The Real Awakener

Further Lights on the Path

Words of the Mother – 21

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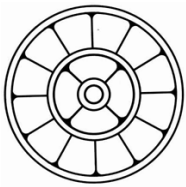

Do not take my words for a teaching. Always they are a force in action, uttered with a definite purpose, and they lose their true power when separated from that purpose.

– The Mother



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

– Sri Aurobindo

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

1. The Steps of the Soul*

"The human individual is a very complex being: he is composed of innumerable elements, each one of which is an independent entity and has almost a personality. Not only so, the most contradictory elements are housed together. If there is a particular quality or capacity present, the very opposite of it, annulling it, as it were, will also be found along with it and embracing it. I have seen a man brave, courageous, heroic to the extreme, flinching from no danger, facing unperturbed the utmost peril, truly the bravest of the brave; and yet I have seen the same man cowering in abject terror, like the last of poltroons, in the presence of certain circumstances. I have seen a most generous man giving things away largely, freely, not counting any expenditure or sacrifice, without the least care or reservation; the same person I have also found to be the vilest of misers with respect to certain other considerations. Again, I have seen the most intelligent person, with a clear mind, full of light and understanding, easily comprehending the logic and implication of a topic; and yet I have seen him betraying the utmost stupidity of which even an ordinary man without education or intelligence would be incapable. These are not theoretical examples: I have come across such persons actually in life.

The complexity arises not only in extension but also in

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

depth. Man does not live on a single plane but on many planes at the same time. There is a scale of gradation in human consciousness: the higher one rises in the scale the greater the number of elements or personalities that one possesses. Whether one lives mostly or mainly on the physical or vital or mental plane or on any particular section of these planes or on the planes above and beyond them, there will be, accordingly, differences in the constitution or psycho-physical make-up of the individual personality. The higher one stands, the richer the personality, because it lives not only on its own normal level but also on all the levels that are below it and which it has transcended. **The complete or integral man, some occultists say, possesses three hundred and sixty-five personalities; indeed it may be much more. The Vedas speak of the three and thirty-three and thirty-three hundred and thirty-three thousand gods that may be housed in the human vehicle – the basic three being evidently the triple status or world of Body, Life and Mind.***

What is the meaning of this self-contradiction, this division in man? To understand that, we must know and remember that each person represents a certain quality or capacity, a particular achievement to be embodied. How best can it be done? What is the way by which one can acquire a quality at its purest, highest and most perfect? It is by setting an opposition to it. That is how a power is increased and strengthened – by fighting against and overcoming all that weakens and contradicts it. The deficiencies with respect to a particular quality show you where you have to mend and reinforce it and in what way to improve it in order to make it

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

perfectly perfect. It is the hammer that beats the weak and soft iron to transform it into hard steel. The preliminary discord is useful and needs to be utilised for a higher harmony. **This is the secret of self-conflict in man. You are weakest precisely in that element which is destined to be your greatest asset.**

Each man has then a mission to fulfil, a role to play in the universe, a part he has been given to learn and take up in the cosmic Purpose, a part which he alone is capable of executing and none other. This he has to learn and acquire through life-experiences, that is to say, not in one life but in life after life. In fact, that is the meaning of the chain of lives that the individual has to pass through, namely, to acquire experiences and to gather from them the thread – the skein of qualities and attributes, powers and capacities – for the pattern of life he has to weave. Now, the inmost being, the true personality, the central consciousness of the evolving individual is his psychic being. It is, as it were, a very tiny spark of light lying in normal people far behind the life-experiences. In grown-up souls this psychic consciousness has an increased light – increased in intensity, volume and richness. **Thus there are old souls and new souls. Old and ancient are those that have reached or are about to reach the fullness of perfection; they have passed through a long history of innumerable lives and developed the most complex and yet the most integrated personality. New souls are those that have just emerged or are now emerging out of the mere physico-vital existence; they are like simple organisms, made of fewer constituents related mostly to the bodily life, with just a modicum of the mental.** It is the soul, however, that grows with experiences and it is the soul

that builds and enriches the personality. Whatever portion of the outer life, whatever element in the mind or vital or body succeeds in coming into contact with the psychic consciousness – that is to say, is able to come under its influence – is taken up and lodged there: it remains in the psychic being as its living memory and permanent possession. It is such elements that form the basis, the groundwork upon which the structure of the integral and true personality is raised.

The first thing to do then is to find out what it is that you are meant to realise, what is the role you have to play, your particular mission, and the capacity or quality you have to express. You have to discover that and also the thing or things that oppose and do not allow it to flower or come to full manifestation. In other words, you have to know yourself, recognise your soul or psychic being.

For that you must be absolutely sincere and impartial. You must observe yourself as if you were observing and criticising a third person. You must not start with an idea that this is your life's mission, this is your particular capacity, this you are to do or that you are to do, in this lies your talent or genius, etc. That will carry you away from the right track. It is not the liking or disliking of your external being, your mental or vital or physical choice that determines the true line of your growth. Nor should you take up the opposite attitude and say, "I am good for nothing in this matter, I am useless in that one; it is not for me." **Neither vanity and arrogance nor self-depreciation and false modesty should move you. As I said, you must be absolutely impartial and unconcerned. You should be like a mirror that reflects the truth and does not judge.**

If you are able to keep such an attitude, if you have this repose and quiet trust in your being and wait for what may be revealed to you, then something like this happens: you are, as it were, in a wood, dark and noiseless; you see in front of you merely a sheet of water, dark and still, hardly visible – a bit of a pond imbedded in the obscurity; and slowly upon it a moonbeam is cast and in the cool dim light emerges the calm liquid surface. That is how your secret truth of being will appear and present itself to you at your first contact with it: there you will see gradually reflected the true qualities of your being, the traits of your divine personality, what you really are and what you are meant to be.

One who has thus known himself and possessed himself, conquering all opposition within himself, has by that very fact extended himself and his conquest, making it easier for others to make the same or a similar conquest. These are the pioneers or the elite who by a victorious campaign within themselves help others towards their victory."[1]

12 November 1952

2. How Can Suffering be Overcome?*

"The problem is not as simple as all that. The causes of suffering are innumerable and its quality also varies a great deal, although **the origin of suffering is one and the same and comes from the initial action of an anti-divine will.** To make this easier to understand, one can divide suffering into two distinct categories, although in practice they are very often mixed.

The first is purely egoistic and comes from a feeling that one's rights have been violated, that one has been deprived of one's needs, offended, despoiled, betrayed,

injured, etc. This whole category of suffering is clearly the result of hostile action and it not only opens the door in the consciousness to the influence of the adversary but is also one of his most powerful ways of acting in the world, the most powerful of all if in addition there comes its natural and spontaneous consequence: hatred and the desire for revenge in the strong, despair and the wish to die in the weak.

The other category of suffering, whose initial cause is the pain of separation created by the adversary, is totally opposite in nature: **it is the suffering that comes from divine compassion, the suffering of love that feels compassion for the world's misery, whatever its origin, cause or effect. But this suffering, which is of a purely psychic character, contains no egoism, no self-pity; it is full of peace and strength and power of action, of faith in the future and the will for victory;** it does not pity but consoles, it does not identify itself with the ignorant movement in others but cures and illumines it.

