The Real Awakener

Further Lights on the Path

Words of the Mother – 20

21st February, 2014

Volume 12 Issue 2

Price : Rs. 15/-

Contents

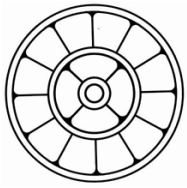
I. Words of The Mother (Volume 15), Letters, Messages and Other Short Written Statements 6

1. Past, Present and Future 6
2. Progress and Perfection 8
   (a) Progress *8*
   (b) Perfection *9*
   (c) Success *10*
   (d) Victory *11*
3. Transformation and the Supramental 12
   (a) Transformation *12*
   (b) The Supramental Manifestation Upon Earth *13*
4. Death and Rebirth 17
5. Sleep and Dreams 20
6. Illness and Health 22
7. Messages 27
   (a) New Year Messages *27*
   (b) Darshan Messages *30*
   (c) Christmas Messages *32*
   (d) Birthday Messages *32*
8. Prayers 33
9. Sadhana and Life 36
   (a) Your Life *36*
   (b) Change *36*
   (c) Do the Right Thing *38*
   (d) The Divine's Help to Man *39*
   (e) Beauty *40*

(f) General *40*
10. Admonitions 41
11. Cooking and Eating 45
12. Experiences of The Mother 45

II. Words of The Mother (Volume 15), Conversations 53

1. Chance – Only an "Appearance" 53
2. The Integral Transformation 53
3. Sincerity and Loyality 58
4. The Working of Human Mind 60
5. The Invisible Worlds 66
6. The Psychic Being and Emotions 72
7. Sleep and Dreams 75



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. Words of The Mother (Volume 15), Letters, Messages and Other Short Written Statements

1. Past, Present and Future*

"Use the past as a spring-board to leap towards the future.

25 December 1953

* * *

Lasting remembrance: the remembrance of that which has helped the being to progress.

* * *

Sentimental remembrance: only those circumstances which helped us in our seeking for the Divine must be the object of this remembrance.

* * *

At every moment one must know how to lose everything in order to gain everything, to shed the past as a dead body and be reborn into a greater plenitude.

12 December 1954

* * *

To do yoga, one of the most important things to achieve is to get rid of all attachment to the past.**

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

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

Let the past be past and concentrate only on the progress you want to make and the surrender to the Divine you have to achieve.

My blessings and help are always with you.

With love.

10 January 1967

* * *

Complete consecration to the Divine wipes out what one has been in the past.

* * *

When one lives in contact with the universal harmony, time passes without leaving any trace.

* * *

The present is the most important moment in life.

12 February 1952

* * *

Soar ever higher, ever farther, without fear or hesitation!

The hopes of today are the realisations of tomorrow.

* * *

From step to step, from truth to truth, we shall climb ceaselessly until we reach the perfect realisation of tomorrow.

* * *

The future is full of possibilities for those who know how to prepare themselves for it.

* * *

Each new dawn brings the possibility of a new progress. We move forward without haste, for we are sure of the future.

* * *

I propose that we should simply do what is right and fair, without thinking too much of the future, leaving it to the care of the Divine's Grace."[1]

2. Progress and Perfection*

*(a) Progress**

"**The purpose of earthly life is progress. If you stop progressing you will die. Every moment that you spend without progressing is one step closer to your grave.**

* * *

Do not think of what you have been, think only of what you want to be and you are sure to progress.

1 June 1954

* * *

Let us keep flaming in our heart the fire of progress.

21 June 1954

* * *

What cannot be done today will surely be done later on. No effort for progress has ever been made in vain.

25 June 1954

* * *

Let us progress ourselves, it is the best way of making others progress.

23 July 1954

* * *

In the constant march forward of the universe, whatever has been accomplished is nothing but the first step towards a greater realisation."[2]

(b) Perfection*

"**Perfection is not a maximum or an extreme. It is an equilibrium and a harmonisation.**

* * *

Perfection is not a summit, it is not an extreme. There is no extreme: whatsoever you do, there is always the possibility of something better and exactly this possibility of something better is the very meaning of progress.

* * *

Perfection is eternal; it is only the resistance of the world that makes it progressive.

* * *

It may be said that perfection is attained, though it remains progressive, when the receptivity from below is equal to the force from above which wants to manifest.

3 January 1951

* * *

You cannot expect anybody to be perfect unless you are perfect yourself. And to be perfect means to be exactly as the Lord wants you to be.

3 June 1958

* * *

Perfection is all that we want to become in our highest aspiration.

9 October 1966

* * *

Thirst for perfection: constant and multiple aspiration."[3]

(c) Success*

"It is not enough to try, you must succeed.

* * *

One must never try for the sake of succeeding.

7 April 1952

* * *

All that is done with the purpose of pleasing the public and obtaining success is vulgar and leads to falsehood. I enclose a deeper view of the subject.¤

Blessings.

18 January 1965

* * *

Success depends entirely on the sincerity.

27 June 1972

* * *

As soon as you think that you have succeeded in a certain thing, the adverse forces make it a point to attack and spoil it. Moreover, when you think of success, you relax your aspiration and the slightest relaxation is sufficient to spoil the game. The best thing is not to think of it but to go on doing your duty. But sometimes when you go on thinking of your shortcomings and failures and you get depressed, then you

---

¤ *For those who are eager to get rid of falsehood, here is a way:*

Do not try to please yourself, do not try either to please others. Try only to please the Lord.

Because He alone is the Truth. Each and every one of us, human beings in our physical body, is a coat of falsehood put on the Lord and hiding Him.

As He alone is true to Himself, it is on Him that we must concentrate and not on the coats of falsehood.

have to put the success before your nose and say, 'Look at this.'§"[4]

*(d) Victory**

"We have come not for Peace but for Victory, because in a world governed by the hostile forces Victory must come before Peace.

February 1930

* * *

Two things you must never forget: Sri Aurobindo's compassion and the Mother's love, and it is with these two things that you will go on fighting steadily, patiently, until the enemies are definitively routed and the Victory is won for ever.

Courage outside, peace inside and a quiet unshakable trust in the Divine's Grace.

19 May 1933

* * *

The ultimate victory of the Divine is certain beyond all doubt.

6 April 1942

* * *

The certitude of the Victory gives an infinite patience with the maximum of energy.

* * *

Whenever the symbol § appears, it indicates a spoken comment of the Mother which was noted from memory by a sadhak and approved by the Mother for publication.

In the sincerity of our trust lies the certitude of our victory.

3 October 1954

* * *

There is nothing which is not ultimately an instrument leading to the integral victory of the Divine."[5]

July 1956

3. Transformation and the Supramental*

*(a) Transformation**

"There is a Supreme Divine Consciousness. We want to manifest this Divine Consciousness in the physical life.

Blessings.

* * *

Of all things the most difficult is to bring down the Divine Consciousness into the material world; must the endeavour be abandoned on that account? Surely not.

2 July 1955

* * *

True spirituality transforms life.

* * *

Transformation: the goal of creation.

* * *

The new world: the result of transformation.

* * *

Each one of you represents one of the difficulties that have to be surmounted for the transformation."[6]

*(b) The Supramental Manifestation Upon Earth**

"29 February 1956

During the common meditation on Wednesday

This evening the Divine Presence, concrete and material, was there present amongst you. I had a form of living gold, bigger than the universe, and I was facing a huge and massive golden door which separated the world from the Divine.

As I looked at the door, I knew and willed, in a single movement of consciousness, that *"the time has come"*, and lifting with both hands a mighty golden hammer I struck one blow, one single blow on the door and the door was shattered to pieces.

Then the supramental Light and Force and Consciousness rushed down upon earth in an uninterrupted flow.¤

* * *

1956

29 février – 29 mars

Seigneur, Tu as voulu et je réalise.
Une lumière nouvelle point sur la terre,
Un monde nouveau est né,
Et les choses promises sont accomplies.

29 February – 29 March

Lord, Thou hast willed, and I execute:

¤ *Written in the leap year 1956, this statement was first publicly distributed as the message for 29 February 1960, the first "anniversary" of the Supramental Manifestation upon earth.*

A new light breaks upon the earth,
A new world is born.
The things that were promised are fulfilled.

* * *

24th April 1956

The manifestation of the Supramental upon earth is no more a promise but a living fact, a reality.

It is at work here, and one day will come when the most blind, the most unconscious, even the most unwilling shall be obliged to recognise it.

* * *

Without care for time, without fear for space, surging out purified from the flames of the ordeal, we shall fly without stop towards the realisation of our goal, the supramental victory.

24 April 1956

* * *

Last night I had a vision of what the supramental world would be like if people were not sufficiently prepared. The confusion that now exists on earth is nothing in comparison with what might happen. Just imagine an extremely powerful will with the capacity to transform matter according to its liking! If the sense of collective unity did not grow in proportion to the growth of power, the resulting conflict would be even more acute and chaotic than all our material conflicts.

15 February 1958

* * *

By whatever name it is called, the Supramental is a truth and a fact and its reign is certain.

27 March 1959

* * *

The advent of a new world is an ineluctable fact and whatever name is given to it, its victory is certain.

* * *

Henceforth the 29th February will be the day of the Lord."[7]

1960

* * *

"Man must understand that in spite of all his intellectual achievements he is as incapable of perceiving the supramental vibrations as the animal was incapable of perceiving the mental vibrations when they pervaded the earth before the appearance of the human species.

* * *

Two irrefutable signs prove that one is in relation with the supramental:

1. a perfect and constant equality,
2. an absolute certainty in the knowledge.

To be perfect, the equality must be invariable and spontaneous, effortless, towards all circumstances, all happenings, all contacts, material or psychological, irrespective of their character and impact.

The absolute and indisputable certainty of an infallible knowledge through identity.

February 1961

* * *

A perfect equality towards all circumstances, material or psychological, and an absoluteness in the knowledge – a knowledge that comes not through the mind but through identity. The person who is in contact with the supramental possesses these two qualities.

You cannot understand unless you have the experience.

23 February 1961

* * *

Is this not the first time that the Supramental has come down upon earth?

It is certainly the first time that the Supramental has come down as a general force of transformation for the whole earth. It is a new starting-point in the terrestrial creation.

