THE REAL AWAKENER

FURTHER LIGHTS ON THE PATH

WORDS OF THE MOTHER – 13

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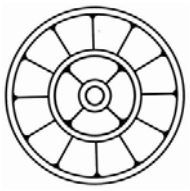

Do not take my words for a teaching. Always they are a force in action, uttered with a definite purpose, and they lose their true power when separated from that purpose.

– The Mother



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. JNANA (Knowledge), Third Period of Commentaries (1962 – 66)

1. Sri Aurobindo on the Future of Europe

"***Europe prides herself on her practical and scientific organisation and efficiency. I am waiting till her organisation is perfect; then a child shall destroy her.***

…I don't know.

Of course, only the power can be destroyed, because one cannot destroy the earth.

Yes, the earth cannot be destroyed, but a civilisation can be destroyed.

Yes.

He says: Europe will be destroyed.

Yes... but which child?

I have the impression that it came as something absolutely true, an absolutely true prediction – but I don't know.

You had said that it would be better to leave it out.

But now, on the contrary, I feel that it *must* be said.

But I do not think that the time has come yet, I mean "come" for the realisation; the time has come to say it, but not for the realisation.

"The child"... perhaps it is the child of the new world – with a smile, he will bring the whole thing tumbling down.

Yes, it is possible – it is possible.

(*Silence*)

There is a terrifying power in it... something tremendous. You cannot imagine the power that is in it; it is really as if the Divine himself were speaking: 'I am waiting... I am waiting...' "[1]

2. The One Way Out of All the Difficulties: Allow the Lord to do Everything

"***God is infinite Possibility. Therefore Truth is never at rest; therefore, also, Error is justified of her children.***

To listen to some devout people, one would imagine that God never laughs; Heine was nearer the mark when he found in Him the divine Aristophanes*.

I think that Sri Aurobindo meant that error is an illusion like all the rest – that there is no error, that all possibilities are there, that they are often – and *necessarily* – contradictory if they are all there. They appear contradictory. But one only has to look at oneself and say, "What do I call error?" If you look it in the face you see immediately that it is a stupidity – there is no error, it slips through your fingers.

(*Silence*)

I have a feeling that Sri Aurobindo was in his ascension; the intuitive mind was piercing a hole and coming into contact with the Supermind, and so it would come like that, pop! like an explosion in the thought, and he would write these things. And if you follow the movement you see the Origin.

Obviously what he meant is that Error is one of the innumerable, infinite possibilities. "Infinite" means that absolutely nothing is beyond possibility. So where does error

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** A Greek comic Dramatist (450 – 385 BC)*

fit into it? We call it error, but it is completely arbitrary. We say, "This is an error" – in relation to what? In relation to our judgment that "this is true", but certainly not in relation to the judgment of the Lord, since it is a part of Himself!

Very few people can bear this widening of the understanding.

Now, when I start looking like this (*Mother closes her eyes*), two things are there at the same time: this smile, this joy, this laughter are there, and such peace! Such *full*, luminous, total peace, in which there are no more conflicts, no more contradictions. There are no more conflicts. It is *one single* luminous harmony – and yet everything we call error, suffering, misery, everything is there. *It eliminates nothing*. It is another way of seeing.

(*Long silence*)

There can be no doubt that if you sincerely want to get out of it, it is not so difficult after all: **you have nothing to do, you only have to allow the Lord to do everything. And He does everything. He does everything. It is so wonderful, so wonderful!***

He takes anything, even what we call a very ordinary intelligence and he simply teaches you to put this intelligence aside, to rest: "There, be quiet, don't stir, don't bother me, I don't need you." Then a door opens – you don't even feel that you have to open it; it is wide open, you are taken over to the other side. All that is done by Someone else, not you. And then the other way becomes impossible.

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

All this... oh, this tremendous labour of the mind striving to understand, toiling and giving itself headaches!... It is absolutely useless, absolutely useless, no use at all, it merely increases the confusion.

You are faced with a so-called problem: what should you say, what should you do, how should you act? **There is nothing to do, nothing, you only have to say to the Lord, "There, You see, it is like that" – that's all. And then you stay very quiet. And then quite spontaneously, without thinking about it, without reflection, without calculation, nothing, nothing, without the slightest effort – you do what has to be done**. That is to say, the Lord does it, it is no longer you. He does it, He arranges the circumstances, He arranges the people, He puts the words into your mouth or your pen – He does everything, everything, everything, everything; you have nothing more to do but to allow yourself to live blissfully.

I am more and more convinced that people do not really want it.

But clearing the ground is difficult, the work of clearing the ground beforehand.

But you don't even need to do it! He does it for you.

But they are constantly breaking in: the old consciousness, the old thoughts....

Yes, they try to come in again, by habit. **You only have to say, "Lord, You see, You see, You see, it is like that" – that's all. "Lord, You see, You see this, You see that, You see this fool" – and it is all over immediately.** And it changes automatically, my child, without the slightest effort. Simply to be sincere, that is to say, to *truly* want everything to be

right. You are perfectly conscious that you can do nothing about it, that you have no capacity. I feel more and more that this amalgam of matter, like this, of cells, all that, is pitiful. It is pitiful! I do not know whether there are certain states in which people feel powerful, wonderful, luminous, capable; but for me it is because they do not really know what they are like! When you really see how you are made – it is really nothing, nothing. But it is capable of everything, provided... provided that you allow the Lord to act. But there is always something that wants to do it by itself; that's the trouble, otherwise...

No, **you may be full of an excellent goodwill and then *you want* to do it. That's what complicates everything.** Or else you don't have faith, you believe that the Lord will not be able to do it and that you must do it yourself, because He does not know! (*Mother laughs.*) This, this kind of stupidity is very common. "How can He see things? We live in a world of Falsehood, how can He see Falsehood and see..." But He sees the thing as it is! Exactly!

I am not speaking of people of no intelligence, I am speaking of people who are intelligent and who try – there is a kind of conviction, like that, somewhere, even in people who know that we live in a world of Ignorance and Falsehood and that there is a Lord who is All-Truth. They say, "Precisely because He is All-Truth, He does not understand. (*Mother laughs.*) He does not understand our falsehood, I must deal with it myself." That is very strong, very common.

Ah! we make complications for nothing.

There is something I have often wondered about: when

one prays to the Lord, when one wants to make Him understand that something is wrong, I always have the impression that one must concentrate very hard and that after all one is calling to something far away. Is that right? Or is it really...

That depends on us!

Now I can feel Him everywhere, all the time, all the time... even a physical contact – it is subtle physical, but physical – in things, in the air, in people, in... like this. (*Mother presses her hands to her face.*) And then, it is not far to go, all I have to do is this (*Mother turns her hands slightly inwards*), one second of concentration – He is there! He is there, **He is everywhere. He is far away only when we think He is far away.**

Naturally, when we begin to think of all the zones, all the planes of universal consciousness and that it is at the very end, at the very end, right at the very end, then it becomes very far away, very, very far! (*Mother laughs.*) But when we think that He is everywhere, that He is everything and that it is only our perception that prevents us from seeing Him and feeling Him and that we only have to do this (*Mother turns her hands inwards*); it is a movement like this and like that (*Mother turns her hands alternately inwards and outwards*), it becomes very concrete: you do this (*outward movement*), everything becomes artificial, hard, dry, false, untrue, artificial; you do this (*inward movement*), everything becomes wide, tranquil, luminous, peaceful, vast, joyful. And it is simply this, that (*Mother turns her hands alternately inwards and outwards*). How? Where? It cannot be described, it is only, *only* a movement of consciousness, nothing else. A movement of consciousness. And the difference between the true consciousness and the false consciousness becomes more and more precise, and at the

same time, *thin* – you don't have to do "great things" to come out of it. Before that, one has the impression that one is living inside something and that a great interiorisation, concentration, absorption, is needed to get out of it; but now the impression is of something one accepts (*Mother screens her face with her hand*), something like a thin little peel that is very hard – very hard but malleable, very, very dry, very thin, very thin, something like putting on a mask; and then one does this (*gesture*), and it disappears.

One can foresee the time when it will not be necessary to be aware of the mask; it will be so thin that one will be able to see, to feel, to act through it with no need to put the mask on again. That is what has just begun.

But this Presence in all things.... It is a vibration, but it is a vibration that contains everything – a vibration which contains a kind of infinite power, infinite delight and infinite peace, of vastness, vastness, vastness; there are no limits.... But it is only a vibration, it does not... Oh, Lord! it cannot be thought, so it cannot be said. If you think, as soon as you think, the whole muddle begins again. That is why one cannot speak.

No, He is very far away because you think He is very far away. Even, you know, if you think He is there, like this (*gesture close to her face*) touching you... if you could feel – it is not like the touch of a person, it is not like that. It is not something alien, external, which comes in from outside. It is not that.... It is everywhere.

Then you feel – everywhere, everywhere, everywhere: inside, outside, everywhere, everywhere – Him, nothing but Him – Him, His vibration.

No, you must stop that (*the head*), until you stop that, you cannot see the True Thing – you look for comparisons, you say, "It is like this, it is like that." Oh!

(*Silence*)

And how often, how often the impression... there is no form – there is a form and there is no form, it cannot be put into words. And the impression of a look and there are no eyes – there are no eyes, but there is a look – a look and a smile, and there is no mouth, there is no face! And yet there is a smile, there is a look and (*Mother laughs*) one cannot help saying, "Yes, O Lord, I am stupid!" But He laughs, one laughs, one is happy.

One cannot! It cannot be explained. It cannot be put into words. One cannot say anything. Whatever one says is nothing, nothing."[2]

3. Learn to Laugh With the Lord

"God's laughter is sometimes very coarse and unfit for polite ears; He is not satisfied with being Molière, He must needs also be Aristophanes and Rabelais.

If men took life less seriously, they could very soon make it more perfect. God never takes His works seriously; therefore one looks out on this wonderful Universe. …

One might ask how taking things seriously has prevented life from being more perfect.

Virtue has always spent its time eliminating whatever it found bad in life, and if all the virtues of the various countries of the world had been put together, very few things would remain in existence.

Virtue claims to seek perfection, but perfection is a totality. So the two movements contradict each other. A virtue that eliminates, reduces, fixes limits, and a perfection that accepts everything, rejects nothing but puts each thing in its place, obviously cannot agree.

Taking life seriously generally consists of two movements: the first one is to give importance to things that probably have none, and the second is to want life to be reduced to a certain number of qualities that are considered pure and worthy of existence. In some people – for example, those Sri Aurobindo speaks about here, the "polite" or the puritans – this virtue becomes dry, arid, grey, aggressive and it finds fault everywhere, in everything that is joyful and free and happy.