It is obvious that in the purity of its essence, only that which is perfectly divine can feel that suffering; but partially, momentarily, like flashes of lightning behind the dark clouds of egoism, it appears in all who have a vast and generous heart. However, most often, in the individual consciousness it is mixed with that mean and petty self-pity which is the cause of depression and weakness. Nevertheless, when one is vigilant enough to refuse this mixture or at least to reduce it to a minimum, one soon realises that this divine compassion is based on a sublime and eternal joy which alone has the strength and the power to deliver the world from its ignorance and misery.

And this suffering too will disappear from the universe only with the total disappearance of the adversary and all the effects of his action."[2]

5 February 1956

3. Memory of Past Lives*

"If one were to say things truly, one would have to say everything, in full detail. For among the innumerable experiences that I have had in the course of eighty years, many were of such a variety and apparently so contradictory that one might say: after all, everything is possible. So then, if I tell you something about past lives without presenting the thread running through everything, that would be opening the door to dogmatism. You will say one day, "Mother has said this, Mother has said that." And that is how dogmas, alas, are made.

Given then the multitude of experiences and the impossibility that I should pass my life in talking and writing, you must tell yourself that everything is possible and not be dogmatic. I may, however, give a few general indications.

Only when one is consciously identified with one's divine origin, can one in truth speak of a memory of past lives. Sri Aurobindo speaks of the progressive manifestation of the Spirit in the forms in which it dwells. When one reaches the summit of this manifestation, one has a vision that plunges down upon the way traversed and one remembers.

But this memory is not a thing of the mental kind. Those who claim to have been such a baron of the Middle Ages or such a person who lived at such a place and such a time, are fanciful, they are simply victims of their own mental

imagination. In fact, what remains of past lives are not beautiful pictures in which you appear as a mighty lord in a castle or a victorious general at the head of an army – that is only romance. What remains is the memory of those instants when the psychic being emerged from the depths of your being and revealed itself to you – that is to say, the memory of those instants when you were wholly conscious. That growth of consciousness is progressively effectuated in the course of evolution, and the memory of past lives is generally limited to the critical moments of evolution, to the decisive turns that marked the progress of your consciousness.

At the time when you live such moments of your life, you do not care at all about remembering that you were Mr. X, such a person, living at such a place and in such an epoch; it is not the memory of your civic status that remains. On the contrary, you lose all consciousness of these petty external things, accessories and perishables, so that you may be wholly in the flare of the soul revelation or of the divine contact. When you remember such instants of your past lives, the memory is so intense that it seems to be still very close, still living, and much more living than most of the ordinary memories of our present life. At times, in dreams, when you come into contact with certain planes of consciousness, you may have memories of such intensity, such vibrant colour, so to say, even more intense than the colours and things of the physical world. For these are the moments of true consciousness, and everything then puts on an extraordinary brilliance, everything is vibrant, everything is imbued with a quality that escapes the ordinary eye.

These minutes of contact with the soul are often those

that mark a decisive turn of our life, a forward step, a progress in consciousness, and that **frequently corresponds with a crisis, an extremely intense situation when there comes a call in the whole being, a call so strong that the inner consciousness pierces the layers of unconsciousness covering it and is revealed all luminous on the surface. This call of the being, when very strong, can also bring about the descent of a divine emanation, an individuality, a divine aspect which joins with your individuality at a given moment in order to do a given work, win a battle, express one thing or another. The work done, the emanation very often withdraws.** Then one may retain the memory of the circumstances that were around those minutes of revelation or inspiration: one sees again the scenery, the colour of the dress that one had put on, the colour of one's own skin, the things about you at that time – all that is fixed indelibly with an extraordinary intensity, because the things of the ordinary life revealed themselves then in their true intensity and their true colour. The consciousness that reveals itself in you, reveals at the same time the consciousness that is in things. At times, with the help of these details you may reconstitute the age in which you lived or the action that you did, find out the country where you were; but it is very easy also to make a romance and take imagination for reality.

Yet you must not believe that all memories of past lives are those of moments of great crisis, of important mission or of revelation. Some times they are moments very simple, transparent, when an integral, a perfect harmony of the being was expressed. And that may correspond to altogether insignificant external situations.

Apart from the things that were in your immediate

surrounding at that moment, apart from that moment of contact with your psychic being, nothing remains. Once the privileged moment passes, the psychic being plunges into an inner somnolence and the whole outer life melts into a grey monotony which does not leave any trace. Besides, it is almost the same phenomenon as what happens in the course of the life that you lead at present: apart from those exceptional moments when you are at the summit of your being, mental or vital or even physical, the rest of your life seems to melt into a kind of neutral colour which has no great interest, when it matters little whether you were at such a place instead of being at another, whether you did this thing or that. If you try to look at your life all at once, in order to gather, as it were, its essence, the twenty or thirty or forty years behind you, you will see rise up spontaneously two or three images which were the true moments of your life; the rest is effaced. A kind of spontaneous choice works in your consciousness and there is a tremendous elimination. This will give you a little idea of what happens in regard to past lives: the choice of a few select moments and an immense elimination.

It is very true that the earliest lives are very rudimentary; very few things subsist out of that, scattered memories few and far between. But the more one progresses in consciousness, the more the psychic being is consciously associated with the outer activities; the memories grow in number and become more coherent and precise. But still, here also, the memory that remains is that of the contact with the soul and at times that of things which were associated with the psychic revelation – not the civic status or the changing scenes around. And this will explain to you why the so-called memories of past animal lives are the most fantastic: the divine

spark in them is buried much too deep down to be able to come up consciously to the surface and be associated with the outer life. One must become a wholly conscious being, conscious in all its parts, totally united with one's divine origin before one can truly say that one remembers his past lives."[3]

1958

4. Inner Realisation is the Key to Outer Realisation*

"When the adverse forces want to attack those who are around me and when they do not succeed in making them openly hostile to Sri Aurobindo's work or in turning them against me personally, they proceed in the matter always in the same way, with the same argument: "**You may have all the inner realisations you like," they say, 'the most beautiful experiences possible within the four walls of the Ashram, but on the outer plane your life is spoiled, wasted. There is an abyss that you will never fill between the inner experience and the concrete realisation in the world.'**

This is the number one argument of the adverse forces. I know it. For millions of years I have heard the same thing repeated and each time I have unmasked it. It is a falsehood – it is the falsehood. Everything that tends to establish a divorce between earth and the Spirit, is good for them, everything that separates the inner experience from the divine realisation in the world. But it is the contrary that is true: it is the inner realisation that is the key to the outer realisation. How can you expect to know the true thing which you have to realise in the world so long as you do not possess the truth of your being?"[4]

1958

5. The Anti-Divine*

"I have noticed one thing, that in at least ninety-nine cases out of a hundred this [attack by adverse forces] is an excuse which people give to themselves. I have seen that practically almost all who write to me: "I am violently attacked by adverse forces", give this as an excuse. It is because there are many things in their nature which do not want to surrender, so they put all the blame on the adverse forces.

