The Real Awakener

Further Lights on the Path

Words of the Mother – 15

24th November, 2012

Volume 11 **Issue 1**

Price : Rs. 15/-

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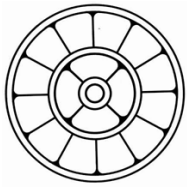

Do not take my words for a teaching. Always they are a force in action, uttered with a definite purpose, and they lose their true power when separated from that purpose.

– 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. Notes on the Way, 1971

1. A Direct Consciousness of Things After Physical Sight and Hearing are Thrown into the Background

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

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

The means for relating, knowing, is consciousness identifying itself with the thing or the person. Instead of having the normal sense of separation, there is the sense of constant union. There are experiences altogether interesting. There are people who call me and think of me. That comes into the field of my consciousness. And after a time I am told, "Such a person has come" or "Something has happened to such a person", and I say, "I know." At the time the thing had happened, I was not told anything, but I was conscious as though the thing had happened in a part of my own being."[1] (11-1-1971)

2. The Condition of People as Seen by the Mother

"*...when you look at people in this way, what is it that you see?*

I believe I see... most exactly, it is their condition, the

state in which they are. Especially, there are some who seem as though closed, who, as far as I am concerned, do not see, who are altogether in their outward consciousness; and then there are those who are open – there are... some children, a remarkable thing, who were as though entirely open (*gesture as of a flower to the sun*), ready to absorb. It is particularly the receptivity of people which I see, the state in which they are: those who come with an aspiration, those who come with a curiosity, those who come... as though with a kind of obligation, and then there are those who thirst for light – there are not many of them, but there are quite a few children. Today I saw one who was charming! ... Oh, wonderful!

And I see only that. Not what they think, what they say (all that appears to me superficial, uninteresting); it is the state of receptivity in which they happen to be. It is that particularly which I see.

(*Silence*)

I believe really that it is among the children that will be found those who can begin the new race. Men are... crusted over.

Well, I am constantly struggling against people who have come here so that they may be comfortable and "free to do whatever they like", so... I tell them, "The world is big enough, you can go out" – there is no soul, no aspiration, nothing.

You know my feeling? They are all, all old and I am the only one to be young! It is that, yes, this flame, this will... what they call "push". To be satisfied with petty personal

satisfactions... which take you nowhere, busy with what they are going to eat, oh!...

I have the feeling that now there is a sort of "display" (you know, "display"?), a show of all that should not be.

Yes.

But the flame, the flame of aspiration (*Mother shakes her head*), there are not many who bring it.

Provided they are what they call "comfortable", it is all they need – and free to do some nonsense which they would not do in the world!... On the other side, one feels that to hasten the coming – one *could* hasten it if one were... if one were a conqueror!"[2] (3-3-1971)

3. The Only True Direction – Towards the Divine

"There is only one direction – towards the Divine. And as you know, it is as much inward as it is outward, as much upward as downward. It is everywhere. **It is in the world as it is that one must find the Divine and cling to Him – to Him alone; there is no other way.***"[3] (1-5-1971)

4. Pessimism – A Great Weapon of the Devil

"All that does not want the Divine creates this atmosphere purposely to discourage those who want the Divine. You must... you must not pay attention. That, that is the way of the devil. Pessimism is the demon's weapon and he senses his situation (*gesture of shaking*). Well, if what I see as possible is realised, it will be truly a decisive victory over

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

the adverse forces – naturally, he defends himself as best he can.... **That, it is always the devil; as soon as you see even the tail of pessimism, it is the devil. That is his great weapon.**"[4] (22-5-1971)

5. The Only True Remedy

"There is a rush of adverse forces. A mad rush. But the Response has started coming – it is just a small beginning. In everyone it was as though a hurricane – it has not gone completely. All that was believed to have been conquered and repulsed, rushes back again – in the most unexpected persons – in all forms, but especially in character, oh!... doubts and revolts and all that....

(*Silence*)

A message was asked from me for the whole of India. I have given it. (*Mother hands the text to the disciple.*)

Supreme Lord, Eternal Truth
Let us obey Thee alone
and live according to
Truth.

It is a terrible onrush of Falsehood. It was as though the whole world, everyone were lying, even the most unexpected people – everywhere, everywhere, everywhere. And for me it was a living thing (*Mother makes a gesture of seeing*) oh! horrible, you can't imagine.... A little twist to the right, a little twist to the left, a little twist... nothing, nothing, nothing is straight. And then the body asked itself, "Where is your falsehood?" It looked at itself. And it saw this old story: "The Lord is to be called only when the matter is

important! (*Mother laughs*) You don't expect to be with Him all the time!" Then it got a good rap!... It was not aggressive, it looked something like humility – it got a good slap.

It was a mad fury of disagreeable things – more than disagreeable: truly, truly wicked and bad and destructive. A fury, until it got the understanding. Then this feeling came in the whole body, in all the cells, everywhere, all the while – it reached such a point that I was not able to swallow when I was eating – until everything, everything got the understanding: I exist only through the Divine and I cannot subsist but through the Divine... and I cannot be myself but by being the Divine. After that, things were better. Now the body has understood.

(*Long silence*)

You have nothing to ask? Nothing to say?

I have the feeling that the destiny is bad.

No, it is not true. This is part of the Falsehood; it is this Falsehood. There is no bad destiny, it is a lie! It is a real falsehood.... It is not true at all, at all, at all.

There, that just gives you an example: it is like that, like that everywhere (*gesture, as though with claws*). As for me, I feel as though I see goblins with hooked hands that try to clutch at everybody. Ah! You should have a look at them and then laugh – stick out your tongue, like a child with no manners.

(*Oong silence*)

In any case, you are attacked on all sides.

Oh!... I tell you it is a massive rush – but it does not matter.... One must rise above, and then (*gesture of seeing from above*).

What I have told you is the Truth, it is the *only* remedy:

To exist only for the Divine.

To exist only through the Divine.

To exist only in the service of the Divine.

To exist only... by becoming the Divine.

There you are.

There is no "you", there is no "one must wait", there is no "it will come in its time", there is no... all these things very reasonable do not exist any more – it is That (*Mother brings down her fist*), like a sword blade. It is That. It is That *in spite of everything*: the Divine, the Divine alone. All this rubbish of bad will and revolt and... all that (*Mother lifts a stiff finger*), that must be swept away. And that which says that one shall perish or be destroyed by That, is the ego – it is Sir Ego that tries to be taken as the true being.

But the body has learnt that even without the ego, it is what it is, because it is that by the divine Will, not by the ego – we exist by the divine Will and not by the ego. The ego was a means – a means for many centuries – now it is worth nothing, its time has passed. Now... (*Mother brings down her fist*), consciousness, it is the Divine; power, it is the Divine; action, it is the Divine; individuality, it is the Divine.

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

All the rest is falsehood – falsehood, falsehood, and falsehood that must disappear. There is only *one* reality, there is only *one* life, there is only *one* consciousness (*Mother brings down her fist*): the Divine."[5] (9-6-1971)

6. The Supreme Consciousness Versus the Human Consciousness

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

Yes.

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

Somewhere Sri Aurobindo has said that when you are in touch with the divine consciousness, it gives you all of a sudden the sense... to what extent the world is ridiculous in its fatuity. The fatuity of men.... But even (I have had contacts

with animals), even with the animals that has begun. Vanity, vanity, vanity, vanity...."[6] (17-7-1971)

7. One Deceives Oneself More Than One Deceives Others

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

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

8. The True Consciousness – The Mother's Experience

"It is as though all the ways of seeing the world were passing by, one after another: the most detestable and the most wonderful – like this, like this, like this (*Mother turns her hands like a kaleidoscope*), and all of them come as though to say: there, one can see like this, there, one can see like that, there, one can... And the Truth... what is true? What is true?... All that (*same movement of a kaleidoscope*) and "Something" which one does not know.

First of all, I am sure that this necessity of seeing things, of thinking things, is purely human, and it is a means for transition. It is a period of transition which to us appears long, long, but it is in fact quite short.

Even our consciousness is an adaptation of the Consciousness – *the* Consciousness, the true Consciousness, that is another thing.

And so the conclusion for my body is... (as well as I can translate it): to nestle in the Divine. Not to try to understand, not to try to know – but to try to *be*... and to nestle. And I pass my time that way.

Not to "try": one minute in this way *(gesture of slight withdrawal)* is enough, and time no longer counts. Very strange, I experiment with all the small movements of life; well, when I nestle myself like this, when I stop thinking, simply the consciousness like this (*gesture of going inward*), all appears to be instantaneous. There is no time. When I am in the external consciousness (what I call "external" is a consciousness which sees the creation), then that takes time, more or less long according to the attention that is given. Then all, all appears... there is nothing that appears (how to say it?) absolute, in the sense of real – real, with a concrete reality – there is nothing that appears like that – except the unpleasant things in the body; then one is aware that it is imperfection. It is imperfection that makes it perceptible to the senses; otherwise it is like this *(same gesture of going inward, nestled within the Lord)*. And "like that" the Power is tremendous, in the sense that... for example, in the case of some people an illness disappears (and in fact without my doing anything externally, without even my speaking to the person, nothing, nothing – cured), in the case of another who wants to leave... it is the end, it is tilting over to the other side. And so this other side has become at the same time altogether familiar and... absolutely unknown.

I remember a time when the memory of past lives, the memory of nightly activities was so concrete, this so-called invisible world was altogether concrete. Now... now all is like a dream – dream – all is like a dream veiling a Reality... a Reality... unknown and yet perceptible to the senses. I seem to be talking nonsense.

No, no!

Because the thing cannot be expressed.

You asked me the other day (your question has remained with me), you asked me: "When I am like that, silent and still, what is it that is there?"... It is just an attempt (I cannot say it is an aspiration, nor can I say it is an effort – it is the word *urge* in English): the truth as it is. And not trying to know it nor to understand it; all that is altogether beside the point: to be – to be – to be (*Mother has a smile full of sweetness*).

(*Silence*)

So it is altogether strange: at the same time – at the same time – not the one in the other nor the one with the other, but the one and the other, at the same time *(Mother holds the fingers of her right hand between those of the left)*: wonderful and frightful.... **Life as it is, as we feel it in our ordinary consciousness, as it is for men, seems to be a thing... so frightful that you ask how one can live there even for a minute; and the other, *at the same time*: a wonder. A wonder of Light, of Consciousness, of Power – wonderful. Oh! Power! a Power!... And it is not the power of a person (*Mother pinches the skin of her hand*), it is something... it is something which is all... And then one cannot express oneself.**

So, quite naturally, what is most interesting is to find That. Quite naturally when I have nothing to do... (*Mother makes a gesture of going within and nestling within the Lord*).