The only way to make life perfect – I mean here, life on earth, of course – is to look at it from high enough to see it as a whole, not only in its present totality, but in the whole of the past, present and future: what it has been, what it is and what it will be – one must be able to see everything at once. Because that is the only way to put everything in its place. Nothing can be eliminated, nothing *should* be eliminated, but each thing must be in its place in total harmony with all the rest. And then all these things that seem so "bad", so "reprehensible", so "unacceptable" to the puritan mind, would become movements of delight and freedom in a totally divine life. And then nothing would prevent us from knowing, understanding, feeling and living this wonderful laughter of the Supreme who takes infinite delight in watching Himself live infinitely.

This delight, this wonderful laughter that dissolves every

shadow, every pain, every suffering! You only have to go deep enough within yourself to find the inner Sun, to let yourself be flooded by it; and then there is nothing but a cascade of harmonious, luminous, sunlit laughter, which leaves no room for any shadow or pain.

In fact, even the greatest difficulties, even the greatest sorrows, even the greatest physical pain – if you can look at them from that standpoint, from there, you see the unreality of the difficulty, the unreality of the sorrow, the unreality of the pain – and there is nothing but a joyful and luminous vibration. In fact, this is the most powerful way of dissolving difficulties, overcoming sorrows and removing pain. The first two are relatively easy – I say relatively – the last one is more difficult because we are in the habit of considering the body and its feelings to be extremely concrete, positive; but it is the same thing, it is simply because we have not learnt, we are not in the habit of regarding our body as something fluid, plastic, uncertain, malleable. We have not learnt to bring into it this luminous laughter that dissolves all darkness, all difficulty, all discord, all disharmony, everything that jars, that weeps and wails.

And this Sun, this Sun of divine laughter is at the centre of all things, the truth of all things: we must learn to see it, to feel it, to live it.

And for that, let us avoid people who take life seriously; they are very boring people.

As soon as the atmosphere becomes grave you can be sure that something is wrong, that there is a troubling influence, an old habit trying to reassert itself, which should not be accepted. All this regret, all this remorse, the feeling

of being unworthy, of being at fault – and then one step further and you have the sense of sin. Oh! To me it all seems to belong to another age, an age of darkness.

But everything that persists, that tries to cling and endure, all these prohibitions and this habit of cutting life in two – into small things and big things, the sacred and the profane.... "What!" say the people who profess to follow a spiritual life, "how can you make such little things, such insignificant things the object of spiritual experience?" And yet this is an experience that becomes more and more concrete and real, even materially; it's not that there are "some things" where the Lord is and "some things" where He is not. The Lord is *always* there. He takes nothing seriously, everything amuses Him and He plays with you, if you know how to play. You do not know how to play, people do not know how to play. But how well He knows how to play! How well He plays! With everything, with the smallest things: you have some things to put on the table? Don't feel that you have to think and arrange, no, let's play: let's put this one here and that one there, and this one like that. And then another time it's different again.... What a good game and such fun!

So, it is agreed, we shall try to learn how to laugh with the Lord."[3]

4. Sri Aurobindo on Miracles

"***The supernatural is that the nature of which we have not attained or do not yet know, or the means of which we have not yet conquered. The common taste for miracles is the sign that man's ascent is not yet finished.***

It is rationality and prudence to distrust the

supernatural; but to believe in it is also a sort of wisdom.

Great saints have performed miracles; greater saints have railed at them; the greatest have both railed at them and performed them.

Open thy eyes and see what the world really is and what God; have done with vain and pleasant imaginations.

Why didn't you or Sri Aurobindo make a greater use of miracles as a means of overcoming resistance in the external human consciousness? Why this kind of self-effacement where outer things are concerned, this nonintervention or discretion?

As for Sri Aurobindo, I only know what he told me several times. **People give the name of "miracle" only to interventions in the material or the vital world. And these interventions are always mixed with ignorant and arbitrary movements.**

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

My experience is that in the present state of the world, a direct miracle, material or vital, must necessarily take into account a great many elements of falsehood that are unacceptable – they are necessarily miracles of falsehood. And they are unacceptable. I have seen what people call miracles; I saw many of them at one period, but this gave a right of existence to many things which to me are not acceptable.

What men call "miracles" nowadays are almost always performed by vital beings or by men who are in contact with

vital beings, and this is a mixture – it accepts the reality of certain things, the truth of certain things that are not true. And this is the basis on which it works. So that is unacceptable.

I did not quite understand what you meant by saying that Sri Aurobindo performed miracles in the mind.

I mean that he used to introduce the supramental force into the mental consciousness. Into the mental consciousness, the mental consciousness that governs all material movements, he would introduce a supramental formation or power or force which immediately changed the organisation. This produces immediate effects which seem illogical because they do not follow the normal course of movements according to mental logic.

He himself used to say that when he was in possession of the supramental power, when he could use it at will and focus it on a specific point with a definite purpose, it was irrevocable, inevitable: the effect was absolute. That can be called a miracle.

For example, take someone who was sick or in pain; when Sri Aurobindo was in possession of this supramental power – there was a time when he said that it was completely under his control, that is, he could do what he wanted with it, he could apply it where he liked – then he would apply this Will, for example, to some disorder, either physical or vital or, of course, mental – he would apply this force of greater harmony, of greater order, this supramental force, and focus it there, and it would act immediately. And it was an order: it created an order, a harmony greater than the natural harmony. That is, if it was a case of healing, for example, the healing would be more perfect and more

complete than any obtained by ordinary physical and mental methods.

There were a great many of them. But people are so blind, so embedded in their ordinary consciousness that they always give "explanations", they can always give an explanation. Only those who have faith and aspiration and something very pure in themselves, that is, who truly want to know, they were able to perceive it.

When the Power was there, he even used to say that it was effortless; all he had to do was to apply this supramental power of order and harmony and instantly the desired result was achieved."[4]

5. The Two Tendencies to be Encouraged Side By Side in Education

"…in education, both tendencies should be encouraged side by side: the tendency to thirst for the marvellous, for what seems unrealisable, for something which fills you with the feeling of divinity; while at the same time encouraging exact, correct, sincere observation in the perception of the world as it is, the suppression of all imagination, a constant control, a highly practical and meticulous sense for exact details. Both should go side by side. Usually, you kill the one with the idea that this is necessary in order to foster the other – this is completely wrong. Both can be simultaneous and there comes a time when one has enough knowledge to know that they are the two aspects of the same thing: insight, a higher discernment. But instead of a narrow, limited insight and discernment, the discernment becomes entirely sincere, correct, exact, but it is vast, it includes a whole domain that

does not yet belong to the concrete manifestation.

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

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

And this is the best possible use of the need for miracles. …"[5]

6. The True Role of the Constant Threat or Presence of Death in Human Life

"…we have a constant companion throughout the journey from cradle to grave; we are constantly accompanied by this threat or presence of Death. Well, along with this, in the cells, there is a call for a Power of Eternity, with an intensity which would not be there except for this constant threat. Then one understands, **one begins to feel quite concretely that all these things are only ways of intensifying the manifestation, of making it progress, of making it more perfect. And if the means are crude, it is because the manifestation itself is very crude.** And as it becomes more perfect and fit to manifest that which is

eternally progressive, the very crude means will give way to subtler ones and the world will progress without any need for such brutal oppositions. This is simply because the world is still in its infancy and human consciousness is still entirely in its infancy.

This is a very concrete experience.

It follows that when the earth no longer needs to die in order to progress, there will be no more death. When the earth no longer needs to suffer in order to progress, there will be no more suffering. And when the earth no longer needs to hate in order to love, there will be no more hatred.

(*Silence*)

This is the quickest and most effective means to bring creation out of its inertia and lead it towards its fulfilment."[6]

7. How to Bear Physical Pain

"Pain is the touch of our Mother teaching us how to bear and grow in rapture. She has three stages of her schooling, endurance first, next equality of soul, last ecstasy.

As far as moral things are concerned, this is absolutely obvious, it is indisputable – all moral suffering moulds your character and leads you straight to ecstasy, when you know how to take it. But when it comes to the body...

It is true that doctors have said that if one can teach the body to bear pain, it becomes more and more resilient and less easily disrupted – this is a concrete result. In the case of people who know how to avoid getting completely

upset as soon as they have a pain somewhere, who are able to bear it quietly, to keep their balance, it seems that the body's capacity to bear the disorder without going to pieces increases. This is a great achievement. I have asked myself this question from the purely practical, external standpoint and it seems to be like this. Inwardly, I have been told this many times – told and shown by small experiences – that the body can bear much more than we think, if no fear or anxiety is added to the pain. If we eliminate the mental factor, the body, left to itself, has neither fear nor apprehension nor anxiety about what is going to happen – no anguish – and it can bear a great deal.

The second step is when the body has decided to bear it – you see, it takes the decision to bear it: immediately, the acuteness, what is acute in the pain disappears. I am speaking absolutely materially.

And if you are calm – here, another factor comes in, the need for inner calm – if you have the inner calm, then the pain changes into an almost pleasant sensation – not "pleasant" in the ordinary sense, but an almost comfortable feeling comes. Again, I am speaking purely physically, materially.

And the last stage, when the cells have faith in the divine Presence and in the sovereign divine Will, when they have this trust that all is for the good, then ecstasy comes – the cells open, like this, become luminous and ecstatic.

That makes four stages – only three are mentioned here.

The last one is probably not within everyone's reach, but the first three are quite evident – I *know* it is like that.

The only thing that used to worry me was that it was not a purely psychological experience and that there was some wear in the body by the fact of enduring suffering. But I have asked doctors and I was told that if the body is taught to bear pain when it is very young, its capacity to endure increases so much that it can really resist disease; that is, the disease does not follow its normal course, it is arrested. That is precious."[7]

8. The Experience of Renunciation and Spiritual Life

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

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

9. How a Supramental Consciousness Perceives the Physical World

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

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

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

On that occasion, the memory of this aphorism about the sun and the earth came back to me... even to say a "change of consciousness" – a change of consciousness is also a movement.

I don't think one can say anything. I feel incapable of saying anything, because all the things we say are uninteresting approximations.

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

Yes, everything – the whole world is different! Everything is different. And the experience has convinced me of one thing, which I still feel continually, that both states – of Truth and Falsehood – are simultaneous, concomitant, and that only... yes, what he calls a "change of consciousness", that is to say that one is either in this consciousness or in that

consciousness, but one does not move for all that.

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

Even if we say, "one state taking the place of another", with "taking the place of" we immediately introduce movement.... All our words are like that, what can we say?..."[9]

10. The Human Tendency to Fall into One Kind of Excess or the Other. How One May Avoid It?

"How can one avoid falling into one kind of excess or the other?

Yes, to live normally and to be free.

My child, that is why the Ashram was created! That was the idea. Because, in France, I was always asking myself: How can one find the time to find oneself? How can one even find the time to understand how to become free? So then I thought: a place where material needs will be sufficiently provided for, so that if one truly wants to become free, one can do so. And the Ashram was founded on this idea, not on any other – a place where people would have enough to live on so as to have time to think of the True Thing.