But it may be that once before the supramental force has manifested partially and momentarily in an individual as a promise and an example."[8]

26 October 1964

* * *

"Somebody asked me, –

'In the work of Transformation, who is the slowest to do his part, man or God?'

I replied, –

Man finds that God is too slow to answer his prayers.

God finds that man is too slow to receive His influence.

But for the Truth-Consciousness all is going on as it ought to go.

* * *

The Lord is Eternal and Infinite.

Even when the supramental will be fully realised upon earth the Lord will infinitely exceed this realisation which will be followed by other manifestations of the Lord *ad infinitum*.

* * *

The supramental transformation is hard labour and needs a strong body. For some time more, probably more than a hundred years, the physical body will need to eat in order to keep its strength; and we have to comply with this necessity."[9]

December 1972

4. Death and Rebirth*

"From birth to death, life is a dangerous thing.

The brave pass through it without care for the risks.

The prudent take precautions.

The cowardly are afraid of everything.

But ultimately, what happens to each one is only what the Supreme Will has decided."[10]

19 June 1966

* * *

"Death is not at all what you believe it to be. You expect from death the neutral quietness of an unconscious rest. But to obtain that rest you must prepare for it.

When you die you lose only your body and at the same time the possibilities of relation with and action on the material world. But all that belongs to the vital world does not disappear with the material substance; all your desires, attachments, cravings persist with the sense of frustration and

disappointment, and all that prevents you from finding the expected peace. To enjoy a peaceful and eventless death you must prepare for it. And the only effective preparation is the abolition of desires.

So long as we have a body we have to act, to work, to do something: but if we do it simply because it has to be done, without seeking for the result or wanting it to be like this or like that, we get progressively detached and thus prepare ourselves for a restful death.

* * *

The target at which we are aiming is immortality.

And of all the habits, death is surely the most obstinate.

* * *

Should one respect the body of a dead person? If so, how?

One should respect everything, living and dead, and know that everything lives in the Divine Consciousness.

The respect should be felt in the heart and the inner attitude.

Is the Divine there in the body of a dead person?

The Divine is *everywhere*; and I repeat that for the Divine there are no living or dead – everything lives eternally.

* * *

Normally the consciousness of the departed ought to feel no pain for what happens to the body after his or her departure. But there is in the material body itself a consciousness called the "spirit of the form" which takes some time to get completely out of the aggregated cells; its departure is the starting point of a general decomposition, and before its departure it may have a kind of feeling of what

happens to the body. **That is why it is always better not to be in a hurry for the funeral.**"[11]

13 November 1966

* * *

"The outer form only dissolves, unless that too is made conscious and is organised round the divine centre. But the true mental, the true vital and even the true subtle physical persist: it is that which keeps all the impressions received in earthly life and builds the chain of Karma."[12]

* * *

"*Sweet Mother,*

In the Bulletin You have said: 'Psychic memories possess a very special character, they have a wonderful intensity.... They are unforgettable moments of life when the consciousness is intense, luminous, strong, active, powerful, and sometimes turning-points in life that have changed the direction of one's life. But you will never be able to say what dress you put on or the gentleman with whom you spoke or about your neighbours and the kind of field where you were.'¤ *And about these memories of small details You said: 'That is absolute childishness.'*¤¤

But then how is it that in newspapers one quite often reads stories of small children who remember their past lives and that the details have been verified? And it is the study of such events that leads parapsychologists to assert the existence of reincarnation. So are they not on a completely wrong track? And how can reincarnation be demonstrated scientifically in any other way?

¤ *Bulletin, November 1967, p. 41.*

¤¤ *Ibid., p. 37.*

The memories you refer to, which are mentioned in newspapers, are memories of the vital being that, exceptionally, has gone out of one body in order to enter another. It is something that can happen, but it is not frequent.

The memory that I refer to is that of the psychic being, and one is conscious of it only when one is in conscious relation with one's psychic being.

There is no contradiction between the two things.

29 November 1967

* * *

Except for very rare cases, animals are not individualised and when they die they return to the spirit of the species.

* * *

Know for certain that to commit suicide is the most foolish action that a man can do; because the end of the body does not mean the end of the consciousness and what was troubling you while you were alive continues to trouble you when you are dead, without the possibility of diverting your mind which you can get when you are alive.

16 July 1969

* * *

Suicide, far from being a solution, is a stupid aggravation of the situation, that for perhaps centuries will make life intolerable."[13]

12 June 1972

5. Sleep and Dreams*

"**Sleep is the school one must pass through if one knows how to learn one's lesson there, so that the inner**

being may become independent of the physical form, conscious in its own right and master of its own life. There are entire parts of the being that need this immobility and semi-consciousness of the outer being, of the body, in order to be able to lead their own life independently.

It is another school for another result, but it is still a school. If one wants to achieve the maximum possible progress, one must know how to make use of one's nights just as one makes use of one's days. Only, people usually have no idea how to go about it; they try to stay awake and all they achieve is a physical and vital imbalance, and sometimes a mental one too.

* * *

Sleep is indispensable in the present state of the body. It is by a progressive control over the subconscient that the sleep can become more and more conscious.

25 January 1938

* * *

I know by experience that it is not by lessening the food that sleep becomes conscious; the body becomes restless but this in no way increases the consciousness. It is in good, sound and quiet sleep that one can get in contact with a deeper part of oneself.

4 August 1937

* * *

To Rest Before Sleeping

There is no end to the discoveries that you can make in dreams. But **one thing is very important: never go to sleep when you are very tired, for if you do, you fall into a sort**

of unconsciousness and dreams do with you whatever they like, without your being able to exercise the least control. Just as you should always rest before eating, I would advise you all to rest before going to sleep. But then you must know how to rest.

There are many ways of doing it. Here is one: first of all, put your body at ease, comfortably stretched out on a bed or in an easy-chair. Then try to relax your nerves, all together or one by one, till you have obtained complete relaxation. This done, and while your body lies limp like a rag on the bed, make your brain silent and immobile, till it is no longer conscious of itself. Then slowly, imperceptibly, pass from this state into sleep. When you wake up the next morning, you will be full of energy. On the contrary, if you go to bed completely tired and without relaxing yourself, you will fall into a heavy, dull and unconscious sleep in which the vital will lose all its energies.

It is possible that you may not obtain an immediate result, but persevere.

* * *

Usually I give no "meaning" to dreams, because each one has his own symbolism which has a meaning only for himself."[14]

6. Illness and Health*

"You ask me whether your illness comes from yoga. By no means – far from damaging health, yoga helps to build up a health that is robust and unfailing.

29 June 1942

* * *

It is good to do exercises and to lead a simple and hygienic life, but for the body to be truly perfect, it must open to the divine forces, it must be subject only to the divine influence, it must aspire constantly to realise the Divine.

* * *

Physical ailments are always the sign of a resistance in the physical being; but with surrender to the Divine's Will and a complete trust in the working of the Grace, they are bound to disappear soon."[15]

22 May 1957

* * *

"You must not fear. Most of your troubles come from fear. In fact, ninety per cent of illnesses are the result of the subconscient fear of the body. In the ordinary consciousness of the body there is a more or less hidden anxiety about the consequences of the slightest physical disturbance. It can be translated by these words of doubt about the future: "And what will happen?" It is this anxiety that must be checked. Indeed this anxiety is a lack of confidence in the Divine's Grace, the unmistakable sign that the consecration is not complete and perfect.

As a practical means of overcoming this subconscient fear each time that something of it comes to the surface, the more enlightened part of the being must impress on the body the necessity of an entire trust in the Divine's Grace, the certitude that this Grace is always working for the best in our self as well as in all, and the determination to submit entirely and unreservedly to the Divine's Will.

The body must know and be convinced that its essence

is divine and that if no obstacle is put in the way of the Divine's working, nothing can harm us. This process must be steadily repeated until all recurrence of fear is stopped. And then even if the illness succeeds in making its appearance, its strength and duration will be considerably diminished until it is definitively conquered.

14 October 1945

* * *

When physical disorder comes, one must not be afraid; one must not run away from it, must face it with courage, calmness, confidence, with the certitude that illness is a *falsehood* and that if one turns entirely, in full confidence, with a complete quietude to the divine grace, it will settle in these cells as it establishes itself in the depths of the being, and the cells themselves will share in the eternal Truth and Delight."[16]

* * *

"**When I was twenty, a doctor told me that in cases of troubles of the stomach or intestines, the best thing is to continue eating as usual and not to bother about the trouble. He said, "If you have acidity, it will come from whatever food you take and the more you bother about it, the more it will increase. If you go on changing your food, in the end you will find that you cannot even drink a drop of water without getting into trouble. But if you remain normal and don't worry, you will become all right." And I have found this advice to be quite true.**§

* * *

I have a notion that much protein and starchy food aggravate eczema.

In the effect of food on the body 90% belongs to the

power of thought. If you follow with confidence the treatment of Dr. X, it will cure you.

Blessings.

6 October 1962

* * *

You may have been told that certain bodily complaints will give you a great deal of pain. Things like that are often said. You then make a formation of fear and keep expecting the pain. And the pain comes even when it need not.

But in case it is there after all, I can tell you one thing. If the consciousness is turned upward, the pain vanishes. If it is turned downward, the pain is felt and even increases. When one experiments with the upward and the downward turnings, one sees that the bodily complaint as such has nothing to do with the pain. The body may suffer very much or not at all, although its condition is exactly the same. It is the turn of the consciousness that makes all the difference.

I say "turned upward" because to turn towards the Divine is the best method, but what can be said in general is that if the consciousness is turned away from the pain to one's work or anything that interests one, the pain ceases.

And not only the pain but whatever damage there may be in an organ is set right much more easily when the consciousness is taken away from the trouble and one is open to the Divine. **There is the Sat aspect of the Divine – the pure supreme Existence above or beyond or behind the cosmos. If you can keep in contact with it, all physical complaints can be removed.**§

25 November 1962

* * *

Do not love your ill health and the ill health will leave you.

28 August 1966

* * *

The body should reject illness as energetically as we reject falsehood in the mind.

* * *

…Unless you control the food you take, you will always be ill.

14 September 1959

* * *

Conquest over the greed for food: a promise of good health."[17]

* * *

"Peace and stillness are the great remedy for disease.