(*Long silence*)

Only Thou – that is all.

And it is quite evident that the creation has that as its goal, that wonderful delight... of feeling itself to be Thou."[8] (28-8-1971)

9. The Mother on the Transformation of the Physical

"…It is only when the consciousness is linked as much as it can be with the Divine Consciousness that there comes the sense of existence. It has now an extraordinary intensity. When the physical will get converted, it will be a *solid* thing, you know, which does not move – and complete. And so concrete.... The difference between being in the Divine, existing only through Him and in Him, and then being in the consciousness (not the ordinary, naturally, but the human consciousness) is so great that the one seems to be death beside the other, so much is it... That is to say, the physical realisation is truly a concrete realisation.

There has begun to take place a concentration of energy – oh! it is not yet that, very far from it, but... there is a beginning of the perception of what it will be. That, yes... it is truly wonderful. It is so full of power! So full of power and of reality in the consciousness that nothing, nothing else can have it – what is vital, mental, all that appears vague and uncertain. That, it is concrete (*Mother holds her hands tight*). And so strong.

There are still problems to be solved, but not with words nor with thoughts. And things are coming just to demonstrate – not only personal things but things all around: people, circumstances – all that, it is to teach the body to have the true consciousness. That, it is... wonderful.

(*Mother goes within herself*.)

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

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

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

10. How to Master Physical Suffering?*

"It is just the experiences I am having now.

The body is in a state in which it sees that everything

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

depends simply on how it is linked with the Divine – upon the state of its receptive surrender. I have had the experience even during these last days. **The same thing which is the cause of a – more than a discomfort – a suffering, an almost unbearable ailment, with just a change in the receptivity of the body towards the Divine, disappears all of a sudden – and can even move to a blissful state. I have had the experience several times.** For me it is only a question of sincerity become intense – in the consciousness that everything is the action of the Divine and that his action moves towards the quickest possible realisation, in the given conditions.

I might say: **the cells of the body must learn to seek their support only in the Divine, until the moment when they are able to feel that they are the expression of the Divine.**

This is indeed the experience at present. The experience of changing the effect of things, that I have; but it is not mentalised, so I cannot tell it in words. But truly, the cells have begun to feel, first of all that they are wholly ruled by the Divine (this is translated by: "What Thou willest, what Thou willest"), this state, and then a kind of receptivity which is (how to say it?) passive – not immobile, it is... probably one might say a *passive* receptivity (*Mother opens her hands with a smile*), but I do not know how to explain.

All words are false, but one might say: "Thou alone art" – yes, the cells feel: "Thou alone art." Yes, it is like that. But all this, it is as though the thing got hardened – words harden the experience. There is a kind of plasticity or suppleness (a trustful, very trustful suppleness): 'What Thou willest, what Thou willest.'

(*Silence*)

In a certain attitude (but it is difficult to explain or define), in a certain attitude all becomes divine. And there, what is wonderful is that when one has the experience of everything becoming divine, all that is contrary disappears quite naturally, quickly or slowly, instantly or little by little, depending on things.

That is indeed wonderful. That is to say, to become conscious that all is divine is the best way of making all divine – annulling all oppositions."[10] (16-10-1971)

11. The Why of Creation – the Way Ahead

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

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

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

(Silence)

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

But the individual consciousness is not at all a falsehood; it must be linked with the consciousness of the whole in such a way that it makes another consciousness which for the moment we do not yet possess. Not that it must abolish the other, you understand? There has to be an adjustment, a different aspect, I do not know... in which the two are manifested simultaneously.

For example, at this moment there is a whole series of experiences about the power of creation that is latent in the individual consciousness, that is to say, the capacity for knowing things – knowing, or what we call "willing" – in the individual consciousness before they have come into being. We say "we will that", but it is an intermediary,* it is the consciousness which is on the way towards something where it is at the same time the vision of what has to be and the capacity to realise it.

That is the next step. Afterwards...

So, for us, that is to say, for the individual consciousness, the thing is translated by time, the time needed for... I do not know how to say it.

I feel it like that: you are not this, you are not yet that, and you must not leave this to become that – the two must become one and form something new.

And that explains everything – everything, everything, everything. And that annuls nothing.

It is a hundred times more wonderful than anything we can imagine.

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* *Mother means an intermediary consciousness.*

The question is to know whether that (*Mother's body*) will be able to follow.... In order to follow, not only must it endure but acquire a new form, a new life. That, I do not know. In any case, it does not matter – the consciousness is clear and the consciousness is not subject to that (*Mother points to her body*). If that can be made use of, so much the better, otherwise... There are things still to be found.

Yes, things to be found! The old routine is ended. It is ended.

What is to be found is the plasticity of Matter, so that Matter is able to progress always. There you are.

How long will it take? I do not know. How much experience is needed? I do not know. But now the way is clear.

The way is clear."[11] (30-10-1971)

12. The Mother's Experience of a Change in the Quality of Consciousness

"I do not know how to explain.... The ordinary human consciousness, even when it has the widest ideas, is always at the centre, and things are like this (*gesture of convergence from all sides, like a spider's web*). Things exist (all that one says only diminishes), they exist in relation to a centre. Whereas (*gesture indicating a multitude of scattered points*). I believe this is how it is best expressed: **in the ordinary human consciousness one is at a point and all things exist in their relation to this point of consciousness (*same gesture of a spider's web*). And now, the point exists no more, so things exist in themselves.**

This is the most exact thing to say. It is not that but...

So, my consciousness is *in* the things – it is not "something" which is receiving, it is much better than that, but I do not know how to say it.

It is better than that because it is not merely "in the things", it is in "something" which is in the things and which... makes them move.

I could say it in words. I could say: "It is no longer one being among others, it is," I could say, "it is the Divine in all things." But it is not like this that I sense it... It is "that which moves things or which is conscious in things".

Evidently it is a question of consciousness, but not a consciousness as human beings have ordinarily. It is the quality of consciousness that has changed."[12] (17-11-1971)

13. The Mother's Experiences On the Way Leading to an Indescribable Way of Being

"…it is radical, my child! You can't imagine, it is like... I could say truly that I have become another person. There is only this (*Mother touches the outer form of her body*) which remains as it was.... To what extent will it be able to change? Sri Aurobindo has said that if the physical mind were transformed, the transformation of the body would follow *quite naturally*. We shall see.

But could you give me a key or a lever to bring about this radical change?

Ah! I do not know, because for me everything has simply been taken away from me – the mind has left completely. If you like, in appearance I became stupid, I knew

nothing. And it is the physical mind that developed little by little, through successive revelations. For me, I do not know, the work has been done for me – I did nothing. It has been done in a quite radical way.

It could be done because I was *very* conscious of my psychic (the psychic being which has been formed through all the lives), I was very conscious and it has remained; it has remained and it, precisely, has allowed me to have dealings with men without this making any difference, due to this psychic presence. That is why there has been so little apparent change. So I can say only what I know, and I say this: the psychic must remain there dominating the whole being – the whole bodily being – and guiding the life; then the mental has time to transform itself. My own mind proper has simply been sent away.

Well, the transformation of the body-mind was indispensable because I had only that, nothing more, do you understand?... Very few people would accept that (*Mother laughs*). As for me, it has been done without asking my opinion. The work was very easy.

That is exactly what has happened.

…Well, it is a thing that settles itself, so to say, in a permanent way: the nothingness of the person, its absolute nothingness, incapacity. And then you are... you are at ease, you are quite naturally like a child; you say to the Divine: "Do everything for me" (there is nothing else to do, there is nothing else one can do!), then everything becomes all right immediately – immediately.

Well, the body has given itself entirely, it had even said

to the Divine: "I pray to you to make me will for my dissolution if I am to die", so that *even there* I do not resist if it is necessary for the body to die – even to will for my dissolution. That is its attitude, it was like that (*gesture with open hands*). And instead of that there came a sort of... (I could translate it by words, but they were not words): "If you accept suffering and ailments, transformation is better than dissolution." And so when there is ailment, it accepts.

It is not that, what I say is... it is not really that, but it is something difficult to explain. It is really a new attitude and a new sensation. I am not able to say it.

And evidently, for each one it must be different.... For me it has been very radical – I had no choice, you understand: it was like that, it is like that. There you are.

But one must really... What has made the thing easy is that the psychic consciousness was wholly in front and governed the life. So it continued quietly without being disturbed.

Likewise for seeing and hearing, I came to know that it was not a physical decline, it was simply this: I understand and hear people only when they think clearly what they say. And I see only that which is... which expresses the inner life, otherwise it is... hazy or veiled; and it is not that the eyes do not see, it is "something", it is some other thing – everything is new.

(*Silence*)

It is true, the body must have *much* goodwill – mine happens to have goodwill. And it is not a mental goodwill, it is truly a bodily goodwill. It accepts all inconveniences.... But

it is the attitude that is important, not the consequences (I am sure that the inconveniences are not indispensable); it is the attitude that is important. Well, it must be like this (*gesture of open hands*).

…And extraordinary examples have come... hours would be needed to explain.

Indeed it is the consciousness that must change, even the consciousness of the cells, you understand?... That is a radical change.

And we have no words to express that, because that does not exist upon earth – it was latent but it was not manifested. All words are... beside the mark; it is not quite that.