(*Mother smiles*) Human nature is such that laziness has taken the place of aspiration – not for everyone, but anyway in quite a general way – and licence or libertinism has taken the place of freedom – which would tend to prove that **the**

human race has to pass through a period of rough handling before it is ready to pull itself away more sincerely from its slavery to activity.

Indeed, the first movement is this: "Oh! To find the place where one can concentrate, find oneself, truly live without being preoccupied with material things." That is the first aspiration. It was even on this basis, at any rate in the beginning, that disciples were chosen – but it does not last! Things become easy and so one lets oneself go. There are no moral restraints and so one acts foolishly.

But one cannot even say that there was a mistake in the selection – one would be tempted to believe it, but it is not true; because the selection was made according to a very precise and clear inner indication.... It is probably the difficulty of keeping the inner attitude unmixed. This is exactly what Sri Aurobindo wanted, what he was trying for. He said: "If I could find one hundred people, that would be enough." But it did not stay one hundred for long, and I must say that even when it was a hundred, it was already mixed.

Many came, attracted by the True Thing, but... one lets oneself go. That is, it is impossible to hold firm in one's true position.

Yes, I have noticed that in the extreme difficulty of the outer conditions of the world, the aspiration was much more intense.

Yes, of course!

It is much more intense, it is almost a question of life and death.

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

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

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

It is a pity.

I cannot say that I find it very pretty, but it seems to be like that.

This is just what Sri Aurobindo said in *The Hour of God*: If you have the Force and the Knowledge and misuse the moment, woe to you.

It is not revenge, it is not punishment, not at all, but you draw upon yourself a necessity, the necessity for a violent impulsion – to react to something violent."[10]

11. The One Moral of Sri Aurobindo's Aphorisms

"…the moral of all these aphorisms is that it is much more important to be than to seem to be – one must live and not pretend to live – and that it is much more important to realise something entirely, sincerely, perfectly than to let others know that you are realising it!"[11]

12. The Descent of Divine Love Took Place Only on Earth

"…The gods do not have within them the divine spark, which is the core of the psychic, because only on earth – I am not even speaking of the material universe – only on earth did this descent of divine Love take place, which was the origin of the divine Presence in the core of Matter. And naturally, since they have no psychic being, they do not know the psychic being. Some of these beings have even wanted to take a physical body so as to have the experience of the psychic being – but not many of them.

As a rule, they did it only partially, through an "emanation", not a total descent. For example, Vivekananda is said to have been an incarnation – a *Vibhūti* – of Shiva; but Shiva himself has clearly expressed his will to come down on earth only with the supramental world. When the earth is ready for the supramental life, he will come. And almost all these beings will manifest – they are waiting for that moment, they do not want any of the present struggle and the obscurity."[12]

13. The Necessity of the Material Mode or Way of Perceiving Things

"What I wanted to ask is whether from the "other side", the material world continues to be perceived clearly or whether it all evaporates?

This is another experience of these last few days. It came to me with an absolute certitude – although it is very difficult to express – that this so-called "error" of the

material world as it is, was indispensable; that is to say, the material mode or way of perceiving, of becoming aware of things, was gained through the "error" of this creation and would not have existed without it, and it is not something that will vanish into non-existence when we gain the true consciousness – it is something that *is added* in a special way – which was perceived, lived at that moment in the essential Consciousness.

It was like a justification of the creation that has made possible a certain mode of perception – which might be described by the words "precision", "exactness" in objectivisation – which could not have existed without it. Because when this Consciousness – the perfect Consciousness, the true Consciousness, *the* Consciousness – was there, present and lived to the exclusion of any other, there was something like a mode of vibration, so to say, a mode of vibration with objective precision and exactness, which could not have existed without this material form of creation.... **You see, there was always this great "Why?" – "Why is it like this?" Why is there all this, which brought about everything that the human consciousness interprets as suffering, misery and helplessness and everything, all the horrors of ordinary consciousness – why? Why is it? And so this was the answer: in the true Consciousness there is a mode of vibration, of precision and exactness and clarity in objectivisation, which could not have existed without that, which would not have had any opportunity to manifest. That is certain. That is the answer – the all-powerful answer to the "why".**"[13]

14. The Irresistible Divine Power Creating and Governing Everything and Its Action in Matter

"If when thou art doing great actions and moving giant results, thou canst perceive that* thou *art doing nothing, then know that God has removed His seal from thy eyelids.

If when thou sittest alone, still and voiceless on the mountain-top, thou canst perceive the revolutions thou art conducting, then hast thou the divine vision and art freed from appearances.

The love of inaction is folly and the scorn of inaction is folly; there is no inaction. The stone lying inert upon the sands which is kicked away in an idle moment, has been producing its effect upon the hemispheres.

This is the experience I have had these last few days, yesterday or the day before. The feeling of an irresistible Power governing everything: the world, things, people, everything, without needing to move materially, and that this excessive material activity is only like the foam that forms when water flows very fast – the foam on the surface; but that the Force runs on underneath like an all-powerful stream.

There is nothing else to say.

One always comes back to that: **to know is all right, to speak is good, to do is all very well, but to *be* is the only thing which has any power.**

You see, people are restless, because things do not move quickly; so I had this vision of the formation, of the divine creation in the making, under the surface, all-powerful, irresistible, and in spite of everything, of all this outer turmoil.

But in order to express itself, this great flow of Power

needs instruments, doesn't it?

A brain.

But, exactly, not only a brain. This Power can express itself, as in the past, in a mental or overmental way; it can express itself vitally through force; it can express itself through the muscles; but how can it express itself physically, purely, directly – since you often speak of "material power"? What is the difference between the Action above and the true Action here?

Each time I have been conscious of the Power, the experience has been similar. The Will from above is translated into a vibration which certainly takes on some vital force but which acts in a subtle physical domain. One perceives a certain quality of vibration which is difficult to describe, but which gives the impression of something coagulated, not fragmented, something which seems to be denser than air, but which is extremely homogeneous, with a golden luminosity, with a tremendous driving power, and which expresses a certain will – which is not of the same nature as human will, which has the nature of vision rather than of thought; it is like a vision that imposes itself in order to be realised – in a domain that is very close to material Matter, but invisible, except to the inner sight. And **that vibration exerts a pressure on people, things, circumstances, to mould them according to its vision. And it is irresistible. Even people who think the opposite, who want the opposite, do what is wanted without wanting to; even the things that by their very nature are opposed to it are turned around.**

For national events, relations among nations, world

circumstances, it acts like that, constantly, constantly, as a tremendous Power. And so if one is oneself in a state of union with the divine Will, without any intervention of thought, or any conception or idea, one can follow it, one sees and knows.

The resistances of the inertia that is in every consciousness and in Matter mean that this Action, instead of being direct and perfectly harmonious, becomes confused, full of contradictions, clashes and conflicts; instead of everything resolving itself "normally", so to say, smoothly – as it should be – all this inertia that resists and opposes, gives it a tangled movement in which things collide and there is disorder and destruction, which become necessary only because of the resistance, but which were *not indispensable*, which might not have existed – which truly speaking should not have been – because this Will, this Power is a Power of perfect harmony where each thing is in its place, and it organises things wonderfully. It comes as an absolutely luminous and perfect organisation, which one can see when one has the vision; but when it comes down and presses on Matter, everything begins to seethe and resist. Therefore, **to attempt to impute the disorders and confusions and destructions to the divine Action, to the divine Power, is another human foolishness. It is the inertia – not to mention the bad will – which *causes* the catastrophe. It is not that the catastrophe was intended, nor even foreseen, it is *caused* by the resistance.**

And then, there is added the vision of the action of Grace, which comes to moderate the results wherever possible, that is to say, wherever it is accepted. And this explains why aspiration, faith, complete trust on the part of the earthly

human element, have a harmonising power, because they allow the Grace to come and set right the consequences of this blind resistance.

This is a clear vision – clear, clear, even in the details.

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

But Sri Aurobindo certainly meant that it is this Power, this Force which does everything – which does everything. When one sees it or is one with it, one knows at the same time, one knows that *That* is really the only thing that acts and creates; everything else is the result of the domain or the world or the material or the substance in which it acts – the result of the resistance, but not the Action. And **to unite with *That* means to unite with the Action; to unite with what is below means to unite with the resistance.**

And so because it wriggles and tosses and turns, wants and thinks and makes plans... it imagines that it is doing something – it is resisting.

Later, a little later, I shall be able to give examples for very small things, showing how the Force acts and what interferes and mixes with it, or is moved by this Force and distorts its movement, and the result, that is to say, the physical appearance as we see it. Even the example of a very small

thing with absolutely no importance for the world, gives a clear idea of the way in which everything happens and is distorted here.

And this applies to everything, everything, all the time, all the time. And so, when one is doing the yoga of the cells, one notices the same thing: there is the Force that acts, and then (*Mother laughs*) what the body does with this Action!...

(*Silence*)

Immediately there comes the how and why. But that belongs to the domain of mental curiosity, because the important thing is to stop the resistance. That is the important thing, to stop the resistance so that the universe can become what it should be: the expression of a harmonious, luminous, wonderful power, of an unparalleled beauty. Afterwards, when the resistance has stopped, if out of curiosity we want to know why it happened... it won't matter any more. But now, one cannot find the remedy by seeking the reason why, but by taking the true attitude. That is the only thing that matters.

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

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

When this is established everywhere, all will be well."[14]

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II. JNANA (Knowledge), Fourth Period of Commentaries (1969 – 70)

1. The Laws of Nature

"***Every law, however embracing or tyrannous, meets somewhere a contrary law by which its operation can be checked, modified, annulled or eluded.***

The most binding Law of Nature is only a fixed process which the Lord of Nature has framed and uses constantly; the Spirit made it and the Spirit can exceed it, but we must first open the doors of our prisonhouse and learn to live less in Nature than in the Spirit.

Law is a process or a formula; but the soul is the user of processes and exceeds formulas.

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

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

The laws of Nature are imperative for the physical nature only so long as this nature is not under the influence of the psychic being (the soul); for **the psychic being is in possession of the divine power which can, for its own ends, use all processes and formulas and transform them at will.**"[15]

2. Human Moral Notions in the Light of a Deeper Vision of the Whole

"***When I knew nothing, then I abhorred the criminal, sinful and impure, being myself full of crime, sin and impurity; but when I was cleansed and my eyes unsealed, then I bowed down in my spirit before the thief and the murderer and adored the feet of the harlot; for I saw that these souls had accepted the terrible burden of evil and drained for all of us the greater portion of the churned poison of the world-ocean.***

For one who has fully realised that the world is nothing but the One Supreme in His manifestation, all human moral notions necessarily disappear to give way to a vision of the whole in which all values are changed – oh, how greatly changed!"[16]

3. The Inner Attitude is the Determinate of the Feeling of Pain or Pleasure

"***There is no iron or ineffugable law that a given contact shall create pain or pleasure; it is the way the soul meets the rush or pressure of Brahman upon the members from outside them that determines either reaction.***

It is obvious that the same event or the same contact causes pleasure in one and pain in another, depending on the inner attitude taken by each one.