When we can bring peace in our cells, we are cured.

* * *

Have faith. There is no disease which cannot be cured by the Divine Grace.

* * *

Do not think you are invalid for ever, because the Grace of the Lord is infinite."[18]

* * *

"**A broad mind, a generous heart, an unflinching will, a quiet steady determination, an inexhaustible energy and a total trust in one's mission – this makes a perfect doctor.**"[19]

* * *

"In every case, it is the Force that cures.

Medicines have little effect; it is the faith in medicines that cures.

Get treated by the doctor whom you trust and take only the medicines that inspire trust in you.

The body only has trust in material methods and that is why you have to give it medicines – but medicines have an effect only if the Force acts through them.

Allopaths ordinarily cure one thing, only to the detriment of another.

Ayurvedic doctors do not usually have this drawback. That is why I recommend them."[20]

20 December 1965

* * *

"**Finally it is Faith that cures.**
Blessings."[21]

9 August 1969

* * *

"The cells of the body get the habit of increasing without cause. This is cancer. If you change the consciousness in the cells and get rid of their habit, cancer can be cured.§"[22]

7. Messages*

*(a) New Year Messages**

"1937

Glory to Thee, O Lord, who triumphest over every obstacle!

Grant that nothing in us may be an impediment to Thy work."[23]

* * *

"1947

At the very moment when everything seems to go from bad to worse, it is then that we must make a supreme act of faith and know that the Grace will never fail us.

* * *

1950

Don't speak. Act.
Don't announce. Realise.

* * *

1951

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

* * *

1954

My Lord, here is Thy advice to all, for this year:
'Never boast about anything, let your acts speak for you.'

* * *

1955

No human will can finally prevail against the Divine's Will. Let us put ourselves deliberately and exclusively on the side of the Divine, and the Victory is ultimately certain.

* * *

1956

The greatest victories are the least noisy.

The manifestation of a new world is not proclaimed by beat of drum.

* * *

1957

A Power greater than that of Evil can alone win the victory.

It is not a crucified but a glorified body that will save the world.

* * *

1960

To know is good,

to live is better,

to be, that is perfect.

* * *

1961

This wonderful world of delight waiting at our gates for our call, to come down upon earth...

* * *

1962

We thirst for perfection. Not this human perfection which is a perfection of the ego and bars the way to the divine perfection.

But that one perfection which has the power to manifest upon earth the Eternal Truth.

* * *

1967

Men, countries, continents!

The choice is imperative:

Truth or the abyss.

* * *

1968

Remain young, never stop striving towards perfection.

* * *

1969

No words – acts.

* * *

1970

The world is preparing for a big change.

Will you help?"[24]

(b) Darshan Messages*

"24 April 1950

The disciples judge the forms by the Master.

Outsiders judge the Master by the forms."[25]

* * *

21 February 1965

"**Above all the complications of the so-called human wisdom stands the luminous simplicity of the Divine's Grace, ready to act if we allow It to do so.**

* * *

21 February 1971

A life consecrated to union with the Divine is the only life worth living.

* * *

24 April 1971

Needless to say that those who aspire to Truth must abstain from telling lies.

* * *

21 February 1972

The complete unification of the whole being around the psychic centre is the essential condition to realise a perfect sincerity."[26]

* * *

"1972

It is only when the Supramental manifests in the body-mind that its presence can be permanent.

* * *

1950

I need not appear to be good if my sincerity is perfect. It is better to be than to seem.

* * *

1952

Never forget that you are not alone. The Divine is with you helping and guiding you. He is the companion who never fails, the friend whose love comforts and strengthens. Have faith and He will do everything for you."[27]

* * *

"The descending triangle represents Sat-Chit-Ananda.

The ascending triangle represents the aspiring answer from matter under the form of life, light and love.

The junction of both – the central square – is the perfect manifestation having at its centre the Avatar of the Supreme – the lotus.

The water – inside the square – represents the multiplicity, the creation."[28]

(c) Christmas Messages*

"1971

The time has come for the rule of falsehood to end.
In the Truth alone is salvation.

* * *

1972

We want to show to the world that man can become a true servitor of the Divine.

Who will collaborate in *all sincerity*?

* * *

Father Christmas,
I evoke you today!

Answer our call. Come bearing all your marvellous gifts. You are the great dispenser of worldly possessions; you are the untiring friend who hears every request and grants it generously. Give each one the material object he desires, and as for me, give me enough, give me much so that I may give largely to all.

* * *

(*Significances of the gifts offered by the three Magi to Jesus at the time of his birth*)

Gold: wealth of the world and supramental knowledge.
Frankincense: purification of the vital.
Myrrh: immortalisation of the body."[29]

(d) Birthday Messages*

"Let this year be for you the year of a complete opening and of the breaking of all limitations.

2 February 1943

* * *

Let this year bring you the true faith – a faith that no darkness can obscure."[30]

2 February 1944

8. Prayers*

"**The whole of our life should be a prayer offered to the Divine.**

* * *

Integral prayer: the whole being is concentrated in a single prayer to the Divine.

* * *

All sincere prayers are granted, but it may take some time to realise materially.

28 June 1954

* * *

All sincere prayers are granted, every call is answered."[31]

21 July 1954

* * *

"**O Thou whom at first sight I knew for the Lord of my being and my God, receive my offering.**

Thine are all my thoughts, all my emotions, all the sentiments of my heart, all my sensations, all the movements of my life, each cell of my body, each drop of my blood. I am absolutely and altogether Thine, Thine without reserve. What Thou wilt of me, that I shall be. Whether Thou choosest for me life or death, happiness or sorrow, pleasure or suffering, all that comes to me from Thee will be welcome. Each one of Thy gifts will be always for me a gift divine bringing with it the supreme Felicity."[32]

13 January 1932

* * *

"Lord, grant that my vision of things may be direct and objective and my acts be completely transformed by it.

* * *

Lord, grant that a stupidity once committed and recognised may never be repeated.

* * *

Lord, grant that I may be entirely and eternally faithful to Thee.

* * *

Lord, grant me this Grace, that I may never forget Thee.

December 1958

* * *

My Lord, make the consciousness clear and precise, the speech thoroughly true, the surrender complete, the calm absolute and transform the whole being into an ocean of light and love.

* * *

Make me entirely transparent so that my consciousness may unite with Thine.

I aspire to place at Thy feet all the riches of this world.

* * *

O Lord, I pray to Thee, guide my footsteps, enlighten my mind, that at every moment and in all things I may do exactly what Thou wantest me to do.

16 January 1962

* * *

Lord, give me perfect sincerity, that sincerity which will lead me straight to Thee.

August 1962

* * *

Lord, give me Thy blessings that I may become more and more sincere.

18 July 1967

* * *

Lord, give me the real happiness, that which depends only upon Thee.

* * *

Prayer for 1971

O Lord, let me be what you want me to be."[33]

5 March 1971

* * *

"Lord, give us the indomitable courage that comes from a perfect trust in Thee.

4 April 1942

* * *

Lord, give us the strength to live integrally the ideal we proclaim.

* * *

Give us faith in a glorious future and the capacity to realise it.

* * *

Lord, let consciousness and peace increase in us so that more and more we may be the faithful intermediaries of Thy one divine law.

31 December 1951

* * *

Lord, let nothing in us obstruct Thy work."[34]

February 1952

9. Sadhana and Life*

*(a) Your Life…**

"Let your life be useful.

* * *

Let your life be a constant search for the Truth and it will be worth living.

* * *

Let all your life be entirely and exclusively governed by the Supreme.

* * *

Let your highest aspiration organise your life."[35]

*(b) Change**

"It is only when people truly want their consciousness to be changed that their actions also can be changed.

* * *

Change...

1. Hatred into harmony
2. Jealousy into generosity
3. Ignorance into knowledge
4. Darkness into light
5. Falsehood into truth
6. Wickedness into goodness
7. War into peace
8. Fear into fearlessness
9. Uncertainty into certainty

10. Doubt into faith

11. Confusion into order

12. Defeat into victory

9 October 1951

* * *

Liberty and order

Fraternity and independence

Equality and hierarchy

Unity and diversity

Abundance and scarcity

Effort and repose

Power and compassion

Discernment and benevolence

Generosity and economy

Wastage and avarice

* * *

Conversion: the starting-point of realisation.

* * *

Conversion: the turning of all the movements of the being towards the Divine.

* * *

Resurrection: the falling off of the old consciousness, followed by the awakening of the true being out of it.

* * *

New birth: birth of the true consciousness, that of the Divine Presence in us."[36]

*(c) Do the Right Thing**

"A good deed is sweeter to the heart than a sweet in the mouth.

A day spent without doing a good deed is a day without a soul.

16 October 1951

* * *

Do good for the love of good and not in hope of a reward. Be good for the joy of being good and not for the gratefulness of others.

1952

* * *

In nice there is pleasantness, but good is good and can be without pleasantness.

* * *

There is only one way of being right, but there are many ways of being wrong.

* * *

Pray to the Divine Grace to make you do always the right thing in the right way.

* * *

Always do what you know to be the best even if it is the most difficult thing to do.

2 May 1954

* * *

Whatever comes to you, if you take it in the right spirit, will turn for the best.

* * *

Right attitude: simple and open, it is without any complications."[37]

*(d) The Divine's Help to Man**

"Indeed, I am convinced that when the Inconscient is conquered no more conditions will be required; all will be a free decision of the divine Grace.

* * *

The Greeks had a keen and exceptional sense of beauty, of eurythmy, of harmony in forms and things. But at the same time they had an equally keen sense of men's impotence in face of an implacable Fate which none could escape. They were haunted by the inflexibility of this Fate, and even their gods seem to have been subject to it. In their mythology and in their legends, one finds little trace of the divine compassion and grace.

This notion of compassion and grace made its appearance in Europe later with the Christian religion – whereas in Asia and especially in India it had long before been the very essence of Buddha's teaching.

So in all the Greek stories, legends and tragedies we find this inexorable cruelty of the decrees of a Fate that nothing can deflect.

* * *

The faith that goes to the Cosmic Divine is limited in the power of its action by the necessities of the play.

To get entirely free from these limitations one must reach the Transcendent Divine."[38]

* * *

(e) Beauty*

"Artistic taste is pleased with beautiful things and is itself beautiful.