(*Silence*)

If you like, **one could say that at every minute one has the feeling that one may live or one may die (*gesture of a slight tilt to one side or the other*) or one may live eternally. At every minute it is like that. And the difference (between the two sides) is so imperceptible that one cannot say: do this and you will be on this side, do that and you will be on the other side. This is not possible. It is a *way of being* that is almost indescribable.**"[13] (18-12-1971)

14. Surrender to the Divine is not Always Accompanied by Trust in the Divine

"…I have found that in the majority of cases surrender to the Divine does not necessarily mean trust in the Divine – because you surrender to the Divine, you say, "Even if you make me suffer, I surrender myself", but it is an absolute lack

of trust! Yes, it is really amusing, surrender *does not imply* trust; **trust is something else, it is... a kind of knowledge – an "unshakable" knowledge which nothing can disturb** – that it is *we* who change into difficulties, sufferings and miseries what, in the Divine Consciousness, is... perfect Peace. It is we who bring about this little transformation."[14] (18-12-1971)

15. The Mind of the Body – One of the Chief Obstacles to the Transformation of the Body

"A letter of Sri Aurobindo was read to me in which he said that for the Supramental to be fixed here (he had seen that the Supramental came into him and then it withdrew, and then it came back again and again withdrew – it was not stable); for it to become stable it must enter and settle itself in the physical mind.* It is this work which is being done in me for months now: the mind has been withdrawn and the physical mind has taken its place, and precisely, for some time, I have noticed that it was... (I was telling you that it was seeing

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** Mother may be referring to a passage like the following:*

"There is too an obscure mind of the body, of the very cells, molecules, corpuscles. Haeckel, the German materialist, spoke somewhere of the will in the atom, and recent science, dealing with the incalculable individual variation in the activity of the electrons, comes near to perceiving that this is not a figure but the shadow thrown by a secret reality. This body-mind is a very tangible truth; owing to its obscurity and mechanical clinging to past movements and facile oblivion and rejection of the new, we find in it one of the chief obstacles to permeation by the supermind Force and the transformation of the functioning of the body. On the other hand, once effectively converted, it will be one of the most precious instruments for the stabilisation of the supramental Light and Force in material Nature."

Letters on Yoga*, Cent. Vol. 22, p. 340*

everything in a different way, that its relation with things was different), I have noticed that this physical mind, the mind that is in the body, became wide, it had a global view of things, and its entire way of seeing was absolutely different. I have seen, it is this: the Supramental is at work there. I am passing through extraordinary hours.

What is happening is that it is only things that resist – one feels (I have already told you) that it is as though at every moment (and it is becoming stronger and stronger), at every moment: Do you want life, do you want death; do you want life, do you want death?... And it is like that. And then, life, it is union with the Supreme, and the consciousness, an *altogether* new consciousness comes. And it is this way, it is that way (*Mother makes a gesture of tilting from one side to the other*). But yesterday or the day before, I do not know, all of a sudden the body said: No! It is finished – I want life, I want nothing else. And since then, things are getting better.

Oh! Volumes would be needed to narrate what is happening.... It is... extraordinarily interesting and *altogether* new. New altogether.

(*Mother goes deep within.*)

Because of physical death, the subconscient is a defeatist. Well, the subconscient has the feeling that whatever be the progress, whatever the effort, it will always end by that, because till today it has always ended that way. So the work that is being done is to try to introduce faith, the certitude of transformation, into the subconscient. And that... it is a struggle of every moment."[15] (23-12-1971)

16. The Truth of Creation and Its Goal – The Supreme Importance of One's Attitude

"…I am more and more convinced of it. Because I have experiences hardly agreeable, physically, materially, and then everything changes according to whether one pays attention to it or not, according to an attitude like this (*gesture turned to oneself*) in which one looks at oneself living, or else an attitude in which one is (*gesture of wideness*) in all things, in movement, in life, and an attitude in which one gives importance only to the Divine; if one is able to be like this all the time, there is no difficulty – and things remain the same. This is the experience: the thing in itself is of a certain kind, and it is our reaction with respect to the thing which differs. The experience is more and more conclusive. There are three categories: our attitude towards things, the things in themselves (these two always bring difficulties), and there is a third category in which everything, everything exists in relation to the Divine, in the Consciousness of the Divine – everything goes on wonderfully! Easy! And I speak of material things, of the material physical life (morally speaking it has long been known to be like that), but things material, that is to say, the small inconveniences of the body, its reactions, having pain or not, circumstances going bad, not being able to swallow – things most trivial to which no attention is paid when one is young and strong and healthy; no attention is paid and for everybody it is so; but when one lives in the consciousness of his body and of what happens to it, the way it receives, what comes and all that – oh! it is misery. When one lives in the consciousness of others, of what they want, what they need, their relation with you – it is misery! But if you live in the Divine Presence and if the Divine does all, sees all, is all... it is

Peace – it is Peace – time has no more duration, everything is easy and... it is not that one feels a joy nor that one feels... it is not that, it is the Divine who is there. And that is the *only* solution. And it is towards that that the world is moving: towards the Consciousness of the Divine – the Divine who does, the Divine who is, the Divine... And then identically the same circumstances (I do not speak of different circumstances), identically the same circumstances (this is my experience of these days, so concrete!) – the day before yesterday I was quite unwell, and yesterday the circumstances were the same, my body was in the same state, everything the same and... all was peaceful.

Of this I am absolutely convinced.

This explains everything. This explains everything, everything, everything.

The world is the same – it is seen and felt in an absolutely opposite way.

Everything is a phenomenon of consciousness – everything. Only, not this consciousness, neither this one nor that one; it is not that. It is our way, the human way of being conscious, or the divine way of being conscious. There you are. The whole matter is there. And I am absolutely convinced.

(*Silence*)

After all, the world is as it should be at every instant.

Yes.

It is we who see it wrongly or feel it wrongly or receive it wrongly.

It is like death. Well, it is a transitional phenomenon and it appears to us that it has been always so – for us it has been always so because our consciousness is like that (*Mother cuts a small square in the air*) – but when you have this Divine Consciousness, oh!... things become almost instantaneous, you understand. I cannot explain.

There *is* a movement, there *is* a progression, there *is* what is translated for us by time; that exists, it *is* something... it is something in the consciousness.... It is difficult to say... it is like a picture and its projection. It is something like that. All things *are*, and for us it is as though we see them projected on the screen, they come one after another. It is somewhat like that.

Yes, Sri Aurobindo said that in the supramental consciousness the past, the present and the future existed side by side, as though on a single map of consciousness. *

Yes, it is so. It is so. But for me, it is an experience. It is not a thing that I "think" (I do not think), it is an experience. And it is difficult to explain.

And the effect the thing produces in us, the sensation it brings to us depends exclusively on the attitude of our consciousness. And then, the consciousness of being in oneself

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* *"For while the reason proceeds from moment to moment of time and loses and acquires and again loses and again acquires, the gnosis dominates time in a one view and perpetual power and links past, present and future in their indivisible connections, in a single continuous map of knowledge, side by side. The gnosis starts from the totality which it immediately possesses; it sees parts, groups and details only in relation to the totality and in one vision with it...."*

The Synthesis of Yoga*, Cent. Vol. 20, p. 464*

or in everything: to be in everything is already a little better than to be oneself egoistically, but it has advantages, it has inconveniences, and it is not the Truth; the Truth is... the Divine as the totality – the totality in time and in space. And that is a consciousness which the body *can* have, for this body had it (momentarily, for moments), and so long as it has it, everything is so much... well, it is not delight, it is not pleasure, it is not happiness, it is nothing of the kind... a kind of blissful peace... and luminous... and creative.... It is magnificent. Only, it comes, it goes, it comes, it goes.... And when you come out of it, you have the feeling of dropping into a horrible hole – our ordinary consciousness (I mean the ordinary human consciousness) is a horrible hole. But you know also why it was momentarily so; that is to say, it is necessary in order to pass from the one to the other – **all that happens is necessary for the full unfoldment of the goal of the creation. One might say: the goal of the creation is that the creature must become conscious like the Creator.** There! It is a phrase, but it is in that direction. The goal of this creation is this Consciousness of the Infinite, the Eternal who is Omnipotent – Infinite, Eternal, Omnipotent (called God by our religions: for us, in relation to life, it is the Divine) – Infinite and Eternal, Omnipotent... beyond time; each individual particle possessing this Consciousness, each individual particle containing this same Consciousness.

It is division that has created the world and it is in division that the Eternal manifests itself."[16] (25-12-1971)

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II. Notes on the Way, 1972-73

1. Why People are Insincere – The Essential Condition for Perfect Sincerity

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

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

But it is very difficult to have a state of consciousness that is permanent, to have always the same consciousness ruling all the time.

But that is true so long as one is not unified, my child. As for me it has *always* been the same thing (*Mother makes a gesture of a straight line*) for years and years. It comes from there, it is the psychic consciousness, and it is CONSTANT.

I have had recently for some moments the experience of un-unified consciousness, but it has not been like that for years and years, at least for thirty years.* Directly the psychic being became the master, began ruling the being, it was *finished* – finished, and it has been like that (*same gesture of a straight line*). This indeed is a sure sign, always like that, always the same. And it is always the same thing: "What Thou willest, what Thou willest." And this "Thou" is not something that is up there in some far-off region and whom one does not know: He is everywhere, He is in everything,

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* *In fact sixty-five.*

He is there constantly, He is within the being – and you cling to Him in that way; this the only solution.

This is a recent discovery of mine. It is the discovery why people are insincere (even when they try to be sincere) – because it is now one part, now another part and now a third part that is so; that part is then quite sincere in its demands, but it is not in consonance with the rest.

Yes, this means that the psychic consciousness enters into the physical consciousness.

Yes.

Because, there alone things are permanent.

Yes...

The psychic consciousness must enter into the ordinary physical consciousness.

Yes.

That is the difficult thing.

But, my child, that happened to me, as I told you, at least thirty years ago.

The psychic consciousness was always there ruling the being and guiding it. And all impressions, everything was placed before it in this way (*gesture as though in front of a searchlight*) so that it might give the right direction. And the physical also was all the time as though listening always to the command from the Divine. But the thing was constant, constant – *before* I came here. I came here in that state – it was long ago. And the thing has not flickered. It is only recently that I had this experience* one night for some hours,

* *The experience of un-unified consciousness.*

two to three hours – well, it was horrible, it appeared to me hellish. It was to make me know, to make me understand the condition of others. And then, when the psychic is no longer there...

The body is like this, always listening, listening, always listening (*gesture upward or inward*) – listening. But the thing is not expressed in words, – the Divine's command, – it expresses itself just like a will asserting itself (*gesture of an unshakable descent*).

Need I add anything to make it precise?

You said, "complete unification of the whole being".

That means the physical also."[17] (9-2-1972)

2. The Egoism of Matter

"…at every minute there is an imperative: it is life or it is death. It is not the approximation which has lasted indefinitely. For centuries it was neither altogether bad, nor altogether good – it is no longer so.

The body knows that this is the way for the supramental body to be formed: it must be *wholly* under the influence of the Divine – no compromise, no approximation, no "it will come", not so: it is like this (*Mother brings down her fist*), a formidable Will.

But... it is the only way for things to go fast.

(*Long silence*)

But when one begins to understand practically the necessity of the transformation, when the thing starts truly to be understood and when one tries to do something, one finds that when the material substance receives a blow, then

it remembers, and for a day or two it aspires, it seeks, and then it relaxes.

Yes, yes.