And this observation leads towards a great realisation; for once one has not only understood but also felt that the Supreme Lord is the originator of all things and one remains constantly in contact with Him, all becomes the action of His Grace and is changed into calm and luminous bliss.

The force of soul in thee meeting the same force from outside cannot harmonise the measures of the contact in values of mind-experience and body-experience; therefore thou hast pain, grief or uneasiness. If thou canst learn to adjust the replies of the force in thyself to the questions of world-force, thou shalt find pain becoming pleasurable or turning into pure delightfulness. Right relation is the condition of blissfulness, Ritam* the key of Ananda.*

Human beings are in the habit of basing their relationships with others on physical, vital and mental contacts; that is why there is almost always discord and suffering. If, on the contrary, they based their relationships on psychic contacts (between soul and soul), they would find that behind the troubled appearances there is a profound and lasting harmony which can express itself in all the activities of life and cause disorder and suffering to be replaced by peace and bliss."[17]

4. The Last Avatar in a Human Body

"***What was Ramakrishna? God manifest in a human being; but behind there is God in His infinite impersonality and His universal Personality. And what was Vivekananda? A radiant glance from the eye of Shiva; but behind him is the divine gaze from which he came and Shiva himself and Brahma and Vishnu and OM all-exceeding.***

Will the Avatars still need to take birth on earth once the supramental consciousness is firmly established?

** Right; Truth of knowledge and action.*

*** Delight of existence.*

This question will be easier to answer when the supermind is manifested in living beings on earth.

I had always heard that Sri Aurobindo was "the last Avatar"; but he is probably the last Avatar in a human body – afterwards, we do not know...."[18]

5. Sri Aurobindo's Yoga and the Worship of any Gods or Goddesses

"***He who recognises not Krishna, the God in man, knows not God entirely; he who knows Krishna only, knows not even Krishna. Yet is the opposite truth also wholly true that if thou canst see all God in a little pale unsightly and scentless flower, then hast thou hold of His supreme reality.***

Once one has taken the path of Sri Aurobindo's yoga, should not one stop worshipping all other gods and goddesses?

One who truly follows the path given by Sri Aurobindo, as soon as he begins to have the experience of this path, will find it impossible to confine his consciousness to the worship of any god or goddess or even of all of them together."[19]

6. A Discipline Willingly Accepted is Not Harmful to Inner Development

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

But a discipline willingly accepted cannot be harmful to the inner development and the growth of the higher consciousness."[20]

7. A Deeper View of Success and Failure and Good and Bad Luck

"***Because a good man dies or fails and the evil live and triumph, is God therefore evil? I do not see the logic of the consequence. I must first be convinced that death and failure are evil; I sometimes think that when they come, they are our supreme momentary good. But we are the fools of our hearts and nerves and argue that what they do not like or desire, must of course be an evil!***

But what about those who are unlucky and always fail in everything they do?

First, once and for all, you should know that luck, good or bad, does not exist.

What to our ignorance looks like luck is simply the result of causes we know nothing about.

It is certain that for someone who has desires, when his desires are not satisfied, it is a sign that the Divine Grace is with him and wants, through experience, to make him progress rapidly, by teaching him that a willing and spontaneous surrender to the Divine Will is a much surer way to be happy in peace and light than the satisfaction of any desire."[21]

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III. KARMA (Works), Fourth Period of Commentaries (1969 – 70)

1. The Soul's Failure is the Only Tragedy

"***Poets make much of death and external afflictions; but the only tragedies are the soul's failures and the only epic man's triumphant ascent towards godhead.***

Usually man is not afflicted with the only thing truly tragic, the failure to find one's soul and to live according to its law.

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

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

And the true epic, the true glory is to find the Divine in oneself and to live according to His law."[22]

2. Courage and Love

"***Courage and love are the only indispensable virtues; even if all the others are eclipsed or fall asleep, these two will save the soul alive.***

Meanness and selfishness are the only sins that I find it difficult to pardon; yet they alone are almost universal. Therefore these also must not be hated in others, but in ourselves annihilated.

Nobleness and generosity are the soul's ethereal

firmament; without them, one looks at an insect in a dungeon.

Let not thy virtues be such as men praise or reward, but such as make for thy perfection and God in thy nature demands of thee.

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

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

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

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

5. Nobleness is to refuse all personal calculation.

6. Generosity is to find one's own satisfaction in the satisfaction of others."[23]

3. The Prisons of the Soul : Altruism, Duty, Family, Country, Humanity

"Altruism, duty, family, country, humanity are the prisons of the soul when they are not its instruments.

How can "altruism, duty, family, country, humanity" become true instruments of the soul?

The soul belongs to the Divine, and owes obedience and service to the Divine alone. If the Divine commands it to work for family, country or humanity, then it is all right and it can do so without being imprisoned.

If the command does not come from the Divine, to serve these things is only to obey social and moral conventions."[24]

4. Religion and Atheism

"***Atheism is a necessary protest against the wickedness of the Churches and the narrowness of creeds. God uses it as a stone to smash these soiled card-houses.***

How much hatred and stupidity men succeed in packing up decorously and labelling "Religion"!

Which is better: religion or atheism?

So long as religions exist, atheism will be indispensable to counter-balance them. Both must disappear to make way for a sincere and disinterested search for Truth and a total consecration to the object of this search."[25]

5. The God's Way of Dealing With Man

"***God guides best when He tempts worst, loves entirely when He punishes cruelly, helps perfectly when violently He opposes.***

If God did not take upon Himself the burden of tempting men, the world would very soon go to perdition.

Suffer yourself to be tempted within so that you may exhaust in the struggle your downward propensities.

If you leave it to God to purify, He will exhaust the evil in you subjectively; but if you insist on guiding yourself, you will fall into much outward sin and suffering.

Call not everything evil which men call evil, but only that reject which God has rejected; call not everything good which men call good, but accept only what God has accepted.

If one gives oneself completely to the Divine, is it necessary to develop one's personal will, one's power of choice, etc.? Will these things not become obstacles?

Personal will and power of choice are necessary qualities for those who live in the ordinary ignorance and illusion.

True self-giving to the Divine of course means their surrender. But unfortunately, many people live in the illusion that they have entirely given themselves to the Divine, and yet preserve in themselves a very active "ego" which prevents them from clearly perceiving the Divine Will; if these people abandon their personal will and discernment, they are in danger of becoming incoherent and erratic.

You must first acquire a perfect sincerity in order to be sure of not deceiving yourself, and you must have clear evidence that it is truly the Divine Will which moves and guides you."[26]

6. Reason, Faith and Knowledge

"***So long as a cause has on its side one soul that is intangible in faith, it cannot perish.***

Reason gives me no basis for this faith, thou murmurest. Fool! if it did, faith would not be needed or demanded of thee.

Faith in the heart is the obscure and often distorted reflection of a hidden knowledge. The believer is often more plagued by doubt than the most inveterate sceptic. He persists because there is something subconscient in him which knows. That tolerates both his blind faith and twilit doubts and drives towards the revelation of that which it knows.

Is it good to have a "blind faith" which neither questions nor reasons?

What men usually call blind faith is in fact what the Divine Grace sometimes gives to those whose intelligence

is not developed enough to have true knowledge. So blind faith can be something very respectable, although it is of course clear that one who has *true* knowledge is in a far superior position.

To which plane does faith belong – mental or psychic?

Faith is an exclusively psychic phenomenon."[27]

7. Reason, Faith and Instinct

"***The world thinks that it moves by the light of reason, but it is really impelled by its faiths and instincts.***

Reason adapts itself to the faith or argues out a justification of the instincts; but it receives the impulse subconsciously, therefore men think that they act rationally.

The only business of reason is to arrange and criticise the perceptions. It has neither in itself any means of positive conclusion nor any command to action. When it pretends to originate or impel, it is masking other agencies.

Until Wisdom comes to thee, use the reason for its God-given purposes and faith and instinct for theirs. Why shouldst thou set thy members to war upon each other?

What are the highest aims of reason, faith and instinct in ordinary life and in spiritual life?

Each one has his own aims according to his nature and the goal he wants to attain in ordinary life.

As for spiritual life, it has only one goal: to know the Divine and to unite with Him, by every possible means and with the help of faith, which is certainly the most powerful motive-force for beginners."[28]

8. Importance of Action and the Forms in Which the Divine Command for Action May Come

"***If thy aim be great and thy means small, still act; for by action alone these can increase to thee.***

Care not for time and success. Act out thy part, whether it be to fail or to prosper.

There are three forms in which the command may come, the will and faith in thy nature, thy ideal on which heart and brain are agreed and the voice of Himself or His angels.

There are times when action is unwise or impossible; then go into Tapasya* in some physical solitude or in the retreats of thy soul and await whatever divine word or manifestation.

Leap not too quickly at all voices, for there are lying spirits ready to deceive thee; but let thy heart be pure and afterwards listen.

It is indeed of utmost importance not to accept each and every voice as coming from the Divine, because one is liable to obey the command of an imposter. There is only one guarantee which is a complete absence of all personal desire, even the desire of serving the Divine, and the fact of being immersed in a total peace. Only then can one be sure of one's discernment."[29]

9. A Cause is Lost Only When the Soul Renounces its Effort

"***All is not settled when a cause is humanly lost and hopeless; all is settled, only when the soul renounces its effort.***

** Austerity, spiritual discipline.*

This is to encourage us not to allow ourselves to be influenced by appearances and to persist in our effort even if it seems to have no result.

In life, we must do what is revealed to us as the true thing to be done, even if others mock and criticise; for the opinion of men has no value, the Divine Will alone is true and will triumph."[30]

10. Victory is Certain for the Resolute

"***He who would win high spiritual degrees, must pass endless tests and examinations. But most are anxious only to bribe the examiner.***

Fight, while thy hands are free, with thy hands and thy voice and thy brain and all manner of weapons. Art thou chained in the enemy's dungeons and have his gags silenced thee? Fight with thy silent all-besieging soul and thy wide-ranging will-power and when thou art dead, fight still with the world-encompassing force that went out from God within thee.

Truth is a difficult and strenuous conquest. One must be a true warrior to make this conquest, a warrior who fears nothing, neither enemies nor death, for, against the whole world, with or without a body, the struggle continues and will end in Victory."[31]

11. That Which Causes Action is Different From Those Who Carry it Out Materially

"***The Theosophists are wrong in their circumstances but right in the essential. If the French Revolution took place, it was because a soul on the Indian snows dreamed of God as freedom, brotherhood and equality.***

All speech and action comes prepared out of the eternal Silence.