* * *

Artistic sensibility: a powerful aid to fight ugliness.

* * *

Beauty is a great power.

* * *

Spiritual beauty has a contagious power.

* * *

Beauty does not get its full power except when it is surrendered to the Divine.

* * *

Pure sense of beauty can be acquired only through a great purification.

* * *

Among the most precious things in life are those you do not see with physical eyes."[39]

10 November 1969

(f) General*

"Optimism: more helpful than its opposite.

* * *

Curiosity: if we want to be exceptional, may it be our attributes that make us so.

* * *

Mental curiosity must be seriously controlled for it not to be dangerous.

* * *

Physical curiosity takes its value from its purpose.

* * *

Chastity: a little austere and proud, it is very reserved.

* * *

An attempt is a small thing but it can be a promise for the future.

* * *

Inventions have no use except when they are controlled by the Divine.

* * *

Gold should not be used except in the service of the Divine.

* * *

Charity: simple and sweet, attentive to the needs of all.

* * *

Unselfishness: deeply open so as not to refuse anything."[40]

10. Admonitions*

"Titles give no value to a man unless he has acquired them in the service of the Divine.

* * *

Nothing is easier than to speak holy words to those who expect them from you. But it is more difficult to find people who want to hear holy words.

* * *

Better not count upon man.

July 1959

* * *

It is not in man's nature to be faithful.

* * *

Mother, why has God created so many human beings?

In the hope of having one good one.

* * *

One thing alone, the privilege of man if he is truly a man: moral and physical cleanliness.

* * *

How can you hope to make any spiritual progress so long as you remain shut up in such a bargaining and calculating spirit?

17 December 1959

* * *

There is only one apology that I can accept; it is this: "I will never do it again", and keep your promise. All the rest is pretence.

7 April 1963

* * *

It is very easy *not to do* a thing. You must never again go to the cinema in town, never, and the fault will be wiped away.

The heart belongs to the terrestrial human world; the soul belongs to the universal spiritual world.

Blessings.

7 March 1965

* * *

It is clumsy and unbecoming enough to kiss a girl when she likes it; but to kiss a girl when she does not want it, is a coarse and imbecile act.

* * *

At least one lakh Americans have had experiences with LSD and mescaline – experiences called "psychedelic", which means "consciousness-expanding". These drugs may become legalised in America, and a nation-wide campaign is afoot. Here is a copy of the Psychedelic Review (1966, No. 7) with an article claiming a high Yogic state achieved with mescaline.

I have read the passage marked in the magazine. One thing is sure – these experiences are not spiritual and to give them that name is a proof of complete ignorance of what is really a spiritual experience.

The effect of the drug must be either an erratic wandering in the vital or the waking up of some subconscient notation gone asleep in the subconscient part of the being.

No time to say any more on such a futile subject.

1968

* * *

To seek for pleasure is to ask for pain, for they are the obverse and reverse of the same thing.

* * *

All that is conducive to the keeping of one's consciousness in the most material planes of the being would be criminal.

* * *

Honest business is getting more and more risky."[41]

* * *

"…In this world one pays dearly for wanting to be unselfish!

* * *

When you speak of sacrificing everything for the Divine, it means that you are very greatly attached to those things,

you have a great value for them and still you are ready to leave them for the sake of the Divine.

Actually you should not be attached to anything or anybody except the Divine, and apart from Him nothing should have any value for you. And in that case you cannot speak of your sacrificing for the Divine.§

* * *

Everything is contagious. Every good thing and every bad thing has its vibrations. If you catch those vibrations, you get that thing. The true Yogi knows these vibrations and can handle them; that is how he can give you peace, etc. Even so-called accidents are contagious. You catch others' sorrow and then feel sorrowful in the same way.§

* * *

From the aesthetic point of view I can say that the brown colour is better than the white, but it is quite absurd and foolish to think that anybody is better or worse simply because of his colour. The African negro thinks that his colour is the most beautiful of all. The Japanese thinks that his colour is superior to any other. Colour prejudice is a very low thing. It indicates a very low state of consciousness – a consciousness just emerging from the inconscient. It is not an idea, it is not a feeling, it is something still lower than that. When you think in terms of colour prejudice, your own psychic laughs at your foolishness; it knows that it has lived in white, brown, yellow, red, black and all sorts of bodies. When you get this sort of prejudice, bring it before your consciousness and it will disappear.§

* * *

There are people who can stand on their own legs. They

do a thing because they find that it is good to do it. They offer themselves freely to the guru and take his guidance. But all the time it is a free movement. There are others who are slaves. They always want to have a social or official recognition for what they do. They can have self-confidence only if some authority recognises them. This is the slave mentality.§"[42]

11. Cooking and Eating*

"**You know that I am not enthusiastic about servants handling the food – but many people seem to like it, through laziness I suppose!!**

* * *

All quarrels in the place where food is prepared make food indigestible. The cooking must be done in silence and harmony.

March 1969

* * *

A childish question: Do animals and birds get the taste of food as we do?

Yes, but they do not *think* about it as we do."[43]

12. Experiences of The Mother*

"Compassion and gratitude are essentially psychic virtues. They appear in the consciousness only when the psychic being takes part in active life.

The vital and the physical experience them as weaknesses, for they curb the free expression of their impulses, which are based on the power of strength.

As always, the mind, when insufficiently educated, is the

accomplice of the vital being and the slave of the physical nature, whose laws, so overpowering in their half-conscious mechanism, it does not fully understand. When the mind awakens to the awareness of the first psychic movements, it distorts them in its ignorance and changes compassion into pity or at best into charity, and gratitude into the wish to repay, followed, little by little, by the capacity to recognise and admire.

It is only when the psychic consciousness is all-powerful in the being that compassion for all that needs help, in whatever domain, and gratitude for all that manifests the divine presence and grace, in whatever form, are expressed in all their original and luminous purity, without mixing compassion with any trace of condescension or gratitude with any sense of inferiority.

15 June 1952

* * *

The Divine is everywhere and in all, He is all. Yes, in His essence and His supreme reality. But in the world of progressive material manifestation, one must identify not with the Divine as He is, but with the Divine as He will be.

30 June 1952

* * *

SOME EXPERIENCES OF THE BODY CONSCIOUSNESS

One can say with equal exactitude that all is divine and that nothing is divine. Everything depends upon the angle from which one looks at the problem.

Similarly one can say that the Divine is perpetually becoming and also that he is immutable for all eternity.

To deny and to affirm the existence of God are both equally true; but each is true only partially. It is by rising above both affirmation and negation that one can approach the truth.

One can say further that whatever happens in the world is the result of the divine will and also that this will has to be expressed and manifested in a world that contradicts or deforms it. In practice, these two attitudes lead in the one case to peaceful submission to whatever happens, and in the other, on the contrary, to a ceaseless struggle to bring about the victory of what should be. In order to live the truth, one must know how to rise above the two attitudes and combine them.

April 1954

* * *

Keep your conviction if it helps you to build your life, but know also that it is only one conviction and that others are as good and true as yours.

April 1954

* * *

Tolerance is full of a sense of superiority; it should be replaced by a total understanding.

April 1954

* * *

The Truth is not linear but global; it is not successive but simultaneous.

Therefore it cannot be expressed in words: it has to be lived.

April 1954

* * *

To acquire a perfect and total consciousness of the world as it is in all its details, one must have, at the outset, no personal reaction to any of these details, no spiritual preference even as to what they ought to be. In other words, a total acceptance with a perfect indifference and neutrality is the indispensable condition for a knowledge by integral identity. If there be a single detail, however small, which escapes the neutrality, that detail escapes also the identification. Therefore, the absence of all personal reaction, for whatever end it may be, even the most exalted, is a primary necessity for a total knowledge.

One can thus say, paradoxically, that we can know a thing only when we are not interested in it, or rather, more exactly, when we are not personally concerned with it.

April 1954

* * *

Every time a god has taken a body, it has always been with the intention of transforming the earth and creating a new world. But till today, he has always had to give up his body without completing his work. And it has always been said that the earth was not ready and that men had not fulfilled the conditions necessary for the work to be achieved.

But it is the imperfection of the incarnate god that makes the perfection of those around him indispensable. If the incarnate god embodied the perfection necessary for the required progress, then this progress would not be conditioned by the state of the surrounding material world. And yet without any doubt, interdependence is absolute in this world of extreme objectification; therefore a certain degree of perfection in the manifestation as a whole is indispensable for a higher degree of perfection to be realised in the incarnate

divine being. It is the necessity of a certain perfection in the environment that compels human beings to progress; it is the inadequacy of this progress, whatever it may be, that drives the divine being to intensify his endeavour for progress in his body. Thus the two movements of progress are simultaneous and complete each other.

April 1954

* * *

NEW EXPERIENCES OF THE BODY CONSCIOUSNESS

When one looks back on one's life, one almost always has the feeling that in such and such a circumstance, one could have done better, even though at every minute one was acting as dictated by the inner truth. This is because the universe is perpetually in motion and what was perfectly true before is only partially true today. Or to speak more exactly, the action that was necessary at the moment it was done would no longer be necessary now: another action would be more useful in its place.

August 1954

* * *

When we speak of transformation, the word still has for us a vague meaning. It gives us the impression that something is going to happen and all will be well as a consequence. The notion reduces itself almost to this: if we have difficulties, the difficulties will disappear; those who are ill will be cured of their illness; if the body is infirm and incapable, the infirmities and incapacities will be removed; and so on. But as I have said, it is all very vague, it is only an impression. Now a

remarkable thing about the body consciousness is that it is unable to know a thing with precision and in full detail except when it is on the point of accomplishing it. So, when the process of transformation becomes clear, when one is able to know through what sequence of movements and changes the total transformation will take place – in what order, in what way, so to speak: which things will come first, which things will follow – when everything will be known in full detail, that will be a sure indication that the hour of realisation is near. Because each time you perceive a detail with exactness, it means that you are ready to accomplish it.