There is as though an incapacity for tension.

It is not incapacity.

What is it then?

Bad will. Egoism – what we call egoism – the egoism of Matter...

The egoism of Matter.

... that does not want to submit.

That I know. I am catching my body all the while, here, there, here, there. It wants to go about it in its very ordinary dawdling way."[18] (8-3-1972)

3. The Mother's Experience of Her Supramental Body in the Subtle Physical

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

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

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

So it was the first time. I did not know at all, I had no idea of what it would be like, none at all, and I saw – I *was* like that, I had become like that."[19] (24-3-1972)

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

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

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

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

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

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

But it was so in the subtle physical?

It must have been so in the subtle physical.

But how will that pass into the physical?

There! I do not know... I do not know. I do not know.

Also, it was clear that there should not be any complicated process of digestion nor of elimination as now. It was not like that.

But how?... Evidently the food is already very different and becoming more and more different (as for example glucose, things that do not need a complicated digestion). But how is the body itself going to change? I do not know. I do not know.

I did not look to see how it was, because it was quite natural, so I cannot give a detailed description. Simply, it was neither the body of a woman nor the body of a man – that is clear. And the "outline", the silhouette, was almost the same as that of a very very young person. There was a sort of semblance to human forms (*Mother sketches it in the air*), there was a shoulder and a figure. As though the semblance of a form.

I see it, but... I saw it as one sees oneself. And there was a kind of veil that I had put on just to cover myself. It was a mode of being, not surprising to me, it was a natural mode of being.

It must be like that in the subtle physical.

No, what seems mysterious is the transit from one to the other.

Yes, how?

But it is the same mystery as the passage from the chimpanzee to a man.

Oh no! It is much more tremendous than that, Mother, much more tremendous because, after all, between a

chimpanzee and a man there is not much difference.

But there was not much difference in appearance here (*Mother sketches a silhouette in the air*): there were the shoulders, the arms, a body, a figure like that, legs. All that was the same, only it was...

Yes, but I mean to say that the bodily function of a chimpanzee and that of a man are similar.

They are similar.

Well, yes, they digest, breathe, they... Whereas here...

No, there must have been respiration – on the contrary, the shoulders were broad (*gesture*). That is important. Only the chest was neither feminine nor masculine, but just a semblance. And then all that – stomach, belly, etc. – they were just an outline, a very slim and harmonious form, but it certainly had not the use to which we put our body.

The two things very very different: first, procreation, of which there was no possibility there; secondly, the food. But it is quite clear that the food now is not that of chimpanzees nor that of the first men. It is very different. And now the question is to find a food which needs no complicated digestion.... Here it seems to me that the food should not be positively liquid, but not solid either. And then there is the question of the mouth – I do not know. The teeth? Evidently there is no more need of chewing and so the teeth have no more... But there must be something in their place.... That I do not know at all, at all, how the face was, but it did not seem to have a very different look from what it is now.

Evidently, what will change very much, which had

become very important, was breathing. It is upon this that this being greatly depended.

Yes, probably it absorbs the energies directly.

Yes. But probably there will be intermediary beings that will not last very long, like the intermediary beings that were between the chimpanzee and man.

But I do not know, something must happen that has not happened till now."[20] (25-3-1972)

4. The Mother's Call to Some Disciples

"For centuries and centuries humanity has waited for this time. It is come. But it is difficult.

I don't simply tell you we are here upon earth to rest and enjoy ourselves, now is not the time for that. We are here... to prepare the way for the new creation.

The body has some difficulty, so I can't be active, alas. It is not because I am old, I am not old. I am not old, I am younger than most of you. If I am here inactive, it is because the body has given itself definitely to prepare the transformation. But the consciousness is clear and we are here to work – rest and enjoyment will come afterwards. Let us do our work here.

So I have called you to tell you that. Take what you can, do what you can, my help will be with you. All sincere effort will be helped to the maximum.

It is the hour to be heroic.

Heroism is not what it is said to be: it is to become wholly unified – and the Divine help will always be with those who have resolved to be heroic in full sincerity. There!

You are here at this moment, that is to say upon earth, because you chose it at one time – you do not remember it any more, but I know it – that is why you are here. Well, you must rise to the height of the task. You must strive, you must conquer all weaknesses and limitations; above all you must tell your ego: "Your hour is gone." We want a race that has no ego, that has in place of the ego the Divine Consciousness. It is that which we want: the Divine Consciousness which will allow the race to develop itself and the supramental being to take birth.

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

If there is in your hearts a sincere Yes, you will satisfy me completely. I do not need words, I need the sincere adhesion of your hearts. That's all."[21] (2-4-1972)

5. "What Thou Willest" – The Only Remedy

"I have more and more the feeling that there is only one way.... (*Mother laughs*) It makes an amusing picture: sit upon the mind. Sit upon the mind: "Keep quiet." That is the only way.

You sit upon the mind (*Mother gives a little tap*): 'Keep quiet.'

(*Silence*)

In the subconscient there is the memory of bygone *pralayas*, so it is this memory that always gives the feeling that everything will be dissolved, everything will collapse.

But if one looks with the true light, it can only be one manifestation that will dissolve and there will be a more beautiful manifestation. Théon had told me that this was the seventh and the last. I told Sri Aurobindo what Théon had said and Sri Aurobindo agreed, because he said: This one will see the transformation towards the Supramental. But for that, **for the Supramental, the mind must *fall silent*: and that gives me always the feeling (*Mother laughs*) that a child is sitting on the head of the mind and playing (*gesture, of a child beating with his legs*) on the head of the mind!... If I could still draw a picture, it would be truly amusing. The mind – this fat earthly mind (*Mother puffs out her cheeks*) which considers itself so important and indispensable, and then the child sitting on its head and playing! It is very amusing.**

Ah, my child, we have no faith. As soon as one has faith... We say, "We want the divine life" – yet we are afraid of it! But as soon as fear goes away and we are sincere... everything changes truly.

We say, "We do not want any more this life", and (*Mother laughs*) something is there that clings to it!

It is so ridiculous.

We cling to our old ideas, our old... to this old world which must disappear – and we are afraid!

And the Divine child seated on the head of the mind

and playing!... I wish I could draw this picture, it is wonderful.

We are so stupid that we even come to say (*Mother assumes a tone of offended dignity*): "The Divine is wrong, he should not do like that." It is comical, my child.

(*Silence*)

For me, the best remedy (that is to say, the easiest) is: "What Thou willest. What Thou willest", in all sincerity. And then – then comes understanding. Then you understand. But you do not understand mentally, it is not there (*Mother touches her head*).

'What Thou willest.'"[22] (12-4-1972)

6. The Supramental Makes the Creation More Sensitive to the Higher Power

"…The whole creation must want nothing but the Divine, nothing but to manifest the Divine. And all that it does, even all its so-called errors, are only means towards making it inevitable for the whole creation to manifest the Divine – but not the "Divine" as man conceives him to be, "this and not that", with all kinds of restrictions: a *Totality* of tremendous power and light. It is truly the Power in the world, a new and tremendous Power that has come into the world and must manifest itself and must make "manifestable" (if one may so put it) this Divine All-Power.

I have come to this conclusion. I have looked, I have observed and I have seen that what we call "supramental", lacking a better word, this Supramental makes the creation more sensitive to the higher Power; we call that "divine" because we... It is divine in relation to what we are, but... It

is something (*gesture of descent and pressure*) which must make Matter more sensitive and more... "responsive" to the Force. How to say it? At present whatever is invisible or insensible is unreal for us (I mean to say for the human being in general). We say that there are "concrete" things and things that are not so; yet this Puissance, this Power that is *not material*, becomes more concretely powerful upon earth than earthly material things. Yes, it is that.

This is the protection and the means of defence for supramental beings. It will be a thing which is not material in appearance but which has a greater power *over Matter* than material things. This is becoming more and more true from day to day, from hour to hour – the feeling that this Force, when it is directed by what we call "the Divine", it *can*, truly it can – you understand – it has the power to move Matter, it can produce a *material* accident; and it can efface the consequences of an absolutely material thing – it is stronger than... Matter. This is what is altogether new and incomprehensible; and therefore it produces a kind of panic in the ordinary consciousness of people. Yes, it is that. It seems... it is *no more* what it was. And truly there is something new – it is *no more* as it was.

All our common sense, all our logic, all our practical sense is dashed to the ground! Useless! It has no force any more, no reality any more; it no longer corresponds to what is. It is truly a new world.

(*Silence*)

It is this in the body which finds it difficult to adapt itself to this new Power and creates the disorder and difficulties, the illnesses. But all of a sudden one feels that if one were

wholly receptive, one would become formidable. That is the impression – the impression I am having more and more, that if the whole consciousness (the whole of the most material consciousness – the most material) were receptive to this new Power... one would become for-mi-da-ble.

(*Mother closes her eyes.*)

But one essential condition: the reign of the ego must be ended. The ego is now the obstacle. The ego must be replaced by the divine consciousness – Sri Aurobindo himself called it "supramental"; we can call it supramental so that there might not be any misunderstanding, because when one speaks of "the Divine", immediately people think of a "God", and that spoils everything. It is not that. No, it is not that. (*Mother slowly brings down her closed fists*) It is the descent of the supramental world, which is not a purely imaginative thing (*gesture upward*), it is an *absolutely* material Power. But (*Mother smiles*) it has no need of material means.

A world which wants to take a body in the world.

(*Silence*)

Several times there have been moments when my body felt a kind of new unease and anxiety; and there was as though something which was not a voice, but which translated itself in words in my consciousness: "Why are you afraid? It is the new consciousness." It came several times. And then I understood.

(*Silence*)

You understand; it is this which in the human common sense says: "It is impossible, that has never been"; it is this which has come to an end. It is finished, it is foolish. It has

become a stupidity. One might say: it is possible *because* it has never been. It is the new world and it is the new consciousness and it is the new Power, it is possible, and this is and will be more and more manifested *because* it is the new world, because it has never been.

It will be because it has never been.

(*Silence*)

It is beautiful: it will be because it has never been – *because* it has never been.

(*Mother enters into a long contemplation.*)

It is not material and it is more concrete than Matter!

Yes. It is crushing almost.

Crushing, yes, it is that.... Oh! It is...

All that is not receptive feels the crushing, but whatever is receptive feels on the contrary something like a... powerful widening.

Yes, but it is very strange, it is both!

Both at the same time.

Yes, one feels something like a swelling, as though the whole thing is going to explode, and at the same time there is something that is crushed.