There is no disturbance in the depths of the Ocean, but above there is the joyous thunder of its shouting and its racing shoreward; so is it with the liberated soul in the midst of violent action. The soul does not act; it only breathes out from itself overwhelming action.

This tells us again that That which causes action, the Consciousness and Power which are manifested in action, are quite different from the individuals who carry it out materially and who think in their ignorance that they are the originators of action."[32]

12. The Divine Worker

"***O soldier and hero of God, where for thee is sorrow or shame or suffering? For thy life is a glory, thy deeds a consecration, victory thy apotheosis, defeat thy triumph.***

For one who is totally consecrated to the Divine, there can be neither shame nor suffering, for the Divine is always with him and the Divine Presence changes all things into glory."[33]

13. A Perspective on Relations with Gods

"Shrink not from the Dionysian cry and rapture within thee, but see that thou be not a straw upon those billows.

Thou hast to learn to bear all the gods within thee and never stagger with their inrush or break under their burden.

This is to teach man not to be dominated or frightened by the gods of the various religions; for, as a human being, man carries within himself the possibility of uniting with

the Supreme Lord and becoming conscious of Him."[34]

14. Self-deceit Among Men

" ***"There is very little real hypocrisy among men." True, but there is a great deal of diplomacy and still more of self-deceit. The last is of three varieties, conscious, subconscious and half-conscious; but the third is the most dangerous.***

It seems to me that conscious self-deceit is the worst, isn't it?

Conscious self-deceit is rare because it implies a great development of consciousness together with a perverted will to deceive, which leads to the most dangerous kind of falsehood; but it is perhaps also the easiest to cure, for the consciousness is already awakened and it only has to be made aware of its mistake and to take the decision to correct it in order to have the power to do so.

Others must first become conscious of what they are doing and this usually takes a long time."[35]

15. One Must not be Deceived by Appearances

"***Be not deceived by men's shows of virtue, neither disgusted by their open or secret vices. These things are the necessary shufflings in a long transition-period of humanity.***

Be not repelled by the world's crookednesses; the world is a wounded and venomous snake wriggling towards a destined off-sloughing and perfection. Wait, for it is a divine wager; and out of this baseness, God will emerge brilliant and triumphant.

Why dost thou recoil from a mask? Behind its odious, grotesque or terrible seemings Krishna laughs at thy foolish

anger, thy more foolish scorn or loathing and thy most foolish terror.

When thou findest thyself scorning another, look then at thy own heart and laugh at thy folly.

Is it only our mental conception that sees grotesque and odious things, or are they really as we see them? And the same applies to beauty, doesn't it?

It is certain that in the present state of the physical world, appearances are still very deceptive; physical beauty is not always the sign of a beautiful soul, and an ugly or grotesque body may conceal a genius or a resplendent soul.

But for one who has more inner sensitivity, appearances are no longer deceptive and he can perceive the ugliness hidden beneath a pretty face and the beauty concealed beneath a mask of ugliness.

There are also cases, and these are becoming more and more numerous, where the appearance reveals the inner reality which then becomes discernible to all."[36]

16. A Perspective on the Working of the Supramental Consciousness and the Present Condition of Humanity

"Since the supramental consciousness is at work on earth, won't these miserable conditions change in spite of everything?

Naturally, the first effect will be a change of consciousness, first among the most receptive, and then in a greater number of people.

A change in the general conditions of collective life can only come later, perhaps long after individual reactions have been transformed. The first noticeable result is a heightening

of the general confusion, because the old principles have lost their authority, and men (except for a very few) are not ready to obey the Divine Command, because they are incapable of perceiving it."[37]

17. The Force of the Natural Health Within Us

"***For nearly forty years behind the wholly good I was weakly in constitution; I suffered constantly from the smaller and the greater ailments and mistook this curse for a burden that Nature had laid upon me. When I renounced the aid of medicines, then they began to depart from me like disappointed parasites. Then only I understood what a mighty force was the natural health within me and how much mightier yet the Will and Faith exceeding mind which God meant to be the divine support of our life in this body.***

All the circumstances of life are arranged to teach us that, beyond mind, faith in the Divine Grace gives us the strength to go through all trials, to overcome all weaknesses and find the contact with the Divine Consciousness which gives us not only peace and joy but also physical balance and good health."[38]

18. Disease and Medical Science*

"To be cured is good, but to avoid being ill is better.

The Mother

Disease is needlessly prolonged and ends in death oftener than is inevitable, because the mind of the patient supports and dwells upon the disease of his body.

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

How absolutely true!

Medical Science has been more a curse to mankind than a blessing. It has broken the force of epidemics and unveiled a marvellous surgery; but, also, it has weakened the natural health of man and multiplied individual diseases; it has implanted fear and dependence in the mind and body; it has taught our health to repose not on natural soundness but a rickety and distasteful crutch compact from the mineral and vegetable kingdoms.

The doctor aims a drug at a disease; sometimes it hits, sometimes misses. The misses are left out of account, the hits treasured up, reckoned and systematised into a science.

Wonderful!

We laugh at the savage for his faith in the medicine man; but how are the civilised less superstitious who have faith in the doctors? The savage finds that when a certain incantation is repeated, he often recovers from a certain disease; he believes. The civilised patient finds that when he doses himself according to a certain prescription, he often recovers from a certain disease; he believes. Where is the difference?

One could say in conclusion that it is the faith of the patient which gives the remedy its power to heal.

If men had an absolute faith in the healing power of Grace, they would perhaps avoid many illnesses.

The north-country Indian herdsman, attacked by fever, sits in the chill stream of a river for an hour or more and rises up free and healthy. If the educated man did the same, he would perish, not because the same remedy in its nature kills one and cures another, but because our bodies have been fatally indoctrinated by the mind into false habits.

It is not the medicine that cures so much as the patient's faith in the doctor and the medicine. Both are a clumsy substitute for the natural faith in one's own self-power which they have themselves destroyed.

The healthiest ages of mankind were those in which there were the fewest material remedies.

The most robust and healthy race left on earth were the African savages; but how long can they so remain after their physical consciousness has been contaminated by the mental aberrations of the civilised?

As always Sri Aurobindo's words are prophetic. For only when humanity is cured of its mental aberrations will it be able to manifest the supramental consciousness and recover the natural health which the mind has lost for it.

We ought to use the divine health in us to cure and prevent diseases; but Galen and Hippocrates and their tribe have given us instead an armoury of drugs and a barbarous Latin hocus-pocus as our physical gospel.

Medical Science is well-meaning and its practitioners often benevolent and not seldom self-sacrificing; but when did the well-meaning of the ignorant save them from harm-doing?

If all remedies were really and in themselves efficacious and all medical theories sound, how would that console us for our lost natural health and vitality? The upas-tree is sound in all its parts, but it is still an upas-tree.

The spirit within us is the only all-efficient doctor and submission of the body to it the one true panacea.

God within is infinite and self-fulfilling Will. Unappalled by the fear of death canst thou leave to Him, not as an experiment, with a calm and entire faith thy ailments? Thou

shalt find that in the end He exceeds the skill of a million doctors.

Health protected by twenty thousand precautions is the gospel of the doctor; but it is not God's evangel for the body, nor Nature's.

The sovereignty of mind has made humanity the slave of doctors and their remedies. And the result is that illnesses are increasing in number and seriousness.

The only true salvation for men is to escape from mental domination by opening to the Divine Influence which they will obtain through a total surrender.

Man was once naturally healthy and could revert to that primal condition if he were suffered; but Medical Science pursues our body with an innumerable pack of drugs and assails the imagination with ravening hordes of microbes.

I would rather die and have done with it than spend life in defending myself against a phantasmal siege of microbes. If that is to be barbarous, unenlightened, I embrace gladly my Cimmerian darkness.

Surgeons save and cure by cutting and maiming. Why not rather seek to discover Nature's direct all-powerful remedies?

It should take long for self-cure to replace medicine, because of the fear, self-distrust and unnatural physical reliance on drugs which Medical Science has taught to our minds and bodies and made our second nature.

We cannot counteract the harm done by mental faith in the need for drugs by any external measures. Only by escaping from the mental prison and emerging consciously into the light of the spirit, by a conscious union with the Divine, can

we enable Him to give back to us the balance and health we have lost.

The supramental transformation is the only true remedy.

Medicine is necessary for our bodies in disease only because our bodies have learned the art of not getting well without medicines. Even so, one sees often that the moment Nature chooses for recovery is that in which the life is abandoned as hopeless by the doctors.

Distrust of the curative power within us was our physical fall from Paradise. Medical Science and a bad heredity are the two angels of God who stand at the gates to forbid our return and re-entry.

Medical Science to the human body is like a great Power which enfeebles a smaller State by its protection or like a benevolent robber who knocks his victim flat and riddles him with wounds in order that he may devote his life to healing and serving the shattered body.

Drugs often cure the body when they do not merely trouble or poison it, but only if their physical attack on the disease is supported by the force of the spirit; if that force can be made to work freely, drugs are superfluous.

Sri Aurobindo gives us a striking description of the nightmare in which we live, in order to awaken within us an unwearying aspiration towards the salvation that comes from the true consciousness and an exclusive faith in the Divine's omnipotence."[39]

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IV. BHAKTI (Devotion), Fourth Period of Commentaries (1969 – 70)

1. The Purpose for Which the World was Created!

"***To commit adultery with God is the perfect experience for which the world was created.***

I do not understand this aphorism.

This is the most perfect way in which Sri Aurobindo, with his marvellous sense of humour, could ridicule human morality. This sentence is a whole satire in itself."[40]

2. The God of Western Religions – The Great Adversary

"***Thy soul has not tasted God's entire delight, if it has never had the joy of being His enemy, opposing His designs and engaging with Him in mortal combat.***

If you cannot make God love you, make Him fight you. If He will not give you the embrace of the lover, compel Him to give you the embrace of the wrestler.

My soul is the captive of God, taken by Him in battle; it still remembers the war, though so far from it, with delight and alarm and wonder.

What does Sri Aurobindo mean by "the joy of being His enemy"?

Here too I have to say that I do not know exactly, because he never told me.

But I can tell you about my own experience. Until the age of about twenty-five, all I knew was the God of religions, God as men have created him, and I did not want him at

any price. I denied his existence but with the certitude that if such a God did exist, I detested him.

When I was about twenty-five I discovered the inner God and at the same time I learned that the God described by most Western religions is none other than the Great Adversary.

When I came to India, in 1914, and became acquainted with Sri Aurobindo's teaching, everything became very clear."[41]

3. The Secret of Existence

" ***"Errors, falsehoods, stumblings!" they cry. How bright and beautiful are Thy errors, O Lord! Thy falsehoods save Truth alive; by Thy stumblings the world is perfected.***

"He loves her," the senses say; but the soul says, "God, God, God." That is the all-embracing formula of existence.