For the moment, one can have a vision of the whole. For example, it is entirely certain that under the influence of the supramental light, the transformation of the body consciousness will take place first; then will follow a progress in the mastery and control of all the movements and functions of all the organs of the body; afterwards this mastery will change little by little into a sort of radical modification of the movement and then of the constitution of the organs themselves. All that is certain, although the perception of it is not precise enough. But what will finally take place – when the various organs have been replaced by centres of concentration of different forces, qualities and natures, each of which will act according to its own special mode – all this is still merely a conception and the body does not comprehend it very well, because it is still far from realisation and the body can truly comprehend only that which it is on the point of being able to do.

August 1954

* * *

The supramental body will be unsexed, since the need for animal procreation will no longer exist.

The human form will retain only its symbolic beauty, and one can foresee even now the disappearance of certain ungainly protuberances, such as the genital organs of man and the mammary glands of woman.

August 1954

* * *

It is only in its external form, its most superficial appearance – which is as illusive to the latest discoveries of the Science of today as to the experience of the spirituality of the past – that the body is not divine.

August 1954

* * *

O Supreme Reality, O Supramental Truth, this body is totally vibrant with an intense gratitude. Thou hast given to it, one after another, all the experiences that can lead it most certainly towards Thee. It has come to the point where identification with Thee is not merely the one thing desirable, but the only thing possible and natural.

How am I to describe these experiences that are at two opposite extremes? From one end I would say:

'Lord, to be truly near Thee, to be truly worthy of Thee, one must drink to the dregs the cup of humiliation and yet not feel humiliated. The contempt of man makes one truly free and ready to belong to Thee alone.'

And from the other end I would say:

'Lord, to be truly near Thee, to be truly worthy of Thee,

one must be lifted to the peak of human appreciation and yet not feel glorified. It is when men call one divine that one feels one's inadequacy and the need to be truly and totally identified with Thee.'

The two experiences are simultaneous: the one does not blot out the other; on the contrary, they seem to complete each other and thereby become more intense. In this intensity the aspiration grows formidable, and in answer to it Thy Presence becomes evident in the cells themselves, giving to the body the appearance of a multicoloured kaleidoscope in which innumerable luminous particles in constant motion are sovereignly reorganised by an invisible and all-powerful Hand."[44]

August 1954

* * *

II. Words of The Mother (Volume 15), Conversations

1. Chance – Only an "Appearance"

"…chance is something quite incoherent, something that occurs for no reason, and if you believe that life is something incoherent, you still have much to learn. On the contrary, it is quite coherent, each little thing is exactly determined and if something makes you feel that it is "chance" it is because you know nothing about the determinisms. They are completely beyond you, because there are innumerable interweaving laws and you know nothing about them. So if something happens according to these laws you say it is a "miracle" or "chance"!

Pavitra has said: 'In mathematics it has been shown that if the number of intervening factors is very high, and if they act independently, the result appears to be what is called 'chance'.'

I have just explained that this is only an 'appearance'."[45]

30 December 1950

2. The Integral Transformation

"In the integral transformation both the outer nature and the inner consciousness are transformed. The character, the habits, etc. are completely changed, as well as the thoughts and the mental outlook on things.

Yes, but there is something which remains unchanged unless you take care and persist in your effort. What is it? The body consciousness. What is the body consciousness? The vital

consciousness, of course – the physical consciousness as a whole. But then, in this physical consciousness as a whole, there is the physical mind – a mind that is occupied with all the ordinary things and responds to everything around you. There is also the vital consciousness, which is the awareness of sensations, impulses, enthusiasms and desires. Finally, there is the physical consciousness itself, the material consciousness, the body consciousness, and that is the one which has so far never been entirely transformed. The global, overall consciousness of the body has been transformed, that is, one can throw off the bondage of thought, of habits that one no longer considers inevitable. That can change, it has been changed. But what remains to be changed is the consciousness of the cells.

There is a consciousness in the cells: it is what we call the "body consciousness" and it is wholly bound up with the body. This consciousness has much difficulty in changing, because it is under the influence of the collective suggestion which is absolutely opposed to the transformation. So one has to struggle with this collective suggestion, not only with the collective suggestion of the present, but with the collective suggestion which belongs to the earth-consciousness as a whole, the terrestrial human consciousness which goes back to the earliest formation of man. That has to be overcome before the cells can be spontaneously aware of the Truth, of the Eternity of matter.

Of course, until now, those who have achieved this conscious transformation, who are aware of the eternal and infinite life within themselves, in the depths of their being, must, in order to preserve this consciousness, constantly refer

back to their inner experience, return to their inner contemplation, live in a sort of more or less constant meditation. And when they come out of meditation, their outer nature is pretty much what it was before, and their way of thinking and reacting is not very different – unless they give up action altogether. But in that case the inner realisation, this transformation of the consciousness, is helpful only for the person who has achieved it, but it doesn't change the condition of matter or earthly life in the least.

For this transformation to succeed, all human beings – even all living beings as well as their material environment – must be transformed. Otherwise things will remain as they are: an individual experience cannot change terrestrial life. This is the essential difference between the old idea of transformation – that is, the becoming conscious with the psychic being and the inner life – and transformation as we conceive it and speak of it. Not only an individual or a group of individuals or even all individuals, but life, the overall consciousness of this more or less developed material life, have to be transformed. Without such a transformation we shall have the same misery, the same calamities and the same atrocities in the world. A few individuals will escape from it by their psychic development, but the general mass will remain in the same state of misery.

If only the inner consciousness is changed, won't some impurities still remain in the outer being?

Yes, of course. That is the essential difference between our yoga and the old yogic disciplines which dealt only with the inner consciousness. The old beliefs used to say – and some people interpret the Bhagavat Gita in this way – that

there is no fire without smoke, no life without ignorance in life. That is the common experience, but it is not our idea, is it?

We know by experience that if we go down into the subconscient, lower than the physical consciousness, into the subconscient and even lower still into the inconscient, we can find in ourselves the origin of atavism, of what comes from our early education and the environment in which we lived. And this gives a kind of special characteristic to the individual, to his outer nature, and it is generally believed that we are born like that and we will stay like that. But by going down into the subconscient, into the inconscient, one can trace the origin of this formation and undo what has been done, change the movements and reactions of the ordinary nature by a conscious and deliberate action and thus really transform one's character. This is not a common achievement, but it has been done. So one may assert not only that it can be done, but that it has been done. It is the first step towards the integral transformation, but after that, there remains the transformation of the cells which I mentioned earlier.

There is an article by Sri Aurobindo in one of the *Bulletins* which describes the various stages through which the entire physical being can be changed. And this is what so far has never been done.

Does the inconscient in oneself belong to the individual being or to the earth?

The inconscient is not individualised and when you go down into the inconscient in yourself, it is the inconscient of matter. One can't say that each individual has his own inconscient, for that would already be a

beginning of individualisation, and when you go down into the inconscient, it is perhaps not the universal but at least the terrestrial inconscient.

The light, the consciousness that comes down into this inconscient in order to transform it must necessarily be a consciousness that is close enough to be able to touch it. It is not possible to conceive of a light – the supramental light, for example – that would have the power to individualise the inconscient. But, through a conscious, individualised being, this light can be brought down into the inconscient and gradually make it conscious.

First of all, it is the subconscient that has to become conscious, and indeed the main difficulty of the integral transformation is that things are constantly rising up from the subconscient. You think you have got a certain movement under control – anger, for example. You try very hard to control your anger and succeed to some extent, then suddenly it rises up again for some reason unknown to you, as if you hadn't done anything at all, and you have to start all over again. If it were the transformed part of the being going back to its old ways, it would be most depressing, but it is not like that. It is the material part, the material life which is sustained, supported, so to say, by a subconscient life. And **this subconscient is beginning to get individualised around some people; it has certain affinities with a kind of subconscient somewhat like our own, and that is where the things you have repressed or thrown out of your nature go to – and one fine day they rise up again. But if you are able to bring the light into the subconscient and make it conscious, this will no longer happen.**

One often has the experience of struggling more or less successfully with a defect or a wrong movement, but just when one gives up expecting a total victory, the thing is removed as if from outside. Why is that?

There are two main reasons for this. In such a case, you may suddenly become receptive, and in this state of receptivity you receive the help that is needed to remove the defect and the help becomes effective. The other reason is that, while trying with patience and perseverance, you have – perhaps unknowingly – hit upon the origin of the difficulty in the subconscient. And once that is done, it is easy to transform whatever you wanted to transform in yourself. But this transformation may seem to you to come "from outside", because you were not aware of what was going on. It does not come from outside, it is outside your active consciousness, and you are aware only of the "result" of your action. It may be one of these two things or both together."[46]

6 January 1951

3. Sincerity and Loyality

"Is there a difference between sincerity and loyalty?

There is always a difference between two different things. Of course, it is very difficult, I suppose, to be loyal without being sincere, and vice versa. But I have known people who were loyal and yet lacked a certain kind of sincerity. The opposite is not unusual. The one doesn't automatically follow from the other, but it is obvious that honesty, straightforwardness, loyalty and sincerity are closely related. I think that it is extremely difficult for someone to be perfectly sincere without being loyal and honest, but of

course this demands the utmost.

Isn't loyalty limited by a feeling for something or someone? Isn't sincerity something wider?

Yes, it is. Loyalty implies some kind of hierarchical relationship, so to say, with someone or something. There is a sort of interdependence. The usual idea is that loyalty means keeping one's word, doing one's duty scrupulously, etc.

Someone who lives all alone in a forest can practise total sincerity, but you can only practise loyalty in social life, in relation to other people. A person who is entirely consecrated in an act of inner devotion to the divine Presence, can be loyal to this Presence. This implies a relationship with something in front of you, or a relationship with the universal.

The German generals were loyal to Hitler, but they weren't sincere with themselves.

This is a very complex problem. They might have been sincere in relation to their own ideal. You do not know.

I have known beings who were the most active instruments against the divine life, against the divine realisation. Well, to some extent, they were loyal to their own ideal and very sincere in their... These beings are called Asuras, but as I have just said, they were sincere in relation to their own ideal.

So sincerity is not enough?

I didn't say they had an absolute sincerity. I simply said that they were very sincere. Perhaps, in some part of their being, there was something that did not try to know any more than it knew. It is quite probable.

Some people think they have achieved absolute sincerity.

If you are *sure* you have achieved absolute sincerity, you can be sure that you are immersed in falsehood!"[47]

6 January 1951

4. The Working of Human Mind

"'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.'