Yes, but that which is crushed is the thing that resists, that is not receptive. It has only to open itself. And then the thing becomes as though... a formidable thing.... It is extraordinary. It is our habit of centuries, is it not, which resists and gives this impression; but whatever opens out... one feels as though one became large, large, large.... It is magnificent. Oh! It is..."[23] (6-5-1972)

7. The Mother's Experience of the Supramental Consciousness in November 1972

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

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

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

(*Silence*)

And you?

It is a total consciousness?

It is extraordinary. It is like the harmonisation of contraries. An activity, yes, total, tremendous, and a perfect peace.

But all these are words.

(*Silence*)

It is a material consciousness?

The action is a material action – but not in the same manner."[24] (8-11-1972)

8. The Passing Away of Sri Aurobindo and the Mother's Experience of the Passage of the Supramental Force into Her Body

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

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

Almost a sensation – it was a material sensation.

For a long time.

That is all I know.

But what I wanted to understand is at what point of the inner work was, for example, the cleaning of the subconscient and all that? What difference is there, say, between the work he had done at that time and the work to which you have come now? I mean to say, is the subconscient less subconscient or...

Oh! Yes, that, surely. Surely.

Well, this is the mental way of looking at things – I do not have it any more.

Yes, Mother.

(*Silence*)

The difference is perhaps a difference in the general or collective intensity of this Power, of this Force, is it not so?

There is a difference in the *power* for action. He himself possesses more action, more power for action, now than when in his body. Besides, it is for that that he left, because it was necessary to act in that way.

It is very concrete. His action has become very concrete. Evidently it is something which is not at all mental. It is from another region. But it is not ethereal nor... it is concrete. One could almost say that it is material."[25] (20-12-1972)

9. The Prayer of the Body

"Things have taken an extreme form. So there is, as it were, an uplift of the atmosphere towards a splendour... almost inconceivable, and at the same time the feeling that at any moment one may... one may die – not "die", but the body may be dissolved. And so the two at the same time form a consciousness (*Mother shakes her head*)... all the old things seem puerile, childish, unconscious – within there... it is tremendous and wonderful.

So, the body, the body has one prayer – and it is always the same:

Make me worthy of knowing Thee,

Make me worthy of serving Thee,

Make me worthy of being Thee.

I feel in myself a growing force... but it is of a new

quality... in silence and in contemplation.

Nothing is impossible."[26] (30-12-1972)

10. The One Solution for Falsehood

" *"There is only one solution for falsehood.*

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

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

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

It is quite a labour!

This is what I have been doing all the while – every day and the whole day long, even while I see people. It is the only thing worth living for."[27] (7-2-1973)

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* *The Mother's message of 31-12-1972*

III. On Education, Articles

1. The Science of Living*

"An aimless life is always a miserable life.

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

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

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

To work for your perfection, the first step is to become conscious of yourself, of the different parts of your being and their respective activities. You must learn to distinguish these different parts one from another, so that you may become clearly aware of the origin of the movements that occur in you, the many impulses, reactions and conflicting wills that drive you to action. It is an assiduous study which demands much perseverance and sincerity. For man's nature, especially his mental nature, has a spontaneous tendency to give a favourable explanation for everything he thinks, feels, says and does. It is only by observing these movements with great care, by bringing them, as it were, before the tribunal of our highest ideal, with a sincere will to submit to its judgment, that we can hope to form in ourselves a discernment that never errs. For if we truly want to progress and acquire the capacity of knowing the truth of our being,

that is to say, what we are truly created for, what we can call our mission upon earth, then we must, in a very regular and constant manner, reject from us or eliminate in us whatever contradicts the truth of our existence, whatever is opposed to it. In this way, little by little, all the parts, all the elements of our being can be organised into a homogeneous whole around our psychic centre. This work of unification requires much time to be brought to some degree of perfection. Therefore, in order to accomplish it, we must arm ourselves with patience and endurance, with a determination to prolong our life as long as necessary for the success of our endeavour.

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

All this can be realised by means of a fourfold discipline, the general outline of which is given here. The four aspects of the discipline do not exclude each other, and can be followed at the same time; indeed, this is preferable. The

starting-point is what can be called the psychic discipline. **We give the name "psychic" to the psychological centre of our being, the seat within us of the highest truth of our existence, that which can know this truth and set it in movement.** It is therefore of capital importance to become conscious of its presence in us, to concentrate on this presence until it becomes a living fact for us and we can identify ourselves with it.

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

To complement this movement of inner discovery, it would be good not to neglect the development of the mind. For the mental instrument can equally be a great help or a great hindrance. **In its natural state the human mind is**

always limited in its vision, narrow in its understanding, rigid in its conceptions, and a constant effort is therefore needed to widen it, to make it more supple and profound. So it is very necessary to consider everything from as many points of view as possible. Towards this end, there is an exercise which gives great suppleness and elevation to the thought. It is as follows: a clearly formulated thesis is set; against it is opposed its antithesis, formulated with the same precision. Then by careful reflection the problem must be widened or transcended until a synthesis is found which unites the two contraries in a larger, higher and more comprehensive idea.

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

There is another practice which can be very helpful to the progress of the consciousness. Whenever there is a disagreement on any matter, such as a decision to be taken,

or an action to be carried out, one must never remain closed up in one's own conception or point of view. On the contrary, **one must make an effort to understand the other's point of view, to put oneself in his place and, instead of quarrelling or even fighting, find the solution which can reasonably satisfy both parties; there always is one for men of goodwill.**

Here we must mention the discipline of the vital. **The vital being in us is the seat of impulses and desires, of enthusiasm and violence, of dynamic energy and desperate depressions, of passions and revolts. It can set everything in motion, build and realise; but it can also destroy and mar everything. Thus it may be the most difficult part to discipline in the human being. It is a long and exacting labour requiring great patience and perfect sincerity, for without sincerity you will deceive yourself from the very outset, and all endeavour for progress will be in vain. With the collaboration of the vital no realisation seems impossible, no transformation impracticable. But the difficulty lies in securing this constant collaboration. The vital is a good worker, but most often it seeks its own satisfaction. If that is refused, totally or even partially, the vital gets vexed, sulks and goes on strike. Its energy disappears more or less completely and in its place leaves disgust for people and things, discouragement or revolt, depression and dissatisfaction. At such moments it is good to remain quiet and refuse to act; for these are the times when one does stupid things and in a few moments one can destroy or spoil the progress that has been made during months of regular effort. These crises are shorter and less**

dangerous for those who have established a contact with their psychic being which is sufficient to keep alive in them the flame of aspiration and the consciousness of the ideal to be realised. They can, with the help of this consciousness, deal with their vital as one deals with a rebellious child, with patience and perseverance, showing it the truth and light, endeavouring to convince it and awaken in it the goodwill which has been veiled for a time. By means of such patient intervention each crisis can be turned into a new progress, into one more step towards the goal. Progress may be slow, relapses may be frequent, but if a courageous will is maintained, one is sure to triumph one day and see all difficulties melt and vanish before the radiance of the truth-consciousness.

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

In fact, **the body must not rule, it must obey. By its very nature it is a docile and faithful servant. Unfortunately, it rarely has the capacity of discernment it ought to have with regard to its masters, the mind and the vital. It obeys them blindly, at the cost of its own well-being. The mind with its dogmas, its rigid and arbitrary principles, the vital with its passions, its excesses and dissipations soon destroy the natural balance of the body and create in it fatigue, exhaustion and disease. It must be freed from this tyranny and this can be done only through a constant union with the psychic centre of the being. The body has a wonderful capacity of adaptation**

and endurance. It is able to do so many more things than one usually imagines. If, instead of the ignorant and despotic masters that now govern it, it is ruled by the central truth of the being, you will be amazed at what it is capable of doing. Calm and quiet, strong and poised, at every minute it will be able to put forth the effort that is demanded of it, for it will have learnt to find rest in action and to recuperate, through contact with the universal forces, the energies it expends consciously and usefully. In this sound and balanced life a new harmony will manifest in the body, reflecting the harmony of the higher regions, which will give it perfect proportions and ideal beauty of form. And this harmony will be progressive, **for the truth of the being is never static; it is a perpetual unfolding of a growing perfection that is more and more total and comprehensive.** As soon as the body has learnt to follow this movement of progressive harmony, it will be possible for it to escape, through a continuous process of transformation, from the necessity of disintegration and destruction. Thus **the irrevocable law of death will no longer have any reason to exist.**

When we reach this degree of perfection which is our goal, we shall perceive that **the truth we seek is made up of four major aspects: Love, Knowledge, Power and Beauty. These four attributes of the Truth will express themselves spontaneously in our being. The psychic will be the vehicle of true and pure love, the mind will be the vehicle of infallible knowledge, the vital will manifest an invincible power and strength and the body will be the expression of a perfect beauty and harmony.**"[28]

Bulletin, November 1950

2. Education*

"The education of a human being should begin at birth and continue throughout his life.

Indeed, if we want this education to have its maximum result, it should begin even before birth; in this case it is the mother herself who proceeds with this education by means of a twofold action: first, upon herself for her own improvement, and secondly, upon the child whom she is forming physically. For it is certain that the nature of the child to be born depends very much upon the mother who forms it, upon her aspiration and will as well as upon the material surroundings in which she lives. To see that her thoughts are always beautiful and pure, her feelings always noble and fine, her material surroundings as harmonious as possible and full of a great simplicity – this is the part of education which should apply to the mother herself. And if she has in addition a conscious and definite will to form the child according to the highest ideal she can conceive, then the very best conditions will be realised so that the child can come into the world with his utmost potentialities. How many difficult efforts and useless complications would be avoided in this way!

Education to be complete must have five principal aspects corresponding to the five principal activities of the human being: the physical, the vital, the mental, the psychic and the spiritual. Usually, these phases of education follow chronologically the growth of the individual; this, however, does not mean that one of them should replace another, but that all must continue, completing one another until the end of his life.

We propose to study these five aspects of education one by one and also their interrelationships. But before we enter into the details of the subject, I wish to make a recommendation to parents. Most parents, for various reasons, give very little thought to the true education which should be imparted to children. When they have brought a child into the world, provided him with food, satisfied his various material needs and looked after his health more or less carefully, they think they have fully discharged their duty. Later on, they will send him to school and hand over to the teachers the responsibility for his education.

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

appear to their child as demigods whom he will try to imitate as best he can.