In this way Sri Aurobindo reveals and formulates the secret of existence. All that remains is to understand and live it."[42]

4. The Divine's Dispensation is Always for the Best

"***This I have seen that whatever God has withheld from me, He withheld in His love and wisdom. Had I grasped it then, I would have turned some great good into a great poison. Yet sometimes when we insist, He gives us poison to drink that we may learn to turn from it and taste with knowledge His ambrosia and His nectar.***

When man becomes a little wiser, he will not complain about anything and will take the things the Divine sends him as a manifestation of His all-compassionate Grace.

The more surrendered we are, the more we shall understand.

The more grateful we are, the happier we shall be."[43]

5. The Atheist, the Illusionist and the Agnostic

"***Even the atheist ought now to be able to see that creation marches towards some infinite and mighty purpose which evolution in its very nature supposes. But infinite purpose and fulfilment presupposes an infinite wisdom that prepares, guides, shapes, protects and justifies. Revere then that Wisdom and worship it with thoughts in thy soul if not with incense in a temple, and even though thou deny it the heart of infinite Love and the mind of infinite self-effulgence. Then though thou know it not, it is still Krishna whom thou reverest and worshippest.***

Beyond words, beyond thoughts, the Supreme Presence makes itself felt and compels our wonder.

Let us beware of all mental constructions that limit and distort. Let us strive to keep the contact pure.

The Lord of Love has said, "They who follow after the Unknowable and Indefinable, follow after Me and I accept them." He has justified by His word the Illusionist and the Agnostic. Why then, O devotee, dost thou rail at him whom thy Master has accepted?

To the Divine Vision, all sincere human aspirations are acceptable, whatever diversity or even apparent contradiction there may be in their forms.

And all of them together are not enough to express the Divine Reality."[44]

6. The Seven Beatitudes of Life in the Human Body

"***Discipleship to God the Teacher, sonship to God the Father, tenderness of God the Mother, clasp of the hand of the divine Friend, laughter and sport with our Comrade and boy Playfellow, blissful servitude to God the Master, rapturous love of our divine Paramour, these are the seven beatitudes of life in the human body. Canst thou unite all these in a single supreme and rainbow-hued relation? Then hast thou no need of any heaven and thou exceedest the emancipation of the Adwaitin.***

There is nothing to add. It is a perfect programme.

It only remains for us to realise it."[45]

7. The Sematic Versus the Indian Conception of God

"***When will the world change into the model of heaven? When all mankind becomes boys and girls together with God revealed as Krishna and Kali, the happiest boy and strongest girl of the crowd, playing together in the gardens of Paradise. The Semitic Eden was well enough, but Adam and Eve were too grown up and its God Himself too old and stern and solemn for the offer of the Serpent to be resisted.***

The Semites have afflicted mankind with the conception of a God who is a stern and dignified king and solemn judge and knows not mirth. But we who have seen Krishna, know Him for a boy fond of play and a child full of mischief and happy laughter.

A God who cannot smile could not have created this humorous universe.

Ridicule is the strongest weapon against the powers of falsehood. With a single sentence, Sri Aurobindo annihilates the power of one of these man-made gods."[46]

8. The Robe of Virtue Covers the Truth

"The seeker after divine knowledge finds in the description of Krishna stealing the robes of the Gopis one of the deepest parables of God's ways with the soul, the devotee a perfect rendering in divine act of his heart's mystic experiences, the prurient and the Puritan (two faces of one temperament) only a lustful story. Men bring what they have in themselves and see it reflected in the Scripture.

My lover took away my robe of sin and I let it fall, rejoicing; then he plucked at my robe of virtue, but I was ashamed and alarmed and prevented him. It was not till he wrested it from me by force that I saw how my soul had been hidden from me.

Let us drop our robe of virtue so that we may be ready for the Truth."[47]

9. The True Basis of Love

"***Love of God, charity towards men is the first step towards perfect wisdom.***

He who condemns failure and imperfection, is condemning God; he limits his own soul and cheats his own vision. Condemn not, but observe Nature, help and heal thy brothers and strengthen by sympathy their capacities and their courage.

Love of man, love of woman, love of things, love of thy neighbour, love of thy country, love of animals, love of humanity are all the love of God reflected in these living images. So love and grow mighty to enjoy all, to help all and to love for ever.

If there are things that absolutely refuse to be

transformed or remedied into God's more perfect image, they may be destroyed with tenderness in the heart, but ruthlessness in the smiting. But make sure first that God has given thee thy sword and thy mission.

I should love my neighbour not because he is neighbourhood, – for what is there in neighbourhood and distance? nor because the religions tell me he is my brother, – for where is the root of that brotherhood? but because he is myself. Neighbourhood and distance affect the body, the heart goes beyond them. Brotherhood is of blood or country or religion or humanity, but when self-interest clamours what becomes of this brotherhood? It is only by living in God and turning mind and heart and body into the image of his universal unity that that deep, disinterested and unassailable love becomes possible.

All the human reasons that are given for solidarity and mutual love are of little value and also of little effect. Only by becoming conscious of the Divine and uniting with Him can one attain and realise true Unity."[48]

10. The Beatitude of Living in the Divine

"***When I live in Krishna, then ego and self-interest vanish and only God himself can qualify my love bottomless and illimitable.***

Living in Krishna, even enmity becomes a play of love and the wrestling of brothers.

To the soul that has hold of the highest beatitude, life cannot be an evil or a sorrowful illusion; rather all life becomes the rippling love and laughter of a divine Lover and Playfellow.

To know how to keep the Divine contact in all

circumstances is the secret of beatitude."[49]

11. The Marvels of Divine Union

"***Canst thou see God as the bodiless Infinite and yet love Him as a man loves his mistress? Then has the highest truth of the Infinite been revealed to thee. Canst thou also clothe the Infinite in one secret embraceable body and see Him seated in each and all of these bodies that are visible and sensible? Then has its widest and profoundest truth come also into thy possession.***

Divine Love has simultaneously a double play, an universal movement, deep, calm and bottomless like the nether Ocean, which broods upon the whole world and each thing that is in it as upon a level bed with an equal pressure, and a personal movement, forceful, intense and ecstatic like the dancing surface of the same Ocean, which varies the height and force of its billows and chooses the objects it shall fall upon with the kiss of its foam and spray and the clasp of its engulfing waters.

To make himself understood, Sri Aurobindo uses images that are accessible to everyone; but the marvels of Union infinitely exceed these human images."[50]

12. Total Acceptance of the Ways of the Divine is the Only Way

"***I used to hate and avoid pain and resent its infliction; but now I find that had I not so suffered, I would not now possess, trained and perfected, this infinitely and multitudinously sensible capacity of delight in my mind, heart and body. God justifies Himself in the end even when He has masked Himself as a bully and a tyrant.***

I swore that I would not suffer from the world's grief and the world's stupidity and cruelty and injustice and I made my heart as hard in endurance as the nether millstone and my mind as a polished surface of steel. I no longer suffered, but enjoyment had passed away from me. Then God broke my heart and ploughed up my mind. I rose through cruel and incessant anguish to a blissful painlessness and through sorrow and indignation and revolt to an infinite knowledge and a settled peace.

It is the same lesson that the Supreme Lord wants to teach the body which He is transforming."[51]

13. One Must See God Everywhere and be not Frightened by Masks

"***Not to have heard the voice of God and His angels is the world's idea of sanity.***

See God everywhere and be not frightened by masks. Believe that all falsehood is truth in the making or truth in the breaking, all failure an effectuality concealed, all weakness strength hiding itself from its own vision, all pain a secret and violent ecstasy. If thou believest firmly and unweariedly, in the end thou wilt see and experience the All-true, Almighty and All-blissful.

By tireless constancy in effort and faith, we can unite with the Divine Consciousness which is constant and perfect beatitude."[52]

14. All Mental Notions About the Divine are Partial

"***Atheism is the shadow or dark side of the highest perception of God. Every formula we frame about God, though always true as a symbol, becomes false when we accept***

it as a sufficient formula. The Atheist and Agnostic come to remind us of our error.

God's negations are as useful to us as His affirmations. It is He who as the Atheist denies His own existence for the better perfecting of human knowledge. It is not enough to see God in Christ and Ramakrishna and hear His words, we must see Him and hear Him also in Huxley and Haeckel.

All mental ways of knowing the Divine are incomplete and insufficient, even if we accept them all. Only a knowledge that is lived can give us a glimpse of the truth."[53]

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V. Notes on the Way, October 1964 to September 1966

1. The Big Difficulty in Matter – the False Matter

"…The big difficulty in Matter is that **the material consciousness (that is to say, the mind in Matter) has been formed under the pressure of difficulties – difficulties, obstacles, sufferings, struggles. It has been, so to say, "worked out" by these things and that has left upon it a stamp, almost of pessimism, defeatism, which is certainly the greatest obstacle.**

It is of this that I am conscious in my own work. The most material consciousness, the most material mind is accustomed to act, to make an effort, to advance through whippings; otherwise, it is *tamas*. And then, so far as it imagines, it imagines always difficulty, always the obstacle or always the opposition, and that slows down the movement terribly. Very concrete, very tangible and *often repeated* experiences are needed to convince it that behind all its difficulties there is a Grace, behind all its failures there is the Victory, behind all its pains, its sufferings, its contradictions, there is Ananda. Of all efforts it is this one which has to be repeated most often; all the while you are obliged to stop or to remove, to convert a pessimism, a doubt or an imagination altogether defeatist.

I am speaking exclusively of the material consciousness.

Naturally, when something comes down from above, that makes, well... a crash, like that (*Mother makes a gesture of*

flattening), then all is silent, all stops and waits. But... I understand well why the Truth, the Truth-Consciousness does not express itself more constantly, because the difference between its Power and the power of Matter is so great that the power of Matter is, as it were, annulled – but then that does not mean transformation, that means crushing. That is what they used to do in ancient times – they crushed all this material consciousness under the weight of a Power against which nothing can struggle, which nothing can oppose. And then one had the impression: "There you are! It has been done." But it has not been done, not at all! – for the rest, down below, remained as before, without changing.

Now it is being given the full possibility to change; well, for that you must allow it full play and not interpose a Power that crushes it – this I understand very well. But this consciousness has the obstinacy of the imbecile. How many times during a suffering, for example, when a suffering is there, acute, and one has the impression that it is going to become unbearable, there is the little inner movement (within the cells) of Call – the cells send their S.O.S. – everything stops, the suffering disappears, and often (now more and more) it is replaced by a feeling of blissful well-being; but the very first reaction of this imbecile material consciousness is: "Ah! We shall see how long that is going to last", and naturally, by this movement it demolishes everything – one must begin all over again.