In reality I am turning more and more towards something where the role of the adverse forces will be reduced to that of an examiner; that is to say, they are there to test the sincerity of your spiritual seeking. These things have their reality in the action and for the work – and it is a great reality – but when you have gone beyond a certain region, all that reaches a point where it is no longer so distinct and clear-cut. **In the occult world, or rather, if you look at the world from the occult point of view, these adverse forces are very real, their action is very real, completely concrete, and their attitude towards the divine realisation is positively hostile. But as soon as you pass beyond this domain and enter into the spiritual world where there is nothing other than the Divine, who is everything, and where there is nothing that is not divine, these "adverse forces" become a part of the total play and they can no longer be called adverse forces. It is only a posture that they have taken; to speak more exactly, it is only a posture that the Divine has taken in his play.**

This also forms part of the dualities of which Sri Aurobindo speaks in The Synthesis of Yoga, the dualities that are reabsorbed. I do not know if he has spoken of this

particular one – I do not think so – but it is the same thing; it is just a way of seeing. He has spoken of the dualities Personal-Impersonal, Ishwara-Shakti, Purusha-Prakriti. There is one more: the Divine and the Anti-Divine."[5]

30 May 1958

6. Do not Waste Energy*

"Human beings do not know how to preserve energy. When something happens, an accident or an illness, they ask for help and a double or triple dose of energy is administered. They feel that they are receptive and they receive it. This energy is given for two reasons: to repair the disorder caused by the accident or illness, and to give a power for transformation in order to mend, to change what was the true cause of the illness or accident.

Instead of utilising energy in that way, immediately, immediately they throw it out. They begin to move about, they begin to be active, they begin to work, they begin to speak, they begin... they feel themselves full of energy and throw everything out! They can keep nothing. Then naturally, since the energy was not meant to be wasted like that, but for an inner use, they fall quite flat. And this is universal. They do not know, they do not know how to make this movement: to go within, to utilise the energy – not to keep it, it cannot be kept – to utilise it to mend the damage done to the body and to go deep down to find out the reason for the accident or the malady, and there, to change that into an aspiration, an inner transformation. Instead of this, people begin immediately to chatter, to move about, to act, to do this, to do that!

Indeed, the great majority of human beings feel that they are alive only when they waste energy; otherwise it does not look like life.

Not to waste energy means to utilise it for the purposes for which it was given. If the energy is given for transformation, for the sublimation of the being, it must be used for that; if the energy is given to set right something that has been disorganised in the body, it must be used for that.

Naturally, if someone is given a special work and if he is given the energy to do that work, it is all right, it is used for its own purposes, and it was given for that.

As soon as a man feels energetic, he rushes immediately into action. Or else, those who have not got the sense to do something useful, gossip. Worse still, those who have no control over themselves become intolerant and begin to dispute! If their will is contradicted, they feel themselves full of energy and take it as holy wrath!"[6]

21 July 1958

7. Reality of the Existence of Gods

"Do the gods of the Puranas and the gods of Greek and Egyptian mythology have any real existence?

Between the gods of the Puranas and the gods of Greek and Egyptian mythology, all kinds of similarities are found; it could be an interesting subject for study. **To the modern Western world, all these divinities – the Greek gods and other "pagan" gods, as they call them – are simply a product of human imagination and correspond to nothing real in the universe. But this is a gross error.**

To understand the mechanism of universal life, even that of terrestrial life, one has indeed to know that all these are real and living beings, each in its own realm, and have an independent reality. They would exist even if men did not exist. The majority of these gods existed before man existed.

In a very old tradition, probably dating before the Chaldean and Vedic traditions, which are its two branches, the history of creation is narrated not from the metaphysical or psychological point of view, but from an objective point of view, and this history is as real as our history of historical epochs. Of course, this is not the only way of looking at the thing, but it is quite as legitimate as any other; and in any case it recognises the concrete reality of these divine beings.

These are beings who belong to the progressive creation of the universe and have themselves presided over its formation, from the most ethereal or subtle to the most material regions; it is a descent of the divine creative Spirit. And they descended progressively, through realities more and more – one cannot say dense, because it is not dense, one cannot even say material, because matter as we know it does not exist on those planes – through realities more and more concrete.

According to traditions and occult schools, all these zones of realities, these planes of realities have got different names; they have been classified in a different way, but there is an essential analogy, and if you go back far enough into the traditions, you see only the words changing according to the country and the language. Even now, the experiences of Western occultists and those of Eastern occultists offer great similarities. All who set out on the discovery of these invisible

worlds and make a report of what they saw, give a very similar description, whether they be from here or there; they use different words, but the experience is very similar and the handling of forces is the same.

This knowledge of the occult worlds is based on the existence of subtle bodies and of subtle worlds corresponding to those bodies. They are what the psychological method calls "states of consciousness", but these states of consciousness really correspond to worlds. The occult procedure consists then in being aware of these various inner states of being or subtle bodies and in becoming sufficiently a master of them so as to be able to go out of them successively, one after another. There is indeed a whole scale of subtleties, increasing or decreasing according to the direction in which you go, and the occult procedure consists in going out of a denser body into a subtler body and so on again, up to the most ethereal regions. You go, by successive exteriorisations, into bodies or worlds more and more subtle. It is somewhat as if every time you passed into another dimension. The fourth dimension of the physicists is nothing but the scientific transcription of an occult knowledge. To give another image, one can say that the physical body is at the centre – it is the most material, the densest and also the smallest – and the inner bodies, more subtle, overflow more and more the central physical body; they pass through it, extending themselves farther and farther, like water evaporating from a porous vase and forming a kind of steam all around. And the greater the subtlety, the more the extension tends to unite with that of the universe: one ends by universalising oneself. And it is altogether a concrete process which gives an objective experience of invisible worlds and even enables one to act in these worlds.

There are, then, only a very small number of people in the West who know that these gods are not merely subjective and imaginary – more or less wildly imaginary – but that they correspond to a universal truth.

All these regions, all these domains are filled with beings who exist, each in its own domain, and if you are awake and conscious on a particular plane – for instance, if on going out of a more material body you awake on some higher plane, you have the same relation with the things and people of that plane as you had with the things and people of the material world. That is to say, there exists an entirely objective relation that has nothing to do with the idea you may have of these things. Naturally, the resemblance is greater and greater as you approach the physical world, the material world, and there even comes a time when the one region has a direct action upon the other. In any case, in what Sri Aurobindo calls the overmental worlds, you will find a concrete reality absolutely independent of your personal experience; you go back there and again find the same things, with the differences that have occurred during your absence. And you have relations with those beings that are identical with the relations you have with physical beings, with this difference that the relation is more plastic, supple and direct – for example, there is the capacity to change the external form, the visible form, according to the inner state you are in. But you can make an appointment with someone and be at the appointed place and find the same being again, with certain differences that have come about during your absence; it is entirely concrete with results entirely concrete.

One must have at least a little of this experience in order

to understand these things. Otherwise, those who are convinced that all this is mere human imagination and mental formation, who believe that these gods have such and such a form because men have thought them to be like that, and that they have certain defects and certain qualities because men have thought them to be like that – all those who say that God is made in the image of man and that he exists only in human thought, all these will not understand; to them this will appear absolutely ridiculous, madness. One must have lived a little, touched the subject a little, to know how very concrete the thing is.