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

Another pitfall to avoid: do not scold your child without good reason and only when it is quite indispensable. **A child who is too often scolded gets hardened to rebuke and no longer attaches much importance to words or severity of tone.** And above all, take good care never to scold him for a fault which you yourself commit. Children are very keen and clear-sighted observers; they soon find out your weaknesses and note them without pity.

When a child has done something wrong, see that he confesses it to you spontaneously and frankly; and when he has confessed, with kindness and affection make him understand what was wrong in his movement so that he will not repeat it, but never scold him; **a fault confessed must always be forgiven.** You should not allow any fear to come between you and your child; fear is a pernicious means of education: it invariably gives birth to deceit and lying. Only a discerning affection that is firm yet gentle and an adequate practical knowledge will create the bonds of trust that are indispensable for you to be able to educate your child effectively. And do not forget that you have to control yourself constantly in order to be equal to your task and truly fulfil the duty which you owe your child by the mere fact of having brought him into the world."[29]

Bulletin, February 1951

3. Physical Education*

"Of all the domains of human consciousness, the physical is the one most completely governed by method, order, discipline, process. The lack of plasticity and receptivity in matter has to be replaced by a detailed organisation that is both precise and comprehensive. In this organisation, one must not forget the interdependence and interpenetration of all the domains of the being. However, even a mental or vital impulse, to express itself physically, must submit to an exact process. That is why all education of the body, if it is to be effective, must be rigorous and detailed, far-sighted and methodical. This will be translated into habits; the body is a being of habits. But these habits

should be controlled and disciplined, while remaining flexible enough to adapt themselves to circumstances and to the needs of the growth and development of the being.

All education of the body should begin at birth and continue throughout life. It is never too soon to begin nor too late to continue.

Physical education has three principal aspects: (1) control and discipline of the functioning of the body, (2) an integral, methodical and harmonious development of all the parts and movements of the body and (3) correction of any defects and deformities.

It may be said that from the very first days, even the first hours of his life, the child should undergo the first part of this programme as far as food, sleep, evacuation, etc. are concerned. If the child, from the very beginning of his existence, learns good habits, it will save him a good deal of trouble and inconvenience for the rest of his life; and besides, those who have the responsibility of caring for him during his first years will find their task very much easier.

Naturally, this education, if it is to be rational, enlightened and effective, must be based upon a minimum knowledge of the human body, of its structure and its functioning. As the child develops, he must gradually be taught to observe the functioning of his internal organs so that he may control them more and more, and see that this functioning remains normal and harmonious. As for positions, postures and movements, bad habits are formed very early and very rapidly, and these may have disastrous consequences for his whole life. …

The body in its normal state, that is to say, when there is no intervention of mental notions or vital impulses, also knows very well what is good and necessary for it; but for this to be effective in practice, **one must educate the child with care and teach him to distinguish his desires from his needs. He should be helped to develop a taste for food that is simple and healthy, substantial and appetising, but free from any useless complications. In his daily food, all that merely stuffs and causes heaviness should be avoided; and above all, he must be taught to eat according to his hunger, neither more nor less, and not to make his meals an occasion to satisfy his greed or gluttony.** From one's very childhood, one should know that one eats in order to give strength and health to the body and not to enjoy the pleasures of the palate. Children should be given food that suits their temperament, prepared in a way that ensures hygiene and cleanliness, that is pleasant to the taste and yet very simple. …

…from a young age children should be taught to respect good health, physical strength and balance. The great importance of beauty must also be emphasised. A young child should aspire for beauty, not for the sake of pleasing others or winning their admiration, but for the love of beauty itself; for beauty is the ideal which all physical life must realise. Every human being has the possibility of establishing harmony among the different parts of his body and in the various movements of the body in action. Every human body that undergoes a rational method of culture from the very beginning of its existence can realise its own harmony and thus become fit to manifest beauty. When we speak of the other aspects of an integral education, we shall see what inner conditions are to be fulfilled so that this beauty can one day be manifested.

So far I have referred only to the education to be given to children; for a good many bodily defects can be rectified and many malformations avoided by an enlightened physical education given at the proper time. But if for any reason this physical education has not been given during childhood or even in youth, it can begin at any age and be pursued throughout life. But the later one begins, the more one must be prepared to meet bad habits that have to be corrected, rigidities to be made supple, malformations to be rectified. And this preparatory work will require much patience and perseverance before one can start on a constructive programme for the harmonisation of the form and its movements. But if you keep alive within you the ideal of beauty that is to be realised, sooner or later you are sure to reach the goal you have set yourself."[30]

Bulletin, April 1951

4. Vital Education*

"Of all education, vital education is perhaps the most important, the most indispensable. Yet it is rarely taken up and pursued with discernment and method. There are several reasons for this: first, the human mind is in a state of great confusion about this particular subject; secondly, **the undertaking is very difficult and to be successful in it one must have endless endurance and persistence and a will that no failure can weaken.**

Indeed, the vital in man's nature is a despotic and exacting tyrant. Moreover, since it is the vital which holds power, energy, enthusiasm, effective dynamism, many have a feeling of timorous respect for it and always try to please it. But it is

a master that nothing can satisfy and its demands are without limit. Two ideas which are very wide-spread, especially in the West, contribute towards making its domination more sovereign. One is that the chief aim of life is to be happy; the other that one is born with a certain character and that it is impossible to change it.

The first idea is a childish deformation of a very profound truth: that all existence is based upon delight of being and without delight of being there would be no life. But **this delight of being, which is a quality of the Divine and therefore unconditioned, must not be confused with the pursuit of pleasure in life, which depends largely upon circumstances. The conviction that one has the right to be happy leads, as a matter of course, to the will to "live one's own life" at any cost. This attitude, by its obscure and aggressive egoism, leads to every kind of conflict and misery, disappointment and discouragement, and very often ends in catastrophe.**

In the world as it is now the goal of life is not to secure personal happiness, but to awaken the individual progressively to the Truth-consciousness.

The second idea arises from the fact that a fundamental change of character demands an almost complete mastery over the subconscient and a very rigorous disciplining of whatever comes up from the inconscient, which, in ordinary natures, expresses itself as the effects of atavism and of the environment in which one was born. Only an almost abnormal growth of consciousness and the constant help of Grace can achieve this Herculean task. That is why this task has rarely been attempted and many famous teachers have

declared it to be unrealisable and chimerical. Yet it is not unrealisable. **The transformation of character has in fact been realised by means of a clear-sighted discipline and a perseverance so obstinate that nothing, not even the most persistent failures, can discourage it.**

The indispensable starting-point is a detailed and discerning observation of the character to be transformed. In most cases, that itself is a difficult and often a very baffling task. But there is one fact which the old traditions knew and which can serve as the clue in the labyrinth of inner discovery. It is that **everyone possesses in a large measure, and the exceptional individual in an increasing degree of precision, two opposite tendencies of character, in almost equal proportions, which are like the light and the shadow of the same thing.** Thus someone who has the capacity of being exceptionally generous will suddenly find an obstinate avarice rising up in his nature, the courageous man will be a coward in some part of his being and the good man will suddenly have wicked impulses. In this way life seems to endow everyone not only with the possibility of expressing an ideal, but also with contrary elements representing in a concrete manner the battle he has to wage and the victory he has to win for the realisation to become possible. Consequently, **all life is an education pursued more or less consciously, more or less willingly. In certain cases this education will encourage the movements that express the light, in others, on the contrary, those that express the shadow. If the circumstances and the environment are favourable, the light will grow at the expense of the shadow; otherwise the opposite will happen.** And in this

way the individual's character will crystallise according to the whims of Nature and the determinisms of material and vital life, unless a higher element comes in in time, a conscious will which, refusing to allow Nature to follow her whimsical ways, will replace them by a logical and clear-sighted discipline. This conscious will is what we mean by a rational method of education.

That is why it is of prime importance that the vital education of the child should begin as early as possible, indeed, as soon as he is able to use his senses. In this way many bad habits will be avoided and many harmful influences eliminated.

This vital education has two principal aspects, very different in their aims and methods, but both equally important. The first concerns the development and use of the sense organs. The second the progressing awareness and control of the character, culminating in its transformation.

The education of the senses, again, has several aspects, which are added to one another as the being grows; indeed it should never cease. The sense organs, if properly cultivated, can attain a precision and power of functioning far exceeding what is normally expected of them.

…To this general education of the senses and their functioning there will be added, as early as possible, the cultivation of discrimination and of the aesthetic sense, the capacity to choose and adopt what is beautiful and harmonious, simple, healthy and pure. For there is a psychological health just as there is a physical health, a beauty and harmony of the sensations as of the body and its movements. As the capacity of understanding grows

in the child, he should be taught, in the course of his education, to add artistic taste and refinement to power and precision. He should be shown, led to appreciate, taught to love beautiful, lofty, healthy and noble things, whether in Nature or in human creation. This should be a true aesthetic culture, which will protect him from degrading influences. …

…A methodical and enlightened cultivation of the senses can, little by little, eliminate from the child whatever is by contagion vulgar, commonplace and crude. This education will have very happy effects even on his character. For **one who has developed a truly refined taste will, because of this very refinement, feel incapable of acting in a crude, brutal or vulgar manner.** This refinement, if it is sincere, brings to the being a nobility and generosity which will spontaneously find expression in his behaviour and will protect him from many base and perverse movements.

And this brings us quite naturally to the second aspect of vital education which concerns the character and its transformation.

Generally, all disciplines dealing with the vital being, its purification and its control, proceed by coercion, suppression, abstinence and asceticism. This procedure is certainly easier and quicker, although less deeply enduring and effective, than a rigorous and detailed education. Besides, it eliminates all possibility of the intervention, help and collaboration of the vital. And yet this help is of the utmost importance if one wants the individual's growth and action to be complete.

To become conscious of the various movements in oneself and be aware of what one does and why one does it, is the indispensable starting-point. The child must be taught to observe, to note his reactions and impulses and their causes, to become a discerning witness of his desires, his movements of violence and passion, his instincts of possession and appropriation and domination and the background of vanity which supports them, together with their counterparts of weakness, discouragement, depression and despair.

Evidently, for this process to be useful, along with the growth of the power of observation the will for progress and perfection must also grow. This will should be instilled into the child as soon as he is capable of having a will, that is to say, at a much earlier age than is usually believed.

