort of inner vibration which makes you say, 'Oh! This person has a soul.'"[25]

3. Superman and Supramental Being

"It can be asserted with certainty that there will be an intermediate specimen between the mental and the supramental being, a kind of superman who will still have the qualities and in part the nature of man, that is, who will still belong in his most external form to the human being with its animal origin, but will transform his consciousness sufficiently to belong in his realisation and activity to a new race, a race of supermen.

This species may be considered a transitional species,

for one can foresee that it will discover the means of producing new beings without going through the old animal method, and these beings – who will have a truly spiritual birth – will constitute the elements of the new race, the supramental race.

So we could call supermen those who, in their origin, still belong to the old method of generation but in their achievement are in conscious and active contact with the new world of supramental realisation."[26]

4. The Right Attitude and Sincerity in Yoga

"Sweet Mother, when we make an effort to do better but don't see any progress, we feel discouraged. What is the best thing to do?

Not to be discouraged! Despondency leads nowhere.

To begin with, **the first thing to tell yourself is that you are almost entirely incapable of knowing whether you are making progress or not,** for very often what seems to us to be a state of stagnation is a long – sometimes long, but in any case not endless – preparation for a leap forward. We sometimes seem to be marking time for weeks or months, and then suddenly something that was being prepared makes its appearance, and we see that there is quite a considerable change and *on several points* at a time.

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. You will progress when it is decided that the time has come to progress and not because you desire it.

If you wish to progress, if you make an effort to control yourself for instance, to overcome certain defects, weaknesses, imperfections, and **if you expect to get a more or less immediate result from your effort, your effort loses all sincerity, it becomes a bargaining.** You say, "See! I am going to make an effort, but that's because I want this in exchange for my effort." You are no longer spontaneous, no longer natural.

So there are two things to remember. First, we are incapable of judging *what* the result ought to be. If we put our trust in the Divine, if we say... if we say, "Well now, I am going to give everything, everything, all I can give, effort, concentration, and *He* will judge what has to be given in exchange or even whether anything should be given in exchange, and I do not know what the result should be." Before we transform anything in ourselves, are we quite sure

of the direction, the way, the form that this transformation should take? – Not at all. So, **it is only our imagination and usually we greatly limit the result to be obtained and make it altogether petty, mean, superficial, relative.** We do not know what the result can truly be, what it ought to be. We know it later. When it comes, when the change takes place, then if we look back, we say, "Ah! That's it, that is what I was moving towards" – but we know it only later. Before that we only have vague imaginations which are quite superficial and childish in comparison with the true progress, the true transformation.

So we say, first point: we have an aspiration but we don't really know the true result we ought to obtain. Only the Divine can know that.

And secondly, if we tell the Divine, "I am giving you my effort, but, you know, in exchange I must make progress, otherwise I won't give you anything at all!" – that is bargaining. That's all.

(*Silence*)

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."[27]

5. The Impossibility of a Mental Explanation of the Supramental Experience

"As I had foreseen, I have received a shower of questions to oblige me to explain mentally my supramental experience of the third of February.

You want to make me speak and mentalise the

experience until a new system is established and you can sit down comfortably in your new mental construction.... I am sorry to have to disappoint you but this is absolutely impossible. And if you want to understand what I have written, well, make an effort to have a supramental consciousness.

That is all I have to say to you.

And beware of the mania of wanting to replace an old dogma by a new one and saying, 'Oh! All that was false, but now we are going to work out a fine practical guide to conduct which will be the true one.'

Well, **a mental construction will never be true, and I refuse to make one.** I was obliged to use words which men understand, but I did it in the most incoherent way possible! in order not to be too mental, and **I refuse to be coherent in the mental fashion;** and that, not only for the questions I have here or those I have received in letters, but for all those that are still to come on the same subject. So it will be useless to ask me any.

I would advise the same thing to everyone: Make an effort, work, open yourself, give yourself up entirely to the new Force, and a day will come when you will have the experience.

With the experience you will understand precisely how useless the questions were."[28]

6. The Divine Presence at the Core of Matter and the Secret Intention of Nature

"…hidden in the depths, at the core of matter, there is

the Divine Presence and that **the whole terrestrial evolution is made to prepare the return of the creation to its origin**, to this Divine Presence which is at the centre of everything – that is the intention of Nature.

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.

And she takes up this creation, which appears to be totally inconscient but which contains the Supreme Consciousness and sole Reality and she works so that all this can develop, become self-aware and realise itself fully. But she does not show it from the very beginning. It develops gradually, and that is why at the start it is a secret which will be unveiled as it nears the end. And man has reached a point in the evolution high enough for this secret to be unveiled and for what was done in an apparent inconscience to be done consciously, willingly, and therefore much more

rapidly and in the joy of realisation.

In man one can already see that the spiritual reality is being developed and that it is going to express itself totally and freely. Formerly, in the animal and the plant, it was... it was necessary to be very clear-sighted to see it, but man is himself conscious of this spiritual reality, at least in the higher part of his human existence. Man is beginning to know what the Supreme Origin wants of him and is collaborating in carrying it out.