…Now to come back to the gods and conclude. **It must be said that all those beings who have never had an earthly existence – gods or demons, invisible beings and powers – do not possess what the Divine has put into man: the psychic being. And this psychic being gives to man true love, charity, compassion, a deep kindness, which compensate for all his external defects.**

In the gods there is no fault because they live according to their own nature, spontaneously and without constraint: as gods, it is their manner of being. But if you take a higher point of view, if you have a higher vision, a vision of the whole, you see that they lack certain qualities that are exclusively human. By his capacity of love and self-giving, man can have as much power as the gods and even more, when he is not egoistic, when he has surmounted his egoism.

If he fulfils the required condition, man is nearer to the Supreme than the gods are. He can be nearer. He is not so automatically, but he has the power to be so, the potentiality.

If human love manifested itself without mixture, it would be all-powerful. Unfortunately, in human love there is as much love of oneself as of the one loved; it is not a love that makes you forget yourself."[7]

4 November 1958

8. Experience of 5 November 1958*

"New Year Message for 1959

At the very bottom of the inconscience most hard and rigid and narrow and stifling I struck upon an almighty spring that cast me up forthwith into a formless limitless Vast vibrating with the seeds of a new world.

Here is the origin of this message:

Last evening in the class¤, I noticed that the children, who had a whole week to prepare questions on the text we are reading, did not find a single one. A terrible somnolence! A total lack of interest! When I had finished my reading, I said to myself, 'But what is there in these brains that does not take interest in anything but their small personal affairs? After all, what is happening inside there, behind these forms?'

Then during the meditation, I began going down into the mental atmosphere of the people around me, in order to find there the small light, the thing that responds. And I was literally dragged down to the bottom, as if into a hole.

In this hole I saw what I am still seeing. I went down into a fissure, as it were, between two steep rocks, rocks made of something harder than basalt, black, metallic at the same time, with edges so sharp that you had the impression that were

¤ *Mother's weekly "Wednesday class", held at the Ashram Playground.*

you simply to touch them, you would be flayed. It was something that seemed to have no bottom and no end, and it became narrower and narrower like a funnel, so narrow that there was almost no room left even for the consciousness to pass. The bottom was invisible, a black hole, and that went down and down and down, without air, without light, only a kind of glimmer, like a reflection at the peak of the rocks, a glimmer that came from beyond, from something that could be the heavens, but something invisible. I continued to slide down the fissure and I saw the edges, the black rocks, cut with scissors, as it were, shining like a fresh cut, the edges so sharp that they were like knives. Here was one, there another, there another, everywhere, all around. And I was dragged, dragged, dragged down, – I went down, down, down and there was no end to it, it became more and more oppressive, stifling, suffocating.

Physically, the body followed, it participated in the experience. The hand that was on the arm of the chair slipped down, then the other hand, then the head bent down in an irresistible movement. Then I said to myself, "But this must stop, for if it continues, my head will be down on the ground!" (The consciousness was elsewhere, but I was looking at my body from outside.) And I asked myself, 'But what is there at the bottom of this hole?'

Hardly had I formulated the question when it was as if I had touched a spring that was there at the very bottom of the hole, a spring I had not noticed yet, which acted at once with a tremendous force and at one bound shot me up straight into the air; I was cast out of the fissure into a limitless, formless vast which was infinitely comfortable – not exactly warm, but

it gave a comfortable impression of inner warmth. After this painful enough descent, it was a kind of super-comfort, an ease, an ease at its maximum. And my body immediately followed the movement, the head at once became straight again. And I lived all this without objectifying it at all; I was not taking stock of what it was, I did not look for any explanation of what was happening; it was what it was, I lived it and that was all. The experience was absolutely spontaneous.

It was all-powerful, infinitely rich; it had no form at all, no limit – naturally I was identified with it and that is why I knew that it had neither limit nor form. It was as if – I say "as if" because it could not be seen – as if this vast was made up of countless imperceptible points, points that did not occupy any place in space (there was no space, you see), points that were a deep warm gold; but this was only an impression, a translation. And all that was absolutely living, living with a power that seemed infinite. And yet it was immobile, with an immobility so perfect that it gave a feeling of eternity, but with an unbelievable inner intensity of movement and life – it was inner, self-contained – and immobile, immobile in relation to the outside, if there was an outside. And it had a boundless life – it may be spoken of as infinite only by way of image – and an intensity, a strength, a force, a peace, the peace of eternity, a silence, a calm, a power capable of everything.

And I did not think it, I did not objectify it, I lived it comfortably, very comfortably. This lasted for a very long time – for the rest of the meditation.

It was as if that contained all the wealth of possibilities. And all that though it had no form, had the power to become forms. After a moment I asked myself, "What is this, to what

does it correspond?" Naturally I found out afterwards, and finally this morning I told myself, "Well, it is just to give me my message for the coming year." Then I transcribed it – naturally, you cannot make a description, it is indescribable. It was a psychological phenomenon and the forms were nothing but a way of describing the psychological state to oneself. And this is what I noted, obviously in a mental way. I have described nothing, I have only stated a fact:

'At the very bottom of the inconscience most hard and rigid and narrow and stifling I struck upon an almighty spring that cast me up forthwith into a formless limitless Vast vibrating with the seeds of a new world.'

Generally the inconscience gives the impression of something amorphous, inert, formless, neutral and grey – formerly, when I entered into the zones of inconscience, that was the first thing that I met; but in my experience yesterday, it was an inconscience hard, rigid, coagulated, as if coagulated for a resistance. It was a mental inconscience; all efforts make no impression on it, nothing can penetrate it. And this inconscience is much worse than a purely material inconscience. It was not the original inconscient; it was, if one may say so, a mentalised inconscient. All this rigidity, hardness, narrowness, fixity, opposition come from a mental presence in the creation: this is what the mind has brought into the inconscient. When the mind had not manifested, the inconscient was not like that: it was formless and had the plasticity of formless things. That plasticity has disappeared.

The beginning of the experience is a very expressive image of the action of mind in the inconscient; it has made the inconscient aggressive – it was not like that before –

aggressive, resisting, obstinate. That was precisely the starting-point of my experience. **I was in fact trying to look into the mental inconscience of people, and this mental inconscience refuses to change, while the other did not; the purely material inconscience has no mode of being, it does not exist, it is not organised in any way. While this one is an organised inconscience, organised through the beginning of a mental influence – and it is a hundred times worse!** It has now become a much greater obstacle than before. Before, it did not even have the power to resist, it had nothing, it was truly inconscient. Now it is an inconscience organised in its refusal to change! So I wrote, "most hard and rigid and narrow" – the idea is of something which presses you, presses you – 'most stifling'.

Then I wrote, "I struck upon an almighty spring." That means precisely this: in the deepest depths of the inconscient, there is a supreme spring that enables us to touch the Supreme. Because at the very bottom of the inconscience there is the Supreme. It is the Supreme who enables us to touch the Supreme. This is the 'almighty spring'.