In order to awaken this will to surmount and conquer, different methods are appropriate in different cases; with certain individuals rational arguments are effective, for others their feelings and goodwill should be brought into play, with yet others the sense of dignity and self-respect. For all, **the most powerful method is example constantly and sincerely shown.**

Once the resolution has been firmly established, one has only to proceed rigorously and persistently and never to accept any defeat as final. To avoid all weakening and backsliding, there is one important point you must know and never forget: the will can be cultivated and developed just as the muscles can by methodical and progressive exercise. You must not shrink from demanding the maximum effort of your will even for a thing that seems of no importance, for it is through

effort that its capacity grows, gradually acquiring the power to apply itself even to the most difficult things. What you have decided to do, you must do, whatever the cost, even if you have to renew your effort over and over again any number of times in order to do it. Your will will be strengthened by the effort and you will have only to choose with discernment the goal to which you will apply it.

To sum up: one must gain a full knowledge of one's character and then acquire control over one's movements in order to achieve perfect mastery and the transformation of all the elements that have to be transformed."[31]

Bulletin, August 1951

5. Mental Education*

"Of all lines of education, mental education is the most widely known and practised, yet except in a few rare cases there are gaps which make it something very incomplete and in the end quite insufficient.

Generally speaking, schooling is considered to be all the mental education that is necessary. And when a child has been made to undergo, for a number of years, a methodical training which is more like cramming than true schooling, it is considered that whatever is necessary for his mental development has been done. Nothing of the kind. **Even conceding that the training is given with due measure and discrimination and does not permanently damage the brain, it cannot impart to the human mind the faculties it needs to become a good and useful instrument. The schooling that is usually given can, at the most, serve as a system of gymnastics to increase**

the suppleness of the brain. From this standpoint, each branch of human learning represents a special kind of mental gymnastics, and the verbal formulations given to these various branches each constitute a special and well-defined language.

A true mental education, which will prepare man for a higher life, has five principal phases. Normally these phases follow one after another, but in exceptional individuals they may alternate or even proceed simultaneously. These five phases, in brief, are:

(1) Development of the power of concentration, the capacity of attention.

(2) Development of the capacities of expansion, widening, complexity and richness.

(3) Organisation of one's ideas around a central idea, a higher ideal or a supremely luminous idea that will serve as a guide in life.

(4) Thought-control, rejection of undesirable thoughts, to become able to think only what one wants and when one wants.

(5) Development of mental silence, perfect calm and a more and more total receptivity to inspirations coming from the higher regions of the being.

It is not possible to give here all the details concerning the methods to be employed in the application of these five phases of education to different individuals. Still, a few explanations on points of detail can be given.

Undeniably, **what most impedes mental progress in children is the constant dispersion of their thoughts. Their thoughts flutter hither and thither like butterflies**

and they have to make a great effort to fix them. Yet this capacity is latent in them, for when you succeed in arousing their interest, they are capable of a good deal of attention. By his ingenuity, therefore, the educator will gradually help the child to become capable of a sustained effort of attention and a faculty of more and more complete absorption in the work in hand. All methods that can develop this faculty of attention from games to rewards are good and can all be utilised according to the need and the circumstances. But it is the psychological action that is most important and **the Sovereign method is to arouse in the child an interest in what you want to teach him, a liking for work, a will to progress. To love to learn is the most precious gift that one can give to a child: to love to learn always and everywhere, so that all circumstances, all happenings in life may be constantly renewed opportunities for learning more and always more.**

For that, to attention and concentration should be added observation, precise recording and faithfulness of memory. This faculty of observation can be developed by varied and spontaneous exercises, making use of every opportunity that presents itself to keep the child's thought wakeful, alert and prompt. **The growth of the understanding should be stressed much more than that of memory. One knows well only what one has understood. Things learnt by heart, mechanically, fade away little by little and finally disappear; what is understood is never forgotten.** Moreover, you must never refuse to explain to a child the how and the why of things. If you cannot do it yourself, you must direct the child to those who are qualified to answer or point out to him some books that deal with the question. In this way you will

progressively awaken in the child the taste for true study and the habit of making a persistent effort to know.

…learning is only one aspect of mental activity; the other, which is at least equally important, is the constructive faculty, the capacity to form and thus prepare action. This very important part of mental activity has rarely been the subject of any special study or discipline. Only those who want, for some reason, to exercise a strict control over their mental activities think of observing and disciplining this faculty of formation; and as soon as they try it, they have to face difficulties so great that they appear almost insurmountable.

And yet control over this formative activity of the mind is one of the most important aspects of self-education; one can say that without it no mental mastery is possible. **As far as study is concerned, all ideas are acceptable and should be included in the synthesis, whose very function is to become more and more rich and complex; but where action is concerned, it is just the opposite. The ideas that are accepted for translation into action should be strictly controlled and only those that agree with the general trend of the central idea forming the basis of the mental synthesis should be permitted to express themselves in action. This means that every thought entering the mental consciousness should be set before the central idea; if it finds a logical place among the thoughts already grouped, it will be admitted into the synthesis; if not, it will be rejected so that it can have no influence on the action.** This work of mental purification should be done very regularly in order to secure a complete control over one's actions.

For this purpose, it is good to set apart some time every day when one can quietly go over one's thoughts and put one's synthesis in order. Once the habit is acquired, you can maintain control over your thoughts even during work and action, allowing only those which are useful for what you are doing to come to the surface. Particularly, if you have continued to cultivate the power of concentration and attention, only the thoughts that are needed will be allowed to enter the active external consciousness and they then become all the more dynamic and effective. And if, in the intensity of concentration, it becomes necessary not to think at all, all mental vibration can be stilled and an almost total silence secured. In this silence one can gradually open to the higher regions of the mind and learn to record the inspirations that come from there.

But even before reaching this point, silence in itself is supremely useful, because in most people who have a somewhat developed and active mind, the mind is never at rest. During the day, its activity is kept under a certain control, but at night, during the sleep of the body, the control of the waking state is almost completely removed and the mind indulges in activities which are sometimes excessive and often incoherent. This creates a great stress which leads to fatigue and the diminution of the intellectual faculties.

The fact is that **like all the other parts of the human being, the mind too needs rest and it will not have this rest unless we know how to provide it. The art of resting one's mind is something to be acquired. Changing one's mental activity is certainly one way of resting; but the greatest possible rest is silence. And as far as the mental faculties are concerned a few minutes passed in the calm of silence are a more effective rest than hours of sleep.**

When one has learned to silence the mind at will and to concentrate it in receptive silence, then there will be no problem that cannot be solved, no mental difficulty whose solution cannot be found. When it is agitated, thought becomes confused and impotent; in an attentive tranquillity, the light can manifest itself and open up new horizons to man's capacity."[32]

Bulletin, November 1951

6. Psychic Education and Spiritual Education*

"So far we have dealt only with the education that can be given to all children born upon earth and which is concerned with purely human faculties. But one need not inevitably stop there. Every human being carries hidden within him the possibility of a greater consciousness which goes beyond the bounds of his present life and enables him to share in a higher and a vaster life. Indeed, in all exceptional beings it is always this consciousness that governs their lives and organises both the circumstances of their existence and their individual reaction to these circumstances. What the human mental consciousness does not know and cannot do, this consciousness knows and does. It is like a light that shines at the centre of the being, radiating through the thick coverings of the external consciousness. Some have a vague intimation of its presence; a good many children are under its influence, which shows itself very distinctly at times in their spontaneous actions and even in their words. Unfortunately, since parents most often do not know what it is and do not understand what is happening in their child, their reaction to these phenomena is not a good one and all

their education consists in making the child as unconscious as possible in this domain and concentrating all his attention on external things, thus accustoming him to think that they are the only ones that matter. It is true that this concentration on external things is very useful, provided that it is done in the proper way. **The three lines of education – physical, vital and mental – deal with that and could be defined as the means of building up the personality, raising the individual out of the amorphous subconscious mass and making him a well-defined self-conscious entity. With psychic education we come to the problem of the true motive of existence, the purpose of life on earth, the discovery to which this life must lead and the result of that discovery: the consecration of the individual to his eternal principle.** Normally this discovery is associated with a mystic feeling, a religious life, because it is mainly the religions that have concerned themselves with this aspect of life. But it need not necessarily be so: the mystic notion of God may be replaced by the more philosophical notion of truth and still the discovery will remain essentially the same, but the road leading to it may be taken even by the most intransigent positivist. For **mental notions and ideas have only a very secondary importance in preparing one for the psychic life.** The important thing is to live the experience; that carries with it its own reality and force apart from any theory that may precede or accompany or follow it, for most often theories are no more than explanations that one gives to oneself in order to have, more or less, the illusion of knowledge. **Man clothes the ideal or the absolute he seeks to attain with different names according to the environment in which he is born and**

the education he has received. The experience is essentially the same, if it is sincere; it is only the words and phrases in which it is formulated that differ according to the belief and the mental education of the one who has the experience. All formulation is thus only an approximation that should be progressive and grow in precision as the experience itself becomes more and more precise and co-ordinated. Still, to sketch a general outline of psychic education, we must give some idea, however relative it may be, of what we mean by the psychic being. One could say, for example, that **the creation of an individual being is the result of the projection, in time and space, of one of the countless possibilities latent in the supreme origin of all manifestation which, through the medium of the one and universal consciousness, takes concrete form in the law or the truth of an individual and so, by a progressive development, becomes his soul or psychic being.**

I must emphasise that what is stated briefly here does not claim to be a complete exposition of the reality and does not exhaust the subject – far from it. It is only a very summary explanation for a practical purpose, to serve as a basis for the education which we intend to consider now.

It is through this psychic presence that the truth of an individual being comes into contact with him and the circumstances of his life. In most cases the presence acts, so to say, from behind the veil, unrecognised and unknown; but in some, it is perceptible and its action recognisable and even, in a very few, the presence becomes tangible and its action fully effective. These go forward in life with an assurance and a certitude all their own; they are masters of their destiny. It is

for the purpose of obtaining this mastery and becoming conscious of the psychic presence that psychic education should be practised. But for that there is need of a special factor, the personal will. For till now, the discovery of the psychic being and identification with it have not been among the recognised subjects of education, and although one can find in special treatises useful and practical hints on the subject, and although in exceptional cases one may have the good fortune of meeting someone who is capable of showing the way and giving the help that is needed to follow it, most often the attempt is left to one's own personal initiative. The discovery is a personal matter and a great determination, a strong will and an untiring perseverance are indispensable to reach the goal. Each one must, so to say, trace out his own path through his own difficulties. The goal is known to some extent, for most of those who have reached it have described it more or less clearly. But the supreme value of the discovery lies in its spontaneity, its ingenuousness, and that escapes all ordinary mental laws. And that is why anyone wanting to take up the adventure usually first seeks out some person who has successfully undertaken it and is able to sustain him and enlighten him on his way. Yet there are some solitary travellers and for them a few general indications may be useful.