I believe that for the effect to be lasting – not a miraculous effect that comes, dazzles and goes away – it must really be the effect of a *transformation.* One must be

very, very patient – we have to deal with a consciousness very slow, very heavy, very obstinate, which is not able to advance rapidly, which clings to what it has, to what has appeared to it as truth; even if it is quite a tiny truth, it clings to that and does not want to move. Then to cure that, one must have very much patience – much patience.

The whole thing is to hold on, to endure, to endure.

Sri Aurobindo has said this many times in many forms: Endure and you'll conquer... bear – bear and you'll vanquish.

Triumph comes to the most enduring."[54]

"…as you descend into that domain, the domain of the cells, even of the very constitution of the cells, how it seems less heavy! This sort of heaviness of Matter disappears – it begins again to be fluid, vibrant. This would tend to prove that the heaviness, thickness, inertia, immobility, is something *added,* it is not a quality essential to... it is the false Matter, that which we think and feel, but not Matter itself, as it is. This was clearly felt."[55]

2. The Worst Obstacle to Progress – Clinging to Persons, Habits, Knowings and Mental and Moral Principles

"The best one can do is not to take sides, not to have preconceived ideas or principles. Oh! The moral principles, the set rules of conduct, what one must do and what one must not and the preconceived ideas from the moral point of view, from the point of view of progress, and all the social and mental conventions... no worse obstacle than that. There are people, I know people who have lost decades in surmounting *one* such mental construction!... If one can be

like that, open – truly open in a simplicity, well, the simplicity that knows that it is ignorant – like that (*gesture upward, of self-abandon*), ready to receive whatever comes. Then something can happen.

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

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

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

No more bonds – free, free. Always ready to change everything, except one thing: to aspire, this thirst."[56]

3. Sadhana of Body and Physical Mind – The Change Must Come from Within

"Only from time to time, for a precise action (sometimes it comes like a flash of lightning, sometimes for a few minutes only), the great Power that was there before, that used to be constantly felt, comes rushing, does its work, then goes away. But never on this body. It never does anything for this body –

it is not a higher intervention that will change it, it is... from within.

The same thing is happening to you, it happens to everybody who does the work, and that is the difficulty. That is why I tell you: "It does not matter, do not worry if you are occupied with your body; only try to *profit* by that – profit by this preoccupation – to bring into it the Peace, the Peace." Always it is as though I was enveloping you within a cocoon of Peace. And then, if you could put, precisely into this mind that vibrates, stirs all the while, truly like a monkey, if you could put there... it is a Peace which acts *directly* in this material vibration – a Peace in which everything relaxes.

Do not think, do not think of trying to transform this physical mind or to silence it or abolish it; all that is still activity. Simply let it go on, but... put the Peace, feel the Peace, live the Peace, know the Peace – the Peace, the Peace.

That is the only thing."[57]

4. The Mother's Way of Knowing the Position of Persons and Things

"It is quite a curious development. For some time past, but in a more and more precise manner, when I hear something or something is read to me, or when I hear music or someone narrates a fact, I feel immediately: the origin of the activity or the plane on which it is happening or the origin of the inspiration is rendered automatically by a vibration in one of the centres. And then, according to the quality of the vibration, it is either constructive or negative, and when that touches, however little it may be, at a given moment, a domain of Truth, there is... (how to say it?) a

spark, as it were, of a vibration of Ananda. And the thought is absolutely silent, immobile, nothing – nothing (*Mother opens her hands upward in a gesture of total self-offering*). But this perception is becoming more and more precise. And I know in this way – I know where the inspiration comes from or where the action is situated and the quality of the thing.

And it has a precision! oh! infinitesimal in detail. The first time I felt it clearly was when I heard the music composed for "The Hour of God"; it was the first occasion and at that time I did not know that it was a well-organised thing, a kind of organisation of experience. But now, after all these months, that has been regularised and for me it is an absolutely sure indication, which does not correspond to any active thought, any active will – I am simply an infinitely delicate machine for receiving vibrations. That is how I know where things come from. There is no thought. That is how the vibration of this dream came to me (*Mother makes a gesture downward, under the feet*); it was in the domain of the subconscient. So I knew that it was a matter of recording.

The other day when Z read to me his article, it was neutral (*vague gesture at mid-height*), all the while neutral, then all of a sudden, a spark of Ananda; it was this which made me appreciate it. And just now, when you read this text of Y, there was a small ray of light (*gesture at the height of the throat*), then I knew. A pleasant ray of light – not of Ananda, but a pleasant light, so I knew that there was something in it.

And there are degrees, to be sure, almost an infinity of qualities.

That is the way given to me for finding out the position of things.

And it is quite, quite outside the thought. Only *afterwards*, when you asked me, for example, about the dream, I said, "Logically, since the vibration is there (*downward gesture*), it must be a memory." And with a kind of certitude, because... because the perception is altogether impersonal.

It is an extraordinarily delicate mechanism and its field of receptivity (*gesture of gradation*) almost infinite.

My way of knowing people is also like that now. But since a long time past, when I see a photograph, for example, it does not at all pass through the thought; these are not deductions or intuitions – that creates a vibration somewhere. And then amusing things also happen. The other day I was given the photograph of someone, then I clearly felt it; by the place which was touched, by the answering vibration, I knew that this man had the habit of handling ideas and possessed the assurance of someone who teaches. I ask, in order to see, "What does this man do?" I am told, "He does business." Then I say, "But he is not made for business, he understands nothing of it." And three minutes after I am told, "Ah, excuse me, please; he is a professor!" (*Mother laughs*) It is like that.

And it is so constantly, constantly: the evaluation of the world, the vibrations of the world."[58]

5. The Yoga in the Physical

"…this sadhana that I am following, there are some leading strings which one can pursue. I have some phrases

of Sri Aurobindo.... For the other sadhanas I had the method: whatever he said was clear; that showed the way, one had not to search. But here he has not done it; only he has said or made some remarks from time to time and these remarks are useful to me (also there is the night when I meet him, but I do not want to count too much upon that, for... you become too anxious to have this contact and that spoils everything). There are a few remarks that have been so retained by me and they are, yes, like leading strings; for example, 'Endure... endure.'

Suppose you have a pain somewhere; the instinct (the instinct of the body, the instinct of the cells) is to shrink and to seek to reject – that is the worst thing, that increases it invariably. Therefore, the first thing to teach the body is to remain immobile, to have no reaction; above all, no shrinking, not even a movement of rejection – a perfect immobility. That is bodily equality.

A perfect immobility.

After the perfect immobility comes the movement of inner aspiration (I always speak of the aspiration of the cells – I use words for what has no word, but there is no other way of expressing it), the surrender, that is to say, the *spontaneous and total* acceptance of the supreme Will (which one does not know). Does the All-Will want things to go this way or that way, that is to say, towards the disintegration of some elements or towards...? And there also, there are infinite shades: there is the passage between two heights (I speak of cellular realisations, do not forget that); I mean one has a certain inner poise, a poise of movement, of life, and it is understood that while passing from one movement to a higher movement, almost always

there occurs a descent and then an ascent – it is a transition. Then, does the shock you receive push you downward to make you rise again or does it push you downward to abandon the old movements? – for there are cellular ways of being that should disappear in order to give place to other ways. There are others that tend to rise upward again with a higher harmony and organisation. This is the second point. And one must wait and see, *without postulating in advance* what should be. Above all, there is the desire – the desire to be at ease, the desire to be in peace, all that – which must absolutely cease, disappear. One must be absolutely without reaction, like this (*gesture with palms open, of motionless offering upward*). And then, when one is like that ("one" means the cells), after a time comes the perception of the category to which the movement belongs, and one has only to follow in order to see whether it is something that has to disappear and be replaced by another thing (which is not known for the moment) or it is something that has to be transformed.

And so on. All the while it is like that.

All this is to tell you that the thought is absolutely immobile; everything happens directly: a matter of vibration. Well, it is only in this way that one can know what one should do. If the thing passes through the mind, especially this physical thinking which is absolutely imbecile, absolutely, you cannot know; so long as it is working you are always led to do what you should not do, to have particularly the bad reaction – the reaction that helps the forces of disorder and obscurity instead of counteracting them. And I am not speaking of anxiety, because for a very long time now there

has been no anxiety in my body – a long time, many years – but anxiety is like swallowing a cup of poison.

This is what is called physical yoga.

One must overcome all that. And the only way to do it: at every second all the cells must be (*gesture of motionless offering upward*) in an adoration, in an aspiration – an adoration, an aspiration, an adoration... and nothing else. Then after a time there is also delight, then that ends in blissful trust. When this trust is established all will be well. But... it is easy to say, it is much more difficult to do. Only, for the moment I am convinced that this is the only means, there is no other."[59]

6. The Physical Mind and the Mind of Matter

"…It is long since the physical mind has changed.... It is the material mind – not even the material mind: it is the mind *of Matter*. It is the mental substance which belongs to Matter itself, to the cells. That is what was once called the "spirit of the form", when it was said that mummies kept their body intact as long as the spirit of the form persisted.* It is that mind, this wholly material mind. The other, the physical mind, was organised long ago.

** In her talk of 10 March 1951, Mother said in connection with the violation of tombs in Egypt: "In the physical form is found the 'spirit of the form' and this spirit of the form persists for a certain time even when outwardly the person is pronounced dead. And as long as the spirit of the form persists, the body is not destroyed. In ancient Egypt they had this knowledge; they knew that if they prepared the body in a certain way, the spirit of the form would not leave it and the body would not disintegrate."*

Then what is the difference between this material mind and the physical mind?

The physical mind is the mind of the physical personality formed by the body. It grows with the body, but it is not the mind of Matter: it is the mind of the physical being. For example, it is this physical mind which gives the character – the bodily character, the physical character – and which is in a large measure formed by atavism and by education. All this is called the "physical mind". Yes, it is the result of atavism, of education and of the formation of the body; it is what forms the physical character. For example, there are people who are patient, people who are strong, etc. – physically I mean, not for vital or mental reasons, but purely physically; you have a character. It is the physical mind. And this is part of all integral yoga; you go through the discipline of this physical mind. More than sixty years ago I did it.

But then, for example, this mind which is spontaneously defeatist, having all sorts of fears, apprehensions, always seeing the worst, repeating always the same things, is it the physical mind or the material mind?

That is the most unconscious part of the physical mind and that is the link joining the physical mind and this material substance. But it is already an organised mind, you must understand. It is the most material part touching the mind.... How can one call this "mind"? You cannot even call it the bodily mind – it is the mind of the cells, it is a cellular mind.

This cellular mind exists in animals, and even a little (very little, as a promise) beginning in the plants – they respond to a mental action. They do respond. As soon as Life manifests, there is already a promise of mind, of mental movement.