It is always the same idea that the highest height touches the deepest depth. The universe is like a circle; it is represented by a serpent that bites its own tail. That means that **the supreme height touches the most material matter without any intermediary.** I have said this many times, but here it was an experience of the thing as I had it.

Finally I said, "a formless limitless Vast vibrating with the seeds of a new world". This does not refer to the primordial creation, but to the supramental creation; so this experience does not correspond to a return to the supreme

origin of all. I had altogether the impression that I was projected into the origin of the supramental creation: it is something of the Supreme that has already been objectified precisely for the sake of the supramental creation.

There was in fact this entire impression of power, of warmth and of gold. It was not fluid, but like a powdery mist. And each one of these things (they cannot be called particles or fragments or even points, unless point is taken in the mathematical sense, a point that does not occupy any place in space) was like living gold, a powdery mist of warm gold – one cannot call it bright, nor can one call it dark; neither was it light: a multitude of small points of gold, nothing but that. One could say that they touched my eyes, my face... and with a tremendous force! At the same time, there was the feeling of a plenitude, of an all powerful peace – it was rich, it was full. It was movement at its maximum, infinitely more swift than anything that one can imagine, and at the same time it was absolute peace, perfect stillness.

And this almighty spring was a perfect image of what happens, is bound to happen and will happen for everybody: all at once you shoot up into the vast.

The experience that I have just described was followed by another which was also noted down at the time."[8]

8 November 1958

9. Experience of 13 November 1958*

"To tell the truth, you are never freed from hostile forces until you come out for good into the Light, above the lower hemisphere. And there the phrase "hostile forces" loses its meaning; only the forces of progress are there in order to

compel you to progress. But you must come out of the lower hemisphere in order to see things in that way; because below, they are very real in their opposition to the divine plan.

It was said in the old traditions that one could not live more than twenty days in that higher state without leaving one's body and returning to the supreme origin. Now that is no longer true.

It is precisely this state of perfect harmony, beyond all attacks, that will become possible with the supramental realisation. It is that which will be realised for all who are destined for the supramental transformation. The adverse forces know quite well that in the supramental world they will automatically disappear: having no more use, they will be dissolved without the need to do anything, simply through the presence of the supramental force. That is why they rush about in a rage, negating everything, everything.

But the link between the two worlds has not yet been built – it is in the course of being built. That was the meaning of the experience of February third*, namely, to establish a link between the two worlds. For the two worlds are there in fact – not one above the other: one within the other, in two different dimensions – but there is no communication between the two. They overlap each other without being joined together. In the experience of February third, I saw some of those from here and elsewhere who already belong to the supramental world in one part of their being; but there is no connection, no junction. The moment has come just now in

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** The Mother commented on this experience in her talk of 19 February 1958, Questions and Answers 1957-58, CWM, Vol. 9, pp. 271-283.*

the history of the universe when that link must be established.

The experience of November fifth was a new step in the construction of the link between the two worlds. I was indeed projected into the very origin of the supramental creation: all that warm gold, that living tremendous power, that sovereign peace. I saw once again that the values which govern in this supramental world have nothing to do with our values here below, even the values of the wisest, even those values which we consider most divine at the time we live constantly in the divine Presence. It is altogether different.

Not only in our state of worship and surrender to the Lord, but even in our state of identification, the quality of the identification is different depending on whether we are on this side, progressing in this hemisphere below, or have passed over to the other and emerged into the other world, the other hemisphere, the higher hemisphere.

The quality or the kind of relation that I had with the Supreme at that moment was quite different from that which we have here, and even the identification had a different quality. With regard to the lower movements one understands very well that they are different, but that was the summit of our experience here, that identification by which it is the Supreme who rules and lives. Well! He rules and lives quite differently when we are in this lower hemisphere and when we are in the supramental life. And at that moment* what gave intensity to the experience was that I came to perceive, vaguely, these two states of consciousness at the same time. It is almost as if the Supreme himself is different, that is to say,

* *The experience of November 13.*

the experience we have of him. And yet in both cases there was contact with the Supreme. Well, probably what differs is what we perceive of him or the way in which we translate it; but the quality of the experience is different.

There is in the other hemisphere an intensity and a plenitude which expresses itself through a power different from the one here. How to explain it? You cannot. The quality of the consciousness itself seems to change. It is not something higher than the summit to which we can rise here, it is not one step more: here, we are at the end, at the summit. It is the quality that is different, the quality, in the sense that there is a plenitude, a richness, a power. This is a translation, in our manner, but there is something that escapes us – it is truly a new reversal of consciousness.

When we begin to live the spiritual life, a reversal of consciousness takes place which is for us the proof that we have entered the spiritual life; well, another reversal of consciousness occurs when one enters the supramental world.

Besides, perhaps each time that a new world opens up, there will again be a new reversal of this kind. Thus even our spiritual life – which is such a total reversal in relation to ordinary life – is and appears to be, in relation to the supramental consciousness, the supramental realisation, something so totally different that the values of the two are almost opposite.

One can put it in this way (but this is very imprecise, more than diminished – deformed): it is as if our entire spiritual life were made of silver whereas the supramental is made of gold, as if the whole spiritual life here below

were a vibration of silver, not lustreless, but merely a light, a light that goes up to the summit, a light quite pure, pure and intense; but in the other life, the supramental life, there is a richness and a power that makes all the difference. This whole spiritual life of our psychic being and our present consciousness, which appears so warm, so full, so wonderful, so sparkling to the ordinary consciousness, well, all this splendour appears poor in relation to the splendour of the new world.

The phenomenon can be very well explained in this way: a series of reversals bringing about, step by step, an ever new richness of creation so that whatever has preceded it appears poor in comparison. What for us, in relation to our ordinary life, is a supreme richness, appears a poverty in relation to this new reversal of consciousness. This was my experience.

Last night when I tried to understand what was lacking so that I might be able to bring you completely, truly out of your difficulties, the effort reminded me of what I told you the other day about the Power, the power of transformation, the true power of realisation, the supramental power. Once you enter there, rise into that state, then you see that it is truly the All-Power in relation to what we are here. So once more I perceived, I felt the two states at the same time.

But as long as this realisation is not an accomplished fact, it will still be a progression – a progression, an ascension: you gain, you gain ground, you climb up and up; as long as it is not the new reversal, it is as if everything needed to be done over again. It is the repetition of the experience here below – it is reproduced up there.

And each time, you have the impression that you have lived on the surface of things. It is an impression that is repeated and repeated. At each new conquest you have the impression: "Until now I had lived only on the surface of things – on the surface of things – on the surface of realisation, the surface of surrender, the surface of power – it was merely the surface of things, the surface of experience." Behind the surface there is a depth, and it is only when you enter into the depth that you touch the true thing. And each time it is the same experience: what appeared as a depth becomes a surface, a surface with all that it means, something inaccurate, artificial, an artificial transcription, something that gives one the impression that it is not truly living: it is a copy, an imitation – it is an image, a reflection, not the thing itself. You pass into another zone and you have the impression that you have discovered the Source and the Power, the Truth of things; and then, this source, this power and this truth become in their turn an appearance, an imitation, a transcription in relation to the new realisation.