The starting-point is to seek in yourself that which is independent of the body and the circumstances of life, which is not born of the mental formation that you have been given, the language you speak, the habits and customs of the environment in which you live, the country where you are born or the age to which you belong. You must find, in the depths of your being, that which carries in it a sense of universality, limitless expansion, unbroken continuity. Then

you decentralise, extend and widen yourself; you begin to live in all things and in all beings; the barriers separating individuals from each other break down. You think in their thoughts, vibrate in their sensations, feel in their feelings, live in the life of all. What seemed inert suddenly becomes full of life, stones quicken, plants feel and will and suffer, animals speak in a language more or less inarticulate, but clear and expressive; everything is animated by a marvellous consciousness without time or limit. And this is only one aspect of the psychic realisation; there are others, many others. All help you to go beyond the barriers of your egoism, the walls of your external personality, the impotence of your reactions and the incapacity of your will.

But, as I have already said, the path to that realisation is long and difficult, strewn with snares and problems to be solved, which demand an unfailing determination. It is like the explorer's trek through virgin forest in quest of an unknown land, of some great discovery. The psychic being is also a great discovery which requires at least as much fortitude and endurance as the discovery of new continents. A few simple words of advice may be useful to one who has resolved to undertake it.

The first and perhaps **the most important point is that the mind is incapable of judging spiritual things.** All those who have written on this subject have said so; but very few are those who have put it into practice. And yet, in order to proceed on the path, it is absolutely indispensable to abstain from all mental opinion and reaction.

Give up all personal seeking for comfort, satisfaction, enjoyment or happiness. Be only a burning fire for progress,

take whatever comes to you as an aid to your progress and immediately make whatever progress is required.

Try to take pleasure in all you do, but never do anything for the sake of pleasure.

Never get excited, nervous or agitated. Remain perfectly calm in the face of all circumstances. And yet be always alert to discover what progress you still have to make and lose no time in making it.

Never take physical happenings at their face value. They are always a clumsy attempt to express something else, the true thing which escapes our superficial understanding.

Never complain of the behaviour of anyone, unless you have the power to change in his nature what makes him act in this way; and if you have the power, change him instead of complaining.

Whatever you do, never forget the goal which you have set before you. There is nothing great or small once you have set out on this great discovery; all things are equally important and can either hasten or delay its success. Thus **before you eat, concentrate a few seconds in the aspiration that the food you are about to eat may bring your body the substance it needs to serve as a solid basis for your effort towards the great discovery,** and give it the energy for persistence and perseverance in the effort.

Before you go to sleep, concentrate a few seconds in the aspiration that the sleep may restore your fatigued nerves, bring calm and quietness to your brain so that on waking you may, with renewed vigour, begin again your

journey on the path of the great discovery.

Before you act, concentrate in the will that your action may help or at least in no way hinder your march forward towards the great discovery.

When you speak, before the words come out of your mouth, concentrate just long enough to check your words and allow only those that are absolutely necessary to pass, only those that are not in any way harmful to your progress on the path of the great discovery.

To sum up, never forget the purpose and goal of your life. The will for the great discovery should be always there above you, above what you do and what you are, like a huge bird of light dominating all the movements of your being.

Before the untiring persistence of your effort, an inner door will suddenly open and you will emerge into a dazzling splendour that will bring you the certitude of immortality, the concrete experience that you have always lived and always shall live, that external forms alone perish and that these forms are, in relation to what you are in reality, like clothes that are thrown away when worn out. Then you will stand erect, freed from all chains, and instead of advancing laboriously under the weight of circumstances imposed upon you by Nature, which you had to endure and bear if you did not want to be crushed by them, you will be able to walk on, straight and firm, conscious of your destiny, master of your life.

And yet this release from all slavery to the flesh, this liberation from all personal attachment is not the supreme fulfilment. There are other steps to climb before you reach

the summit. And even these steps can and should be followed by others which will open the doors to the future. These following steps will form the object of what I call spiritual education.

But before we enter on this new stage and deal with the question in detail, an explanation is necessary. Why is a distinction made between the psychic education of which we have just spoken and the spiritual education of which we are about to speak now? Because the two are usually confused under the general term of "yogic discipline", although the goals they aim at are very different: for one it is a higher realisation upon earth, for the other an escape from all earthly manifestation, even from the whole universe, a return to the unmanifest.

So one can say that **the psychic life is immortal life, endless time, limitless space, ever-progressive change, unbroken continuity in the universe of forms. The spiritual consciousness, on the other hand, means to live the infinite and the eternal, to be projected beyond all creation, beyond time and space. To become conscious of your psychic being and to live a psychic life you must abolish all egoism; but to live a spiritual life you must no longer have an ego.**

Here also, in spiritual education, the goal you set before you will assume, in the mind's formulation of it, different names according to the environment in which you have been brought up, the path you have followed and the affinities of your temperament. Those who have a religious tendency will call it God and their spiritual effort will be towards identification with the transcendent God beyond all forms,

as opposed to the immanent God dwelling in each form. Others will call it the Absolute, the Supreme Origin, others Nirvana; yet others, who view the world as an unreal illusion, will name it the Only Reality and to those who regard all manifestation as falsehood it will be the Sole Truth. And every one of these expressions contains an element of truth, but all are incomplete, expressing only one aspect of that which is. Here too, however, the mental formulation has no great importance and once you have passed through the intermediate stages, the experience is identical. In any case, **the most effective starting-point, the swiftest method is total self-giving. Besides, no joy is more perfect than the joy of a total self-giving to whatever is the summit of your conception:** for some it is the notion of God, for others that of Perfection. If this self-giving is made with persistence and ardour, a moment comes when you pass beyond the concept and arrive at an experience that escapes all description, but which is almost always identical in its effects. And as your self-giving becomes more and more perfect and integral, it will be accompanied by the aspiration for identification, a total fusion with That to which you have given yourself, and little by little this aspiration will overcome all differences and all resistances, especially if with the aspiration there is an intense and spontaneous love, for then nothing can stand in the way of its victorious drive. …"[33]

Bulletin, February 1952

7. The Supramental Education

"…beyond the frontiers of form a new force can be evoked, a power of consciousness which is as yet unexpressed

and which, by its emergence, will be able to change the course of things and give birth to a new world. For the true solution to the problem of suffering, ignorance and death is not an individual escape from earthly miseries by self-annihilation into the unmanifest, nor a problematical collective flight from universal suffering by an integral and final return of the creation to its creator, thus curing the universe by abolishing it, but a transformation, a total transfiguration of matter brought about by the logical continuation of Nature's ascending march in her progress towards perfection, by the creation of a new species that will be to man what man is to the animal and that will manifest upon earth a new force, a new consciousness and a new power. And so will begin a new education which can be called the supramental education; it will, by its all-powerful action, work not only upon the consciousness of individual beings, but upon the very substance of which they are built and upon the environment in which they live.

In contrast with the types of education we have mentioned previously, which progress from below upwards by an ascending movement of the various parts of the being, the supramental education will progress from above downwards, its influence spreading from one state of being to another until at last the physical is reached. This last transformation will only occur visibly when the inner states of being have already been considerably transformed. It is therefore quite unreasonable to try to recognise the presence of the supramental by physical appearances. For these will be the last to change and the supramental force can be at work in an individual long before anything of it becomes perceptible in his bodily life.

To sum up, one can say that the supramental education will result no longer in a progressive formation of human nature and an increasing development of its latent faculties, but in a transformation of the nature itself, a transfiguration of the being in its entirety, a new ascent of the species above and beyond man towards superman, leading in the end to the appearance of a divine race upon earth."[34]

Bulletin, February 1952

8. An International University Centre*

"**The conditions in which men live on earth are the result of their state of consciousness. To seek to change these conditions without changing the consciousness is a vain chimera.** Those who have been able to perceive what could and ought to be done to improve the situation in the various domains of human life – economic, political, social, financial, educational and sanitary – are individuals who have, to a greater or lesser extent, developed their consciousness in an exceptional way and put themselves in contact with higher planes of consciousness. But their ideas have remained more or less theoretical or, if an attempt has been made to realise them practically, it has always failed lamentably after a certain period of time; for **no human organisation can change radically unless human consciousness itself changes.** Prophets of a new humanity have followed one another; religions, spiritual or social, have been created; their beginnings have sometimes been promising, but as humanity has not been fundamentally transformed, the old errors arising from human nature itself have gradually reappeared and after some time we find

ourselves almost back at the point we had started from with so much hope and enthusiasm. Also, in this effort to improve human conditions, there have always been two tendencies, which seem to be contrary but which ought to complement each other so that progress may be achieved. The first advocates a collective reorganisation, something which could lead to the effective unity of mankind. The other declares that all progress is made first by the individual and insists that the individual should be given the conditions in which he can progress freely. Both are equally true and necessary, and our effort should be directed along both these lines at once. For collective progress and individual progress are interdependent. Before the individual can take a leap forward, at least a little of the preceding progress must have been realised in the collectivity. A way must therefore be found so that these two types of progress may proceed side by side.

It is in answer to this urgent need that Sri Aurobindo conceived the scheme of his international university, in order to prepare the human élite who will be able to work for the progressive unification of mankind and be ready at the same time to embody the new force which is descending to transform the earth. …"[35]

Bulletin, April 1952

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CWM : Collected Works of the Mother

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RNI NO. RAJENG/2002/9480

Name of the Publisher: Peoples awakening and Service organisation
Name of the Printer : Peoples awakening and Service organisation
Name of the Owner : Peoples awakening and Service organisation
Printed at : Sri Aurobindo Divine Life Press
Seth Rambilasrai Kothi, Khetan Mohalla
Jhunjhunu - 333 001, Rajasthan
Published at : Mira Ambica Bhawan, Khetan Mohalla,
Jhunjhunu - 333 001, Rajasthan
email: sadlecjjn@gmail.com
URL : www.sadlec.org
Editor : Anjana Dharnidharka

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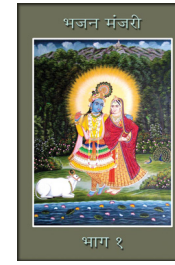

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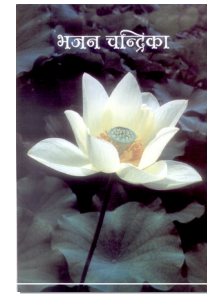

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