Nature wants the creation to become conscious of being the Creator himself in an objectivisation, that is to say, there is no difference between the Creator and the Creation, and the goal is a conscious and realised union. That is the secret of Nature."[29]

7. Intellectual Activity Hinders the Movement Towards the Supramental

"As the beginnings of the supramental life… develop… it becomes more and more obvious that the most difficult way to approach this supramental life is intellectual activity.

It could be said that it is much more difficult to pass from the mental to the supramental life than to pass from a certain psychic emotion in life – something that is like a reflection, a luminous emanation of the divine Presence in matter – to the supramental consciousness; it is much easier to pass from that into the supramental consciousness than to pass from the highest intellectual speculation to any supramental vibration. Perhaps it is the word that misleads us! Perhaps it is because we call it "supramental" that we expect to reach it through a higher intellectual mental activity?

But the fact is very different. With this very high, very pure, very noble intellectual activity, one seems to move towards a kind of cold, powerless abstraction, a frozen, an icy light which is surely very remote from life and still further away from the experience of the supramental reality.

In this new substance which is spreading and acting in the world, there is a warmth, a power, a joy so intense that all intellectual activity seems cold and dry beside it. And that is why the less one talks about these things the better it is. A single moment, a single impulse of deep and true love, an instant of the understanding which lies in the divine Grace brings you much closer to the goal than all possible explanations.

Even a kind of refined sensation, subtle, clear, luminous, acute, which penetrates deep, opens the door for you more than the subtlest explanations.

And if we carry the experience still further, it seems that when one comes to the work of transformation of the body, when some cells of the body, more ready than others, more refined, more subtle, more plastic, are able to feel concretely the presence of the divine Grace, the divine Will, the divine Power, this Knowledge that is not intellectual but a knowledge by identity, when one feels this in the cells of the body, then the experience is so total, so imperative, so living, concrete, tangible, real that everything else seems a vain dream.

And so we may say that it is truly when the circle is complete and the two extremities touch, when the highest manifests in the most material, that the experience will be truly conclusive.

It seems that one can never truly understand until one understands with one's body."[30]

8. The Meaning of "Mental Honesty" and the Difficulties in Acquiring It

"*Sweet Mother, what does "mental honesty" mean exactly?*

It is a mind that does not attempt to deceive itself. And in fact it is not an "attempt", for it succeeds very well in doing it!

It would seem that **in the ordinary psychological constitution of man, the almost constant function of the mind is to give an acceptable explanation of what goes on in the "desire-being", the vital, the most material parts of the mind and the subtlest parts of the body.** There is a kind of general complicity in all the parts of the being to give an explanation and even a comfortable justification for everything we do, in order to avoid as far as possible the painful impressions left by the mistakes we commit and undesirable movements. For instance, unless one has undergone or taken up a special training, whatever one does, the mind gives itself a favourable enough explanation of it, so that one is not troubled. **Only under the pressure of outer reactions or circumstances or movements coming from other people, does one gradually consent to look less favourably at what one is and does,** and begins to ask oneself whether things could not be better than they are.

Spontaneously, the first movement is what is known as self-defense. One puts oneself on one's guard and quite

spontaneously one wants a justification... for the smallest things, absolutely insignificant things – it is a normal attitude in life."[31]

"…All these things are so habitual, so automatic, as it were, that you are not even aware of them; but when you begin to want to establish some discipline over your being, you make discoveries which are really tremendously interesting. When you have discovered this, **you become aware that you are living constantly in a... the best word is "self-deception", a state of wilful deceit; that is, you deceive yourself spontaneously.** It is not that you need to reflect: spontaneously you put a pretty cloak over what you have done so that it doesn't show its true colours... and all this for things which are so insignificant, which have so little importance! It would be understandable, wouldn't it, if recognising your mistake had serious consequences for your very existence – the instinct of self-preservation would make you do it as a protection – but that is not the question, it concerns things which are absolutely unimportant, of no consequence at all except that of having to tell yourself, 'I have made a mistake.'

This means that an effort is needed in order to be mentally sincere. There must be an effort, there must be a discipline. Of course, I am not speaking of those who tell lies in order not to be caught, for everybody knows that this should not be done. Besides, the most stupid lies are the most useless, for they are so flagrant that they can't deceive anyone. Such examples occur constantly; you catch someone doing something wrong and tell him, "That's how it is"; he gives a silly explanation which nobody can understand, nobody can accept; it is silly but he gives it in the hope of

shielding himself. It is spontaneous, you see, but he knows this is not done. But the other kind of deception is much more spontaneous and it is so habitual that one is not aware of it. So, **when we speak of mental honesty, we speak of something which is acquired by a very constant and sustained effort.**

You catch yourself, don't you, you suddenly catch yourself in the act of giving yourself somewhere in your head or here (*Mother indicates the heart*), here it is more serious... giving a very favourable little explanation. And only when you can get a grip on yourself, there, hold fast and look at yourself clearly in the face and say, "Do you think it is like that?", then, if you are very courageous and put a very strong pressure, in the end you tell yourself, 'Yes, I know very well that it is not like that!'