Meanwhile, we must indeed recognise that we have not got the key yet; it is not within our hands. Or rather we know quite well where it is, and we have only one thing to do: the perfect surrender of which Sri Aurobindo speaks, the total self-giving to the Divine Will, whatever happens, even in the midst of the night.

There is the night and there is the sun, the night and the sun, again the night, many nights; but one must cling to this will to surrender, cling to it as in a tempest, and give up everything into the hands of the Supreme Lord, until the day when the Sun will come for ever, the total victory."[9]

15 November 1958

10. Karma*

"This sort of fatality that one sometimes feels weighing heavy on one's life, which is called Karma in India, is the result of past lives; indeed, it is something that has to be exhausted, something that weighs on one's consciousness.

This is how things happen: the psychic being passes from one life to another, each life on earth being the occasion and means for a further progress, for a further growth. But it can happen that the psychic takes birth with the intention of going through a certain experience, of learning a certain thing, of developing a certain faculty through a definite experience. Then, in that life, in the life in which that experience has to be gone through, for one reason or another – there may be several – the soul does not fall exactly on the spot where it should: a displacement of some kind can occur, a set of contrary circumstances – it can happen – and in that case the incarnation miscarries totally and the soul goes away to wait for a better occasion. But in other cases, the soul simply does not find it possible to do exactly what it wants and finds itself dragged into untoward circumstances – untoward not merely from the objective point of view, but untoward for its own growth. And that makes it necessary to begin the experience again, often under much more difficult conditions.

And if – anything can happen, you see – if this second attempt is also a failure, if conditions make it impossible once again for what the psychic wants to do, if, for example, **it is in a body with an inadequate will or a deformation in the thought or too tough an egoism and the attempt ends in suicide, then it is something frightful. I have seen it many times; it creates a dreadful Karma which may repeat itself life after**

life before the soul becomes capable of conquering and doing what it wants to do. And each time the conditions become more and more difficult, each time a considerably greater effort is demanded. It has sometimes been said that one cannot get out of it. Indeed, the subconscious memory of the past creates a sort of irresistible desire to avoid the difficulty and one begins again the same stupidity or an even greater stupidity, and to the difficulty already so great is added yet another. Also, there are moments – moments or circumstances – when nobody is there to help you, to instruct you, to guide you. You are all alone, not knowing what to hang on to. The situation then becomes so terrible, the circumstances are so abominable.

But if only once the soul has made an appeal, if once it has made contact with the Grace, then in the following life, one immediately finds oneself in conditions where everything can be swept away at one stroke. At that moment you need to have a great courage, a great endurance, though at times a true love is sufficient. And if there is faith – a little, a very very little is enough – then everything is swept away. But in most cases what you need is a great stoic courage, a capacity to endure and to hold out: the resistance, especially in the case of a previous suicide, resistance to the temptation to again begin this foolishness – because it makes a terrible formation. There is also this habit of not looking the difficulty straight in the face, which is translated by taking flight. When suffering comes, fly, fly, instead of absorbing the difficulty, instead of holding tight, that is to say, not stirring within, not yielding, yes, above all, not yielding when you feel within: "I cannot bear it any longer." Hold your head as quiet as possible,

do not follow the movement, do not obey the vibration.

That is what is needed, just that: faith in the Grace, perception of the Grace, or else, intensity of call, or better still, the response, the response, the knot opening, breaking, the response to this wonderful love of the Grace.

It is difficult without a strong will, and above all, above all, the capacity to resist the temptation which has been the fatal temptation through all the lives because of its accumulated power. Each defeat gives fresh force to it. A small victory can dissolve it.

The most terrible thing is when you do not have the strength, the courage, something indomitable. **How often they come and tell me: "I want to die, I want to run away, I want to die." They get the answer: 'Well, then, die to yourself! You are not asked to let your ego survive! Die to yourself since you want to die! Have that courage, the true courage to die to your egoism.'**

But because it is a Karma, you have to do something yourself. Karma is a construction of the ego; the ego must do something, everything cannot be done for it. **The truth is this: Karma is the result of the actions of the ego, and it is only when the ego abdicates that Karma is dissolved.** You can aid the ego, you can assist it, you can give it force and infuse it with courage, but it must use them.

There is such a gulf between what we truly are and what we are at present that it turns your head giddy at times. You must not yield to the giddiness. Do not move. Be still like a stone until the thing passes away.

Generally, when the time has come for a Karma to be conquered and absorbed by the Grace, there also comes the

image or the knowledge or the experience of the exact facts that are the cause of the Karma, and then at that moment you can start the cleaning.

But it is just at the most painful point, there where the suggestions are the strongest, that you must bear the blow. Otherwise you will always have to start over again, always start over again.

One day a moment comes when the thing has to be done, when one must make the true inner gesture that liberates. To tell the truth, just now there is upon earth an opportunity which presents itself only after thousands of years, a conscious help with the necessary power. It was once believed that nothing had the power to wipe away the consequences of a Karma, that it was only by exhausting it through a series of purificatory acts that the consequences could be transformed, exhausted, effaced. But with the supramental power, this can be done without the need of going through all the steps of the process of liberation."[10]

22 November 1958

11. Traditional Stories About the Bodies of Some Saints Which Became Flowers or Just Vanished into the Sky

"*I have read that the bodies of some saints, after their death, have disappeared and become flowers or just vanished into the sky. Can such a thing happen?*

Everything is possible, it could have happened, but I do not believe it did. We cannot always believe what is said in books. Nor is there a necessary connection between such phenomena and sainthood. Some "mediums", as they are

called, have an unusual capacity. They are put in a chair, tied to it, guarded by people, and the room is locked securely from outside. Then darkness is created in the room. After some time – longer or shorter according to the medium's power – the knots are found untied, the chair is seen empty: the occupant has disappeared. Then, in an adjoining room, the person is found lying down in a deep trance. Through closed doors and thick walls the medium has passed. It is by a power of deconcentration and reconcentration of the physical substance.

Phenomena like these have taken place under the strictest scientific control. So they do genuinely occur in rare instances, but they are no sign of sanctity. There is nothing spiritual about them. What is at work is purely a capacity of the vital being. And often the mediums are people of very low character, with not a trace of anything saintly.

But to come back to the point. In connection with great or holy men all sorts of stories get started. When Sri Aurobindo had not left his body, there was circulated a story that he used to go out of the roof of his room – yes, physically – and move about in all kinds of places. It is even written down in a book. He told me about it himself.

Some books say that Mirabai disappeared physically into the idol of Krishna and was never seen again.

Don't other books tell other stories?"[11]

January 1960

12. The True Reason*

"Those who want to follow the true path will naturally be exposed to the attacks of all the forces of ill-will, which

not only do not understand but generally hate what they do not understand.

If you are troubled, vexed, even discouraged by all the spiteful stupidities that people may say about you, you will not be able to advance much on the way. And these things come to you not because you are unlucky or because your lot is not a happy one, but because on the contrary the divine Consciousness and Grace take your resolution seriously and allow circumstances to become the touchstones on the way, to see if your resolution is sincere and you are strong enough to face the difficulties.