The mind is "an instrument of formation, of organisation and action". Why? **The mind gives a form to the thoughts.** This power of formation forms mental entities whose life is independent of the mind that has formed them – they act as beings that are at least semi-independent. One can form a thought which then travels, goes out to someone, spreads the idea it contains. There is a mental substance just as there is a physical substance, and on this plane the mind can emanate innumerable forms. These forms can be objectivised and seen, and that is one of the most common explanations for dreams. For while you are active and while the physical eyes can see physically, some people can see mentally at the same time. But when you are asleep, your eyes are closed, the physical is asleep and the mind and vital become active.

On the mental plane all the formations made by the mind – the actual "forms" that it gives to the thoughts – return and appear to you as if they were coming from outside and give you dreams. Most dreams are like that. Some people have a

very conscious mental life and are able to enter the mental plane and move about in it with the same independence they have in physical life; these people have mentally objective nights. But most people are incapable of doing this: it is their mental activity going on during sleep and assuming forms, and these forms give them what they call dreams.

There is a very common example – it is amusing because it is rather vivid. If you have quarrelled with someone during the day, you may wish to hit him, to say very unpleasant things to him. You control yourself, you don't do it, but your thought, your mind is at work and in your sleep you suddenly have a terrible dream. Someone approaches you with a stick and you hit each other and have a real fight. And when you wake up, if you don't know, if you don't understand what has happened, you say to yourself, "What an unpleasant dream I had!" But in fact it is your own thought which came back to you, like that. So be on your guard when you dream that someone is unkind to you! First of all, you should ask yourself, 'But didn't I have a bad thought against him?'.

Thoughts are real entities which usually last until they are realised. Some people are obsessed by their own thoughts. They think of something and the thought returns and goes round and round in their heads as if it were something from outside. But it is their own formations returning again and again and striking the mind that has formed them. That is one aspect of the matter.

Did you ever have the experience of a thought taking the form of words or a sentence in your mind and returning over and over again? But if you are clever enough to take a piece of paper and a pencil and write it

down – that is the end of it, it won't return any more, you have thrown it out of yourself. The thing has had its little satisfaction, it has manifested itself sufficiently and it won't return.

And there is something more interesting still: if you have a bad thought that annoys and disturbs you, write it down very attentively, very carefully, putting as much consciousness and will as you can. Then take the piece of paper and, with concentration, tear it up with the will that the thought will be torn up in the same way. That is how you will get rid of it.

The mind is an instrument of organisation. On the outer plane, some people have an organised mind. They have organised their own ideas – note that this is not a very common occurrence! – their own thoughts. But if you look inside yourself, you will see that you have the most contradictory thoughts and if you have not taken care to organise them, they dwell side by side in your head, so to say, and create utter disorder.

For instance, I used to know someone who was able to hold the most mystical ideas in his mind together with the most positivist ideas, that is, the most materialistic ideas, the negation of everything that is not purely matter. It was all unorganised and this person was constantly tossed this way and that in a perpetual confusion. Note that I don't disapprove of your having all these ideas: it is good to be able to look at things from all sides at once and, as we were saying the other day, there is a way to reconcile the most contrary ideas. But you must take the trouble to do it, you have to organise them in your mind, otherwise you live in a chaos. I have noticed

something else: people whose minds are in disorder keep their rooms and their belongings in a similar state of disorder. I have seen people who had no order in their minds and if you open their chest of drawers or their cupboards, you will find an awful mess – everything is in a jumble. There are people who are intelligent and have slips of paper on which they jot things down – authors, for example – but if by chance they need one of these notes, they have to spend an hour hunting it out and turning everything upside down! They either find the paper in the waste-paper basket or in the drawer where they put their handkerchiefs. Well, that's how it is, isn't it?

There are people who may not be very intelligent, but who have taken the trouble to put some order among the few ideas they have. If you open their cupboard, you will find that they have very few things, but these things are neatly and tidily arranged, because they have organised material things in the same way as they have organised their thoughts. The mind is therefore an instrument of organisation.

…The mind is also an instrument of action. The thoughts form plans. The mind forms a plan of action and with this formation of independent and active entities which I mentioned earlier, it stirs the other parts of the being – the vital and physical – and impels them to action. It often happens that you think of some action or other – you don't do it immediately, but the thought that wants to manifest in this action returns again and again. Perhaps you hear in your mind the words, "I must do that, I must do that," until you leave everything and do what you have "thought".Well, that is the mind's power of action. Before you get it, you must learn to organise, harmonise and control your mind. But when you

have that power, you can begin to act purposefully, whereas most people are tossed about by thoughts whose formation they were not even aware of.

There are many people whose thoughts come from outside, who have not taken the care to organise their mind, which is a sort of public square. So all the thoughts coming from outside meet there; sometimes there are clashes: you don't know what to do, you can't see anything clearly, etc. There are also people who live in a more or less neutral mental state. Suddenly, they find themselves with someone whose mind is well organised and they begin to think clearly – about things that they knew nothing of a minute ago. There are others, on the other hand, who normally think very clearly and know exactly what is going on in their minds. But they come into contact with certain people and everything gets confused, vague and muddled. They lose the thread of their thoughts and forget what they wanted to say. This is an effect of contagion and this mental contagion is constant. There are very few people who do not receive thoughts from outside. I have known people – many people – who, for example, had a very strong faith, who could see very clearly into themselves, who knew very well what they wanted to do, etc. But when they were with other people and tried to grasp all that, to express it, they could no longer find it; instead, there was something that moved in a sort of semi-obscure confusion and they felt incapable of formulating their thought, which before had been quite clear.

There is another phenomenon which is considered spiritual, but which is spiritual only indirectly: it is when you find yourself near someone who has controlled his thought and achieved mental silence. You suddenly feel this silence coming

down into yourself and something which was impossible for you half an hour earlier suddenly becomes a reality. This is a rather unusual phenomenon.

'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.**'

I said this mainly for men of action whose thinking is direct and formative, very active and dynamic. They see things in a linear way which is necessary for action; they can see that a thing must be done in such and such a way. Another person may have a thought which is equally dynamic and say, "No, it ought to be done like this." So they quarrel, they are unable to reach an agreement. But one can keep quiet for a minute and look at the thing calmly. The other person is not necessarily showing ill will, his point of view may be true or partially true. The question is to find out why he thinks like that. So you stop to think it over and try to identify yourself with the other's point of view, to put yourself in his place and tell yourself, "He may have a reason for thinking as he does, and it may be better than mine." And in this way, you must try to find the solution which can reasonably satisfy both parties. This is very important when dealing with material things. Naturally, each one sees only his own point of view and his own point of view is always selfish. It is very hard to admit

another point of view, for this point of view may be "detrimental" to you. This is an absolute truth where nations are concerned. If nations, instead of being in perpetual argument about straightforward things and defending their own interests and seeing only their personal viewpoint, that is, the viewpoint of their national personality, if instead of doing all that, they attempted to understand that each nation has a right to live on earth and that it is not a matter of depriving them of this right, but of finding a compromise that would satisfy everyone. There is always a solution, but on *one* condition, not in order to find the solution but to implement it: individuals and nations must have goodwill.

If they have no goodwill, if they know perfectly well that they are in the wrong but don't care, if they insist on their own interests even when they are absolutely wrong, then there is nothing to be done – you can only leave people to their fighting and mutual destruction. But if, on the contrary, there is mutual goodwill, there is always a good solution."[48]

22 January 1951

5. The Invisible Worlds

"*What are the "invisible worlds"?*

That is a formidable question!

You have heard and read that we are made up of various states of being: physical, vital, mental, psychic, spiritual, etc. Well, all these inner states of being correspond to invisible worlds. There is a physical world, a vital world, a mental world, a psychic world, and many spiritual worlds, a whole range of more and more subtle worlds approaching nearer and nearer to the Supreme. So, since you carry within yourself a

corresponding range, by studying and becoming aware of your inner being you gradually make yourself capable of becoming aware also of these invisible worlds. For example, the mind: if the mind is conscious, coordinated, well controlled, it can move about it in the mental world just as the body does in the physical world and see what this mental world is like, what is going on there, what are its characteristics and so on. These things are not invisible in themselves – they are invisible to the physical consciousness and the physical senses, but not to the corresponding inner states of consciousness or the corresponding inner senses. For, by a systematic development one can acquire senses in these worlds and one can then live a similar life with different characteristics. I mean that one can live an objective life in these worlds if one is sufficiently developed oneself. Otherwise, they wouldn't exist for us. **If we did not carry in ourselves something corresponding to all that exists in the universe, this universe wouldn't exist for us.** And it is only a matter of systematic and methodical development. Some people have it spontaneously for various reasons, usually as a result of a long preparation in previous lives, sometimes because of specially favourable circumstances – they are born in a certain environment, of parents who had developed these faculties, and they were helped to develop them from childhood. Other people have to acquire them systematically by inner discipline; it takes time, a long time, but after all it doesn't take much longer than for the brain of a child to grasp abstract mathematics. That takes years.

Do these invisible worlds exist in a fixed place in the universe?

They form part of the universe, of course. Yes, one can

say that they exist in a fixed place. But to understand that, to understand these things requires a mind capable of understanding that there are other dimensions than the purely material dimensions. For when you are told that your psychic being is in your body, that doesn't mean that if you open up your body you will find your psychic being inside. You will find your heart, your stomach and the rest, but not your psychic being. And yet it is correct to say that it is within you. It extends beyond you too, but it is in another dimension. And one can say that there are as many dimensions as there are different worlds. Certainly all these invisible worlds – so-called invisible worlds – are contained, so to say, in the material universe. But they don't occupy the place of other things. To make an imperfect comparison – it is valid only as a comparison – you can hold countless ideas in your brain and you certainly don't have the feeling that you have to drive one out so that another one can come in, do you? They don't occupy any space in that sense.

...Is there a limited number of dimensions?

Limited? Or unlimited? What are you asking? How many dimensions? Ah, should we ask the mathematicians or the occultists? The occultist!

Well, in a certain way the number is limited, but since in each dimension there is another limited number of subdivisions and since in these subdivisions there is again a considerable number of subdivisions, we can say that it is unlimited – and yet limited. So, if you understand anything, you are lucky!