It sometimes takes years. Time must pass, one must have changed much within oneself, one's vision of things must have become different, one must be in a different condition, in a different relation with circumstances, in order to see clearly, completely, how far one was deceiving oneself – and at that moment one was convinced that one was sincere.

(*Silence*)

It is probable that perfect sincerity can only come when one rises above this sphere of falsehood that is life as we know it on earth, mental life, even the higher mental life.

When one springs up into the higher sphere, into the world of Truth, one will be able to see things as they truly are, and seeing them as they are, one will be able to live

them in their truth. Then all falsehoods will naturally crumble. And since the favourable explanations will no longer have any purpose, they will disappear, for there will be nothing left to explain.

Things will be self-evident, Truth will shine through all forms, the possibility of error will disappear."[32]

9. The Secret Origin of All Avatars

"..I could speak to you of a very old tradition, more ancient than the two known lines of spiritual and occult tradition, that is, the Vedic and Chaldean lines; a tradition which seems to have been at the origin of these two known traditions, in which it is said that when, as a result of the action of the adverse forces – known in the Hindu tradition as the Asuras – the world, instead of developing according to its law of Light and inherent consciousness, was plunged into the darkness, inconscience and ignorance that we know, the Creative Power implored the Supreme Origin, asking him for a special intervention which could save this corrupted universe; and **in reply to this prayer there was emanated from the Supreme Origin a special Entity, of Love and Consciousness, who cast himself directly into the most inconscient matter to begin there the work of awakening it to the original Consciousness and Love.**

In the old narratives this Being is described as stretched out in a deep sleep at the bottom of a very dark cave, and in his sleep there emanated from him prismatic rays of light which gradually spread into the Inconscience and embedded themselves in all the elements of this Inconscience to begin there the work of Awakening.

If one consciously enters into this Inconscient, one can still see there this same marvellous Being, still in deep sleep, continuing his work of emanation, spreading his Light; and he will continue to do it until the Inconscience is no longer inconscient, until Darkness disappears from the world – and the whole creation awakens to the Supramental Consciousness.

And it is remarkable that this wonderful Being strangely resembles the one whom I saw in vision one day, the Being who is at the other extremity, at the confines of form and the Formless. But that one was in a golden, crimson glory, whereas in his sleep the other Being was of a shining diamond whiteness emanating opalescent rays.

In fact, **this is the origin of all Avatars. He is, so to say, the first universal Avatar who, gradually, has assumed more and more conscious bodies and finally manifested in a kind of recognised line of Beings who have descended *directly* from the Supreme to perfect this work of preparing the universe so that, through a continuous progression, it may become ready to receive and manifest the supramental Light in its entirety.**

In every country, every tradition, the event has been presented in a special way, with different limitations, different details, particular features, but truly speaking, the origin of all these stories is the same, and that is what we could call **a direct, conscious intervention of the Supreme in the darkest matter, without going through all the intermediaries, in order to awaken this Matter to the receptivity of the Divine Forces.**

The intervals separating these various incarnations seem to become shorter and shorter, as if, to the extent that Matter

became more and more ready, the action could accelerate and become more and more rapid in its movement, more and more conscious too, more and more effective and decisive.

And **it will go on multiplying and intensifying until the entire universe becomes the total Avatar of the Supreme.**"[33]

10. The Spiritual Presence in Terrestrial Beings and the Action of the Adverse Forces of the Vital World

"*Sweet Mother, is there a spiritual being in everybody?*

That depends on what we call "being". If for "being" we substitute "presence", yes, there is a spiritual presence in everyone. If we call "being" an organised entity, fully conscious of itself, independent, and having the power of asserting itself and ruling the rest of the nature – no! The possibility of this independent and all-powerful being is in everybody, but the realisation is the result of long efforts which sometimes extend over many lives.

In everyone, even at the very beginning, this spiritual presence, this inner light is there.... In fact, it is everywhere. I have seen it many a time in certain animals. It is **like a shining point which is the basis of a certain control and protection, something which, even in half-consciousness, makes possible a certain harmony with the rest of creation so that irreparable catastrophes may not be constant and general. Without this presence the disorder created by the violences and passions of the vital would be so great that at any moment they could bring about a general catastrophe, a sort of total destruction which would prevent the progress of Nature.** That presence,

that spiritual light – which could almost be called a spiritual consciousness – is within each being and all things, and because of it, in spite of all discordance, all passion, all violence, there is a minimum of general harmony which allows Nature's work to be accomplished.

And this presence becomes quite obvious in the human being, even the most rudimentary. Even in the most monstrous human being, in one who gives the impression of being an incarnation of a devil or a monster, there is something within exercising a sort of irresistible control – even in the worst, some things are impossible. And without this presence, if the being were controlled exclusively by the adverse forces, the forces of the vital, this impossibility would not exist.

Each time a wave of these 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."[34]

* * *

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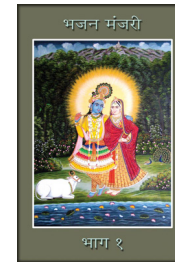

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