Therefore, if someone laughs at you, or says something which is not kind, the first thing to do is to look within yourself and see what is the weakness or imperfection which has allowed such a thing to happen, and not to be disconsolate or indignant or sad because people do not appreciate you for what you consider to be your proper value; on the contrary, you should thank the divine Grace for having pointed out to you the weakness or imperfection or deformation that you have to rectify.

So instead of being unhappy, you can be fully satisfied and take advantage, a great advantage, of the harm that someone wanted to do to you.

Besides, if you truly wish to follow the path and to do the yoga, you should not do it so that people will appreciate and honour you; you should do it because it is an imperative need of your being and because you can be happy only in that way. Whether people appreciate you or do not appreciate you has absolutely no importance whatever. You can tell yourself beforehand that the farther you are from the ordinary

man, the more foreign to the way of the ordinary creature, the less you will be appreciated – quite naturally, for they will not understand you. And I repeat that this has no importance whatever.

True sincerity consists in following the way because you cannot do otherwise, in consecrating yourself to the divine life because you cannot do otherwise, in endeavouring to transform your being and emerge into the Light because you cannot do otherwise, because it is the very reason for which you live.

When it is like that, you can be sure that you are on the right path."[12]

Undated: Before February 1960

13. How to Have a good Sleep?

"*Why does one wake up tired in the morning, and what should one do to have a better sleep?*

If you wake up tired in the morning, it is because of tamas, nothing else, a formidable mass of tamas; I myself noticed it when I began to do the yoga of the body. It is inevitable so long as the body is not transformed.

You must lie flat on your back and relax all the muscles and all the nerves – it is an easy thing to learn – to be like what I call a rag on a bed: nothing else remains. And if you can do that with the mind also, you get rid of all those stupid dreams that make you more tired when you get up than when you went to bed. It is the cellular activity of the brain that continues without control, and that tires one much. So, a total relaxation, a sort of complete calm, without tension, in which everything is stopped. But this is only the beginning.

Afterwards, you make a self-giving as total as possible, of everything, from top to bottom, from outside to inside, and an eradication, as total as possible, of all the resistance of the ego. And you begin repeating your mantra – your mantra, if you have one, or any word which has a power for you, a word leaping forth from the heart spontaneously, like a prayer, a word which sums up your aspiration. After repeating it a certain number of times, if you are accustomed to do so, you enter into trance. And from that trance you pass into sleep. The trance lasts as long as it should and quite naturally, spontaneously, you pass into sleep. But when you come back from this sleep, you remember everything; the sleep was like a continuation of the trance.

Fundamentally, the sole purpose of sleep is to enable the body to assimilate the effect of the trance so that the effect may be received everywhere, and to enable the body to do its natural nocturnal function of eliminating toxins. And when you wake up, there is not that trace of heaviness which comes from sleep: the effect of the trance continues.

Even for those who have never been in trance, it is good to repeat a mantra, a word, a prayer before going into sleep. But there must be a life in the words; I do not mean an intellectual significance, nothing of that kind, but a vibration. And its effect on the body is extraordinary: it begins to vibrate, vibrate, vibrate... and quietly you let yourself go, as though you wanted to go to sleep. The body vibrates more and more, more and more, more and more, and away you go. That is the cure for tamas.

It is tamas which causes bad sleep. There are two kinds of bad sleep: the sleep that makes you heavy, dull, as if you

lost all the effect of the effort you put in during the preceding day; and the sleep that exhausts you as if you had passed your time in fighting. I have noticed that if you cut your sleep into slices (it is a habit one can form), the nights become better. That is to say, you must be able to come back to your normal consciousness and normal aspiration at fixed intervals – come back at the call of the consciousness. But for that you must not use an alarm-clock! When you are in trance, it is not good to be shaken out of it.

When you are about to go to sleep, you can make a formation; say: "I shall wake up at such an hour" (you do that very well when you are a child). For the first stretch of sleep you must count at least three hours; for the last, one hour is sufficient. But the first one must be three hours at the minimum. On the whole, you have to remain in bed at least seven hours; in six hours you do not have time enough to do much (naturally I am looking at it from the point of view of sadhana) to make the nights useful.

To make use of the nights is an excellent thing. It has a double effect: a negative effect, it prevents you from falling backward, losing what you have gained – that is indeed painful – and a positive effect, you make some progress, you continue your progress. You make use of the night, so there is no trace of fatigue any more.

Two things you must eliminate: falling into the stupor of the inconscience, with all the things of the subconscient and inconscient that rise up, invade you, enter you; and a vital and mental superactivity where you pass your time in fighting, literally, terrible battles. People come out of that state bruised, as if they had received blows. And they did receive them – it

is not "as if"! And I see only one way out: to change the nature of sleep."[13]

4 June 1960

14. The Importance of Dates in The Mother's Talks

"Naturally, dates are put on these old talks, but nobody pays any attention to the dates. How can they be mixed up with the things of today, which are on an entirely different plane?

There is an experience where you are altogether outside time, that is to say, in front, behind, above, below, it is all the same. In this identification, at the moment of identification, there is no more past or present or future. And in truth, this is the only way of knowing.

As the experiences develop, these old talks give me the impression of someone who walks all around a garden telling about what is there within it. But there comes a time when you enter into the garden and then you know a little better what is there. And I am beginning to enter. I am beginning."[14]

18 July 1960

15. The Course of the Supramental Manifestation on Earth: Some Possible Scenarios

"…When one comes out of this consciousness and enters into the Truth-consciousness, the difference is such that one wonders how there can be anything like suffering and misery and death and all that. There is a kind of astonishment in the sense that one does not understand how it can happen – when one has really tipped over to the other side. But this experience is usually associated with the experience of the

unreality of the world as we know it, whereas **Sri Aurobindo says that this perception of the unreality of the world is not necessary in order to live in the supramental consciousness – it is only the unreality of Falsehood, not the unreality of the world. That is to say, the world has a reality of its own, independent of Falsehood.**

I suppose that is the first effect of the Supermind – the first effect in the individual, because it will begin with the individual.

It is probable that this state of new consciousness will have to become a constant state. But then a problem arises: how can one remain in contact with the world as it is in its deformation? Because I have noticed one thing: when this state is very strong in me, very strong, so strong that it is able to resist anything that comes to bombard it from outside, then when I say something, people do not understand at all, not at all; so this state inevitably does away with a useful contact.

Taking only the earth, for example, how could there be a little supramental creation, a nucleus of supramental action and radiation upon earth? Is it possible? One can conceive very well of a nucleus of superhuman creation and of supermen, that is to say, men who were men and who through evolution and transformation (in the true sense of the word) have succeeded in manifesting the supramental forces; but their origin is human and since their origin is human there is necessarily a contact; even if everything is transformed, even if the organs are transformed into centres of force, there remains nonetheless something human, like a colouring. **It is these beings, according to the traditions, who will discover the secret of direct supramental creation,**

without passing through the process of ordinary Nature, and it is through them that the truly supramental beings will take birth, the ones who must necessarily live in a supramental world. But then how would the contact be made between these beings and the ordinary world? How is one to conceive of the transformation of Nature, a transformation sufficient to bring about the supramental creation upon earth? I do not know.