And in animals it is clear. Whereas this physical mind truly begins to exist only in man. It is this which very little children already have; they already have a physical mind; that is to say, two babies are not the same, their reactions are not the same, there is already a difference. And it is this, above all, which is given to you with the special *form* of your body, by atavism, and then fully developed by education.

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

It is the mind which was like an unco-ordinated substance, which was constantly active, but not organised (*Mother makes a gesture of continuous trepidation*). It is this which is now being organised. It is that which is important – for Sri Aurobindo had said that it was unorganisable and it had only to be thrown out of existence. And I too had the same impression. But when the action for transformation upon the cells is constant, this material mind begins to be organised. It is this that is wonderful – it begins to be organised. And as it is being organised, it learns to *keep silent* – that is most remarkable! It learns to keep quiet, keep silent and allow the supreme Force to act without interfering."[60]

"I have truly the impression that it is being organised, the work has begun to be organised.

Naturally, one must carefully avoid allowing a mental organisation to intervene; that is why I do not try to explain too much; the mind would come in and then it is no more that."[61]

7. To Pull at the Light is Always an Egoistic Movement, a Deformation of True Aspiration

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

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

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

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

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

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

And for everything it is so. Where it has taken a capital importance in human life is with regard to love. Vital

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

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

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

To pull is always an egoistic movement. It is a deformation of aspiration. True aspiration consists in a giving, a self-giving, whereas to pull means to want for oneself. Even if in the mind you have a vaster ambition – the earth, the universe – that means nothing, these are mental activities."[62]

8. Everything is a Choice! – the Lord's Choice in Us

"I experienced this morning, for two hours, a kind of

blissful state in which there was such a clear consciousness that all the forms of life, in all the worlds and at all moments, are the expression of a choice – one chooses to be like that.

It is very difficult to say with words.... The kind of obligation in which one believes oneself to be living, to which one believes oneself to be submitted, had completely disappeared, and it was quite a spontaneous and natural perception that the life upon earth, and the life in other worlds, and all kinds of life upon earth and all kinds of life in other worlds are simply a question of choice: you have chosen to be like that and you choose constantly to be like this or to be like that, or whether it happens like this or it happens like that; and you choose also to believe that you are submitted to a fatality or to a necessity or to a law which compels you – everything is a question of choice. And there was a feeling of lightness, of freedom, and then a smile for everything. At the same time it gives you a tremendous power. All feeling of compulsion, of necessity – of fatality still more – had disappeared completely. All the illnesses, all the happenings, all the dramas, all that: disappeared. And this concrete and so brutal reality of the physical life: gone completely.

I lived this state for more than an hour and a half this morning. Afterwards, I was obliged to return... to a state which appears to me artificial, but which is compulsory because of others, by contact with others and with things, and the innumerable quantity of things to be done. But all the same, in the background the experience remains. And there remains a kind of amused smile for all the complications of life – the state in which one finds oneself

has been the fact of a choice, and for the individual the freedom of choice is there, and people have forgotten it. It is this that is so interesting.

I saw at the same time the whole tableau of human knowledge (because when those states are there, all human realisations, all human knowledge, come like a panorama before the new state and are put each in its place – always, always when an experience comes, it is as though retrospective) and I saw all the theories, the beliefs, the philosophies, the way they link themselves with the new state; it was amusing.

And that does not call for a rest. These experiences are so concrete, so spontaneous and real (they are not the result of a will, still less of an effort) that they do not call for a rest.

But those who managed to have this experience for whatever reason, and who had not a thorough philosophical and mental preparation (the saints or in fact all those who led a spiritual life) had then a very acute impression of the unreality of life and the illusion of life. But it is only a narrow view. It is not that, it is not that. *Everything* is a choice! Everything, everything. The Lord's choice, but in us, not there (*gesture upward*): here. And we do not know it, it is quite within the heart of ourselves. And when we know it, we can choose – we can choose our choice, it is wonderful.

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

I conceive very well that this is not an absolute thing; it

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

And the feeling also that if you choose to be like that, you can continue to be like that. And it is true. It is all the wrong habits – evidently millennial habits upon earth – all the wrong habits that prevent you. But there is no reason why this should not be a permanent state. Because this changes everything! Everything changes!... It is evident that if one becomes master of that state, one can change all the circumstances around oneself."[63]

9. The Mother on the Drug-Experience of the 1960's in the West

"You have heard about those drugs?* Have you seen any pictures?... I have. People are thrust without the least defence into the lowest vital, and according to their nature they find it either frightful or marvellous. For example, the

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

cloth covering a cushion or a chair suddenly takes on a wondrous beauty. This lasts for about two or three hours. Naturally, they are completely out of their senses the whole time. And the pity of it is that people call these "spiritual experiences", and there is nobody to tell them that this has nothing to do with spiritual experience.

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

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

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

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

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

Not the same character?

One cannot know it unless one goes into the vital *fully* conscious – conscious of his own vital and conscious in the vital world as one is conscious in the physical world. One goes there consciously. It is not a dream, it hasn't the nature of a dream; it is like an activity, an experience, and it is quite different."[64]

10. The Relativity of All Experience – The Only True Objectivity is the Supreme

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

Ninety per cent subjective.

Ninety per cent subjective. For more than a year, regularly, every night, at the same hour and in the same way, I used to enter the vital to do some special work there. This was not due to my own will: I was destined to do it. It was something I had to do. Now, for instance, this entry into the vital has been often described: there is a passage where beings are posted to keep you from entering (much has been said about these things in books of occultism). Well, I know by an experience, not casual, but repeated and understood, that this opposition or this malevolence is ninety per cent psychological, in the sense that if you do not anticipate it or fear it, or that there isn't something in you that fears the unknown nor has all these movements

of apprehension and so forth, then it is like a shadow across a picture or the projection of an image: it has no concrete reality.

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

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

But then, what is objective?

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

It is as with the gods, my child, it is the same thing. All these beings of the Overmind, all these gods, the relation with them, the form of these relations, depend upon the human consciousness. You may be... It has been said, "Men are cattle for the gods", but if men *accept* to be cattle. There is in the essence of human nature a sovereignty over all things which is spontaneous and natural, when it is not falsified by a certain number of ideas and so-called knowledge.

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

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

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

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

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

Naturally, in the evolutionary curve, it was necessary for man to forget his omnipotence, because it had simply puffed him up with pride and vanity, and so had become completely distorted; and he had to be made to feel that many things were stronger and more powerful than he. But essentially this

is not true. It is a necessity of the curve of progress, that's all.

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

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

Then the only objectivity is the Supreme.

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

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

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

Ah, why?

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

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

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

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

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

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

(Mother enters into contemplation.)

You will see, there is a moment when one cannot bear oneself or life unless one takes the attitude that it is the Lord who is everything. You see, this Lord, how many things He possesses, He plays with all this – He plays, He plays at changing the positions. And so, when one sees this, this whole, one feels the illimitable marvel, and that all our most wonderful aspirations, all these are quite possible and will

even be surpassed. Then one is comforted. Otherwise, existence... it is inconsolable. But like this, it becomes charming. I shall tell you about this one day.

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

I have come to that!

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

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

And everything else remains quite as concrete and real – it does not become hazy! It is just as concrete, just as real, but... but it becomes divine, because... because it *is* the Divine. It is the Divine who plays."[65]

11. Why is there Suffering? How to Cure Suffering?*

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

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

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

It has become a certainty, because in all the cells there is born the aspiration, which is becoming more and more intense and which wonders at the resistance; but they have observed that whenever something goes wrong in the working (that is to say, instead of being supple, spontaneous, natural, the working becomes a painful effort, a struggle against something which takes the appearance of a bad will,

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

But then, all of a sudden, when there comes this true Compassion of the Divine Love, and when one sees all these things that appear so horrible, so abnormal, so absurd, this great pain which is upon all beings and even upon all things... then there takes birth in this physical being the aspiration to soothe, to cure, to remove that. There is in Love, at its Origin, something which is translated constantly as the intervention of Grace: a force, a sweetness, something like a vibration of solace spread everywhere, but which an illumined consciousness can direct, concentrate on some points. And it is there, there itself that I saw the true use one can make of thought:

thought serves as a kind of channel to carry this vibration from place to place, wherever it is necessary. This force, this vibration of sweetness is there in a static way upon the world, pressing in order to be received, but it is an impersonal action. And thought – illumined thought, surrendered thought, thought which is no longer anything but an instrument, which tries no longer to initiate things, which is satisfied with being moved by the higher Consciousness – thought serves as an intermediary to establish a contact, a relation, and to enable this impersonal Force to act wherever it is necessary, upon definite points.

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

If, at the moment when the transforming action creates a suffering, there is in that which suffers the necessary aspiration and opening, the remedy also is taken in at the same time, and the effect is total, complete: transformation, with the action necessary to obtain it, and, at the same time, cure of the false sensation produced by the resistance. And

the suffering is replaced by... something which is not known upon this earth, but which is akin to joy, well-being, trust and security. It is a super-sensation, in a perfect peace, and which is obviously the only thing that can be eternal.

This analysis expresses very imperfectly what one would call the "content" of Ananda.

I believe it is something that has been felt, experienced, partially and in a very fleeting manner, through all the ages, but which has just begun to concentrate and almost concretise itself upon earth. But physical Matter, in its cellular form, has, one cannot say fear or anxiety, but a kind of apprehension of new vibrations, and this apprehension naturally takes away from the cells their receptivity and assumes the appearance of uneasiness – it is not suffering, but an uneasiness. When, however, this apprehension is counterbalanced and cured by aspiration and the will for total surrender and by the act of total surrender, then this sort of apprehension, having disappeared, becomes a supreme well-being.

All this, they are as though microscopic studies of the phenomena of consciousness, free from mental intervention. The necessity of using words to express oneself brings this mental intervention, but in the experience it does not exist. And it is very interesting, because the pure experience has a content of truth, of reality, which disappears as soon as the mind intervenes. There is a savour of true reality which altogether escapes expression because of that. It is the same difference as between an individual and his portrait, a fact and the story told. It is like that. But it is much more subtle.

And then, to come back to what we were saying just now, when one is conscious of this Force – this Force, this Compassion in its essential reality – and when one sees how it can act through the conscious individual, one has the key to the problem."[66]

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60. *CWM 11, Pages 18-20*
61. *CWM 11, Page 21*
62. *CWM 11, Pages 22-23*
63. *CWM 11, Pages 30-32*
64. *CWM 11, Pages 35-36*
65. *CWM 11, Pages 36-40*
66. *CWM 11, Pages 41-44*

CWM : Collected Works of the Mother

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Form IV (see rule 8)

Statement about the ownership and other particulars about the newpaper ***"The Real Awakener"*** *to be published in the first issue every year after the last day of February.*

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6.	Names and addresses of individuals who own the newspaper and partners or shareholders holding more than one percent of the total capital:	

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April 2012

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