If the number is limited, how many are there?

Twelve.

*How can there be "an egoistic faith in the mental being"?**

He has described it very well: "tainted by ambition", etc. I find that if you put it differently, it is much more true. Is there any faith which doesn't have a little of all that? For it is said, it has been repeated that faith, if it is pure, is capable of... nothing can resist it. This means that if one were to have an absolutely pure faith, untainted by all these things, a true faith, let's say *the* true faith, well, nothing would be impossible. One could be transformed overnight, one could bring down the Supermind in a moment, one could... do anything, one could do anything if one had faith. But it must be a pure faith, it should not be mixed with any personal reactions or any personal will.

A pure faith is something all-powerful and irresistible. One doesn't often find a faith that is all-powerful and irresistible, and this shows that it is not quite pure. The question should be put like this: each one of us has a faith, for example, a faith in something, say a faith in the divine Presence within us. If our faith were pure, we would at once be aware of this divine Presence within us. This example is very easy to understand. You have faith, it is there, but you don't have the experience. Why? Because the faith is not pure. If the faith were quite pure, immediately, the thing would be done. This is very true. So, when you become aware that the thing is not realised at once, you can begin to look: "But why isn't it realised? What is there in my faith?" And if you go on looking with the same

* *"An egoistic faith in the mental and vital being tainted by ambition, pride, vanity, mental arrogance, vital self-will, personal demand, desire for the petty satisfactions of the lower nature is a low and smoke-obscured flame that cannot burn upwards to heaven."*

sincerity, you will find that there are many little things in it, so many little things – not big, as big as this – which are repulsive. Little things. So many times a little conceit comes in, and then a desire, not a very violent one – it doesn't show itself very much. The importance it gives you, the power it will give you and the satisfaction it will give you...

In the invisible worlds, are things seen as in the physical world or as in dreams?

We have to agree on what dreams are! There are dreams where you see things so precisely, so concretely that the material world seems rather unreal in comparison. There are dreams like that where things are so intense, so precise, so concrete, so objective and leave you with such a vivid impression that the material world seems rather misty, not very clear, not very distinct. So, if it is a dream like that, yes. But if it is a dream where things clash incoherently, inconsistently with one another, no.

The first step: you must be able to discern the various inner states of being and know for sure: this belongs to the vital, this belongs to the mind, this belongs to the psychic, this belongs to matter. And as I said earlier, there are subdegrees in all that. There is a material vital, a vital vital, a mental vital, a vital under the psychic influence. You must be able to classify things very clearly and not allow any mixtures, any vague confusions in yourself: "Oh, where does this movement come from? What is it?" – indistinct impressions. That is the first step.

Second step: you learn to concentrate in one of these inner states. You choose the one which you feel to be the most alive, the most developed in yourself and you learn to

concentrate there. And then you do the same exercises... I wonder whether you remember the exercises you used to do when you were very young in order to walk, to drink, to talk, to hear, to feel. You used to do many exercises. All children do exercises without knowing it, but they do them. So you have to do something on the same lines. You must build up senses and develop them, make them conscious, independent and precise in their perceptions. That is the second stage. It may take time, it may come quickly, it depends on the degree of development of your inner being.

After that – this is only a beginning – after that, you must learn to isolate yourself from all the other parts of the being, to concentrate on the one where you want to have the experience and concentrate in such a way that you come into contact with the corresponding outer world. I don't mean that it is an exteriorisation that leaves your body in a state of coma. No, a very intense concentration is enough, a power to isolate yourself from everything except the place where you are concentrating. And then you come into contact with the corresponding world. You must want that and little by little you learn how to do it. And there you have the exercise required to improve the senses you have gradually developed and give them a field of action. At first, you may be rather lost in this outer world, you won't feel quite at ease. But little by little you will get used to it and start moving about there in the way that is appropriate to each of these worlds.

But if you know beforehand what they are like – the mind is such a magnificent instrument of formation that it can build up a whole experience for you, and unfortunately, it will never be the genuine experience – it will be merely a mental

construction. So, normally, when you want to instruct someone about these occult matters, you never tell him what is going to happen, in the beginning. The only thing is that if something happens to him, if he says, "This is what happened to me," you tell him, "Yes, this is correct" or "No, that is not correct." You can help him. But you don't tell him beforehand, "You will go to such and such a place. It will be like that. You will have such and such an experience," etc., for then all these things may happen only because of a well-built mental construction in which you move about with ease. In that case it is really a dream!

If one is not aware of the divine presence, can one enjoy the divine protection?

There too it depends on the case. It may occur; it is not always like that, but it may occur. It may happen that the divine grace is given to someone without his knowing anything about it. This even happens more often than one thinks."[49]

30 January 1951

6. The Psychic Being and Emotions

"*Is an emotion always a vital movement?*

It depends on the emotion and it also depends on what you call an emotion. For example, **there is a state where, if you find yourself in the presence of a very precise, very clear psychic movement, a distinctly psychic movement – this happens quite often – the emotion is so powerful that tears come to your eyes. You are not sad, you are not happy, neither one nor the other; it doesn't correspond to any particular feeling, but it is an intensity of emotion which comes from something that is clearly, precisely**

psychic. It may be in yourself, but it is even more often in someone else. When you are in contact with an act, a movement, a manifestation which belongs to the psychic, then, all of a sudden, the eyes are filled with tears. If you call that an emotion... obviously it is an emotion. But usually, it comes from one thing: the physical being has a not very conscious but very intense longing for a contact with the psychic life. It feels poor, destitute, isolated and abandoned when it is not in contact with the psychic being. Not one physical being in a million is aware of this. But this kind of impression of being lost, left hanging, without protection, without support, of lacking something and not knowing what it is, something you don't understand but which you lack, an emptiness somewhere: well, this comes more often than one thinks – people have no idea what it is. But then, when for some reason or other this consciousness suddenly comes into contact with a clearly psychic phenomenon, with psychic forces, psychic vibrations, the feeling is so strong, so strong that certainly, most often, the body can hardly hold it. It is like a joy that is too great, that overflows on all sides, that you can't contain, can't hold in yourself. It is like that. There is suddenly a sort of revelation, not very conscious, not clearly expressed, the revelation of... this is it, this is what I must have. And it is so powerful, so powerful that it gives you an emotion, which is made up of so many things that you can hardly say what it is. These are emotions that are not vital. Vital emotions are of an altogether different nature – they are very clear, very precise, you can express them very distinctly; they are violent, they usually fill you with an intensity, a restlessness, sometimes a great satisfaction. And then the opposite comes with the same force. And so people, many

people think – we have mentioned this several times already – **some people imagine they experience love only when it is like that, when love is in the vital, when it comes with all the movements of the vital, all this intensity, this violence, this precision, this glamour, this brightness. And when that is absent they say, 'Oh, this is not love.'**

And yet that is exactly how love gets distorted: already it is no longer love, it is beginning to be passion. And this is an almost universal error among human beings.

Some people are full of a very pure, very high, very selfless psychic love and yet they know nothing about it and think they are cold, dry and without love because this admixture of vital vibration is absent. For them love begins and ends with this vibration.

And as it is something highly unstable which has movements and reactions and violences of all kinds, in depression as in satisfaction, love is something very ephemeral for these people: they have minutes of love in their lives. It may last a few hours and then it becomes dull and flat again and they imagine that love has deserted them.

As I said, **some people are quite beyond that, they have been able to control it in such a way that it does not get mixed up with anything else; they have in themselves this psychic love which is full of self-forgetfulness, of self-giving, compassion, generosity, nobility of life, and is a great power of identification. So most of these people think they are cold or indifferent – they are very nice people, you see, but they do not love – and sometimes they themselves do not know. I have known people who thought they had no love because they didn't have this**

vital vibration. Usually, when people speak of emotions, they are speaking of vital emotions. But there is another kind of emotion which is of an infinitely higher order and doesn't express itself in the same way, which has just as much intensity, but an intensity that is under control, contained, condensed, concentrated, and is an extraordinary dynamic power.

True love can achieve extraordinary things, but it is rare. All kinds of miracles can be done out of love for the person one loves – not for everyone, but for the people or the person one loves. But it has to be a love free from all vital mixture, an absolutely pure and selfless love which demands nothing in return, which expects nothing in return."[50]

30 January 1951

7. Sleep and Dreams

"I dreamt of an ocean flowing and flowing silently. It gave me a great joy. I could feel it like a physical thing.

It is almost an experience – more than a dream.

There are places one goes to periodically in dreams. One can continue with the same dream, sometimes after a lapse of several months. There are also dreams of warning, which often repeat the same thing so as to compel you to concentrate your attention on it.

I saw X recently. Was it the real person?

What is a person? When you are in a body you always see the body and think it is the person. But in this body there is now the whole being, now part of the being, with the rest somewhere else. Sometimes it is one activity of the being that comes forward, sometimes another. **Because you have a**

body which you continue to see, you think that the being you see is always the same, but that is not true. The centre of the being, the psychic being, rarely takes on the appearance of the manifested being. The psychic being has passed through innumerable bodies and even if it did keep an imprint of all these bodies, the result would be unrecognisable, wouldn't it? Most often it is a thought of the person who has gone which assumes a form, either in your atmosphere or in your own thought. So a sort of emanation comes. It is there, and depending on your own condition you see it more or less clearly. But the form you give it is your own creation; it conforms to this person's physical form as you know it. I don't say this is an absolute rule, but nine times out of ten it is like that.

And I can give you a very clear example of this. When you see someone you did not see at the time of his death, you don't see the form he had at that time but the form he had the last time you saw him. Therefore you give the form yourself. I don't say this is something absolute. It may happen differently, but that is so rare that it is better not to speak of it. Only one person in a million can be objective enough not to add anything to his vision. So it is better not to speak about it, except as an ideal to aspire for.

In everything you see, in sleep as well as in visions in the waking state, there are always a considerable number of subjective details. If you do not see the person as he was when you saw him last, the difference always comes from your own thought. If you think that the person must be older, you will see him looking older; if you think that he must look ill, you will see him looking ill, and so on. **An absolutely objective vision, which conforms wholly to the reality, is very rare.**

The dream you mentioned simply means that you have kept a tender, affectionate relationship with her, and so one part of her being has remained close to you and for some reason you became aware of it in your dream.