Naturally, for such a thing to happen, a considerably long time is needed, this we know; and there will probably be stages, steps, things which will appear, things which for the moment we do not know or do not conceive, and they will change the conditions of the earth – but that means seeing some thousands of years ahead.

There remains the problem: is it possible to make use of this notion of space, I mean the space on the terrestrial globe? Is it possible to find a spot where one could create the embryo or seed of the future supramental world? The plan came in all the details, but it is a plan which in its spirit and consciousness does not at all conform to what is possible on earth at present; yet in its most material manifestation, it was based on terrestrial conditions. It is the concept of an ideal town which would be the nucleus of an ideal country, a town which would have contacts, purely superficial and extremely limited in their effect, with the outside world. One would therefore already have to conceive – but this is possible – of a power sufficiently strong to be at the same time a protection against aggression or ill-will (this would not be the most difficult protection to obtain) and against infiltration and admixtures. But if necessary, one can conceive of that. From the social point of view, from the point of view of organisation, from the point

of view of the inner life, these are not problems. **The problem is the relation with what is not supramentalised, to prevent the infiltration, the admixture: that is to say, to prevent the nucleus from falling back into an inferior creation – it is a problem about the period of transition.**

All those who have given thought to the problem have always imagined something unknown to the rest of humanity, like a gorge in the Himalayas, for example, a place unknown to the rest of the world. But this is not a solution; it is not a solution at all.

No, the only solution is an occult power, but this already implies that before anything can be done, a certain number of individuals must have reached a great perfection of realisation. But one can conceive that if this can be done, one can have a spot which is in the midst of the outside world and yet isolated (without any contacts, you see), a spot where everything would be exactly in its place – as an example. Each thing is exactly in its place, each person exactly in his place, each movement exactly in its place – and in its place in an ascending progressive movement, without any relapse, that is to say, quite the contrary to what happens in ordinary life. Naturally, this presupposes a kind of perfection, this presupposes a kind of unity, this presupposes that the different aspects of the Supreme can be manifested and, of course, an exceptional beauty, a total harmony and a power strong enough to command obedience from the forces of Nature. For example, even if this spot were surrounded by forces of destruction, they would not have the power to act; the protection would be sufficient. All this requires the utmost perfection in the individuals who would be the organisers of such a thing.

(*Silence*)

Indeed, nobody knows how the first men were formed, the first mental realisation. One does not know whether they were isolated individuals or groups, whether this happened in the midst of others or in isolation. I do not know. But there may be an analogy with the future case of the supramental creation. It is not difficult to conceive that in the solitude of the Himalayas or in the solitude of a virgin forest an individual would begin to create around him his little supramental world. It is easy to conceive. But the same thing would be necessary: he would have to have reached such a perfection that his power would act automatically to prevent intrusion, so that automatically his world would be protected; that is to say, all contrary or foreign elements would be prevented from approaching.

Stories of the kind have been told, of people who lived in an ideal solitude. It is not impossible at all to conceive that. When one is in contact with this Power, at the moment it is in you, you see quite well that it is child's play; it is even possible to change certain things, to exert an influence on surrounding vibrations and forms, which automatically begin to be supramentalised. All that is possible, but it is on an individual scale. Whereas, take the example of what is happening here, the individual dwelling at the very centre of all this chaos: there lies the difficulty! Does it not follow from this very fact that it is impossible to reach a kind of perfection in the realisation? But then too, the other example, that of the solitary in the forest, does not at all prove that the rest of mankind will be able to follow; whereas what is happening here is already a much more radiating action. This is what must happen at a given moment, this must happen inevitably. But

the problem remains: can this happen at the same time or before the other thing is realised – at the same time or before the individual, the one individual is supramentalised?

Evidently, **the realisation under the conditions of community or the group is much more complete, integral, total and probably more perfect than any individual realisation, which is always, necessarily, on the external, material plane, absolutely limited, because it is only one mode of being, one mode of manifestation, one microscopic set of vibrations that is touched.**

But from the point of view of the easiness of the work, I believe there is no comparison.

(*Silence*)

The problem remains. All people like Buddha and the others, had first realised and then entered into contact with the world: well, this is very simple. But with regard to what I have in view, is it not an indispensable condition, for the realisation to be total, that one remains in the world?"[15]

18 July 1961

16. The Story of an Asuric Being Taking on the Appearance of Sri Aurobindo

"Just between 11:00 and 12:00 last night, I had an experience by which I discovered that there is a group of people – purposely their identity was not revealed to me – who want to create a kind of religion based on the revelation of Sri Aurobindo. But they have taken only the side of power and force, a certain kind of knowledge and all that could be utilised by Asuric forces. There is a big Asuric being that has succeeded in taking the appearance of Sri Aurobindo. There

is only an appearance. This appearance of Sri Aurobindo has declared to me that the work I am doing is not his. It has declared that I have been a traitor to him and to his work and has refused to have anything to do with me.

There is in that group a man whom I must have seen once or twice, who is not with them in spirit, but only in appearance. But he is without knowledge, he does not know what kind of being is there. And he always hopes to make this being accept me, believing it is truly Sri Aurobindo. This being I saw last night. I won't tell all the details of the vision – it is not necessary. But I must say that I was fully conscious, aware of everything, knowing that an Asuric force was there – but not rejecting it because of the infinity of Sri Aurobindo. I knew that everything is part of him and I do not want to reject anything. I met this being last night three times, even apologised for sins that I have not committed and in full love and surrender. I woke at 12:00, remembering everything. Between 12:15 and 2:00 I was with the true Sri Aurobindo in the fullest and sweetest relation – there also in perfect consciousness, awareness, calm and equanimity. At 2:00 I woke and noted just before that Sri Aurobindo himself had shown me that still he was not completely master of the physical realm. I woke up at 2:00 and noticed that the heart had been affected by the attack of this group that wants to take my life away from this body, because they know that so long as I am in a body upon earth their purpose cannot succeed. Their first attack was many years ago in vision and action. I had it in the night and spoke of it to nobody. I noted down the date, and if I can come out of this crisis, I will find it and give it out. They would have liked me dead years ago. It is they who are responsible for these attacks on my life. Up till now I am

alive because the Lord wanted me to be alive, otherwise I would have gone long ago.

I am no more in my body. I have left it for the Lord to take care of it, to decide if it is to have the Supramental or not. I know and I have said also that now is the last fight. If the purpose for which this body is alive is to be fulfilled, that is to say, the first steps taken towards the Supramental transformation, then it will continue today. This is the Lord's decision. I am not even asking what he has decided. If the body is incapable of bearing the fight, if it has to be dissolved, then humanity will pass through a critical time. What the Asuric Force that has succeeded in taking the appearance of Sri Aurobindo will create, is a new religion or thought, perhaps cruel and merciless, in the name of the Supramental Realisation. But everybody must know that it is not true, it is not Sri Aurobindo's teaching, not the truth of his teaching. The truth of Sri Aurobindo is a truth of love and light and mercy. He is good and great and compassionate and Divine. And it is He who will have the final victory.

Now, individually, if you want to help, you have only to pray. What the Lord wants will be done. Whatever He wills, He will do with this body, which is a poor thing.

Afterwards, when the transcript of this talk was read to the Mother, she commented:

The fight is within the