Since I left my family, I dream of them regularly at least once a week.

This comes from the subconscious.

As I told you, I have studied this subject of dreams in great depth. **Unless you concentrate in a very special way you always dream of things you have experienced or felt or been aware of some time before; but you don't dream of the things that belong to your present life. You may think of them, you may remember them, but you don't dream of them. Except in a few very rare instances, a dream is the awakening of something recorded in the subconscious.** This recording is made gradually; some kind of assimilation is needed before the thing can manifest of itself, and this assimilation may take time. You dream of things – and people – that you knew a very long time ago; when a very long time has elapsed, it is usually for some special reason. Some things come back at regular intervals and you have a kind of cycle of movements in your dream. If you can find a point at which things that are present have struck you at a previous time in your life, then you can see them both at the same time.

Very few dreams have a meaning, an instructive value, but all dreams can show you what your present state of consciousness is and how things are combined in the subconscious, what the terrestrial influences are, what traces they leave and how they are combined. This is a very interesting subject of study.

In dreams one is usually passive and one doesn't react as one does in ordinary life. Why?

Not always. I have known many people who were far more active in their dreams than in their waking life and who would do things which they would have been incapable of doing in their waking life. For example, I have known people who used to be petrified with fear in their waking life but would express indomitable courage and accomplish truly heroic deeds in their dreams. Sometimes too, if you dream of something unpleasant, instead of having a reaction, you say, "All this is only a dream, it is not true, it is impossible," etc., and in this way the dream assumes another form. Of course, you must be aware that you are dreaming for this to happen. **It is a tremendous field of observation – there is no end to the discoveries you can make in your dreams. But there is one important point: you must not go to sleep when you are very tired, for if you do, you fall into a sort of unconsciousness in which dreams do whatever they like with you, and you have no reaction.** Just as I said that you should not eat without having taken rest, I would advise everyone to rest before going to sleep. And for that, you must know how to rest.

Now I will tell you a very recent dream of mine which I had just a few days ago. It wasn't exactly a dream, it was very conscious. (I am not one of those people who dream of things that occurred a very long time ago; I know what to do to avoid that.) I went to a place in the vital world where I knew that many of our boys go to rest – at least, in their physical sleep, they look as if they are resting. But since they don't really know how to rest, instead of accumulating energy, they

lose it. Some of them lose a tremendous amount of energy: instead of recovering their energy, they waste it. So I went there and saw many rows in which there were things that looked like beds but weren't really beds. I walked about in the room and saw them resting, trying to rest, but since they didn't know how to do it, they couldn't. They were all more or less sprawled out, their eyes were open – they weren't asleep, it wasn't sleep, it was a state of rest; the vital wasn't active but in a state of semi-awareness. I got them to understand that I could show them how to rest in such a way as to recover their energy instead of wasting it. And would you believe it, only one of them was willing to learn! The others said, 'No, we are quite all right as we are, we don't want to learn anything else!'

When we see you in dream, where do we see you? Is it always the same place?

There are many different places, many. It may be in the subtle physical, for all of you live in my physical atmosphere and so it is in the subtle physical that you see me most often. And there you feel that what you see is almost material, but with a slight distortion. Because it is the subtle physical, you can quite easily remember what you have seen. Very often, in the middle of the night, I take care of you (I don't want to boast about it!) and I remember many things that are of some importance – I don't remember everything because it is not worth burdening the memory with a lot of useless things. And I have noticed that several of you are able to remember, but the thing takes place in your consciousness with a slight distortion – it wasn't exactly the same.

Some people can see me vitally, some people can see me psychically (this is quite rare), some people can see me mentally

and some people can see me in the subconscious and, in certain conditions, in the unconscious; but that is rare.

Others may have a revelation about me and see me as I am, but not many can do that.

What is the way to take rest before going to sleep?

There are many methods, but I will give you one. **First, your body must be comfortable, on a bed, in an easy-chair – anywhere so long as it is comfortable. Then you learn how to relax your nerves one after the other, until you achieve complete relaxation. You should relax all your nerves – you can relax them all together, but perhaps it is easier to relax them one after the other, and this becomes very interesting. And when that is done, you must make your brain quiet and silent and at the same time keep your body like a rag on the bed. You must make the brain so still and absolutely quiet that it is not aware of itself. And then, don't *try* to sleep, but pass very gently from this state into sleep without being aware of it. When you wake up the next morning you will be full of energy.** But if you go to bed very tired and without even trying to relax, to calm down, you will fall into a heavy, dull and unconscious sleep and the vital will lose all its energy. Perhaps this won't have any immediate effect, but it is better to try it than to plunge into sleep when you are very tired.

If you relax very gently before going to sleep, you will feel great pleasure in going to sleep. If you manage to relax the nerves, even of only one arm or leg, you will see how pleasant it is. If you go to sleep with your nerves tense, you will have a very restless sleep and change position very often during the night. That kind of rest is no good.

I have noticed that if I go to sleep on one side, I wake up on the other. Is it always like that?

No, not necessarily. There is no rule. If you think it is like that, it will be like that!

I have noticed that if an interesting dream wakes me up, I can go back to sleep and continue the same dream.

Yes, this can be done and it means that you are partially conscious of your night activities.

I used to know someone who went on having the same dream all the time, until he could no longer distinguish between dream and reality.

It sometimes happens that when you go out of your body, when you exteriorise yourself during sleep and are conscious in the vital world, you can live a vital life that is just as conscious as the physical life. I have known people – not many have this capacity of going out of their body – but I have known people who had such a strong interest in their experiences in the vital world that in the end they refused to return to their body, they went on sleeping almost indefinitely.

If you are conscious and self-controlled in the vital world and have a certain power there, the things that happen are wonderful, infinitely more varied and magnificent than in the physical world. It is true that some regions in the vital world are wonderful.

Now I will tell you how this happens. When you are very tired and in need of rest and if you know how to exteriorise yourself, if you go out of your body and enter consciously into the vital world, there are regions there, in the vital world, which are like a marvellous virgin forest, with all the splendour of a rich and harmonious vegetation, and beautiful, mirror-

like pools. And the atmosphere is filled with the living vitality of plants, with every shade of green reflected in the water... And there you feel so much life, so much beauty, so much richness and plenitude that you wake up full of energy. And all this is so objective! I have been able to take people there, without telling them anything at all about how it would be, and they were able to describe the place exactly as I can myself, and they had exactly the same experience. They were absolutely exhausted before going to sleep and they woke up with an absolutely marvellous feeling of plenitude, of force and energy. They had stayed there only a few minutes.

There are regions like that – not many, but they exist. On the other hand, there are many unpleasant places in the vital world and it is better not to go there. Leaving aside those who are so attached, so rivetted to their bodies that they don't even want to leave them, those who can easily learn to go out of their bodies ought to do so with great care. I haven't been able to teach this to many people, for that would mean exposing them, sometimes without protection – when they do it alone, without my presence – to experiences which can be extremely harmful to them.

The vital world is a world of extremes. If, for example, you eat a bunch of grapes in the vital world, you can go for thirty-six hours without feeling hungry – fully nourished. But you can meet with certain things, enter certain places that drain all your energy in a trice, and sometimes leave you with illnesses and after-effects that belong to the vital world.

I used to know a woman who was absolutely wonderful from the occult point of view. She was absolutely conscious

of herself, of all the regions of her being; she could go from one region to another – in short, she was marvellous. Well, she had an accident in the vital world. She was fighting some beings from the vital world in order to save someone whom she was very fond of, and she got a blow on the eye. And when I met her, she had lost an eye. Many people have these accidents in the vital world, and they keep traces of these accidents for hours after they wake up. That is why you can't tell just anyone, "Learn to go out of your body", for there are many requirements before you can do it safely. If you have any affinities with the forces of falsehood and violence, it is better to stay in your physical body."[51]

1 February 1951

* * *

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

List of References:

1. *CWM 15, Pages 76-81*
2. *CWM 15, Pages 82-84*
3. *CWM 15, Pages 85-86*
4. *CWM 15, Pages 86-88*
5. *CWM 15, Pages 88-90*
6. *CWM 15, Pages 91-93*
7. *CWM 15, Pages 102-07*
8. *CWM 15, Pages 110-11*
9. *CWM 15, Pages 122-24*
10. *CWM 15, Page 128*
11. *CWM 15, Pages 130-32*
12. *CWM 15, Page 134*
13. *CWM 15, Pages 136-39*
14. *CWM 15, Pages 141-43*
15. *CWM 15, Pages 147-48*
16. *CWM 15, Pages 151-52*
17. *CWM 15, Pages 156-60*
18. *CWM 15, Pages 163-64*
19. *CWM 15, Page 167*
20. *CWM 15, Page 170*
21. *CWM 15, Page 172*
22. *CWM 15, Page 177*
23. *CWM 15, Page 179*
24. *CWM 15, Pages 182-88*
25. *CWM 15, Page 196*
26. *CWM 15, Pages 199-201*
27. *CWM 15, Page 203*
28. *CWM 15, Page 205*
29. *CWM 15, Page 212*
30. *CWM 15, Page 213*
31. *CWM 15, Pages 221-22*
32. *CWM 15, Page 224*
33. *CWM 15, Pages 227-28*
34. *CWM 15, Page 231*
35. *CWM 15, Page 238*
36. *CWM 15, Pages 239-41*
37. *CWM 15, Pages 242-44*
38. *CWM 15, Pages 247-48*
39. *CWM 15, Pages 249-51*
40. *CWM 15, Pages 251-52*
41. *CWM 15, Pages 273-77*
42. *CWM 15, Pages 279-80*
43. *CWM 15, Pages 289-90*
44. *CWM 15, Pages 297-303*
45. *CWM 15, Pages 311-12*
46. *CWM 15, Pages 314-18*
47. *CWM 15, Pages 321-22*
48. *CWM 15, Pages 329-35*
49. *CWM 15, Pages 338-43*
50. *CWM 15, Pages 343-46*
51. *CWM 15, Pages 347-54*

CWM : Collected Works of the Mother

(All the quotations from the writings of the Mother are copyright of Sri Aurobindo Ashram, Pondicherry – 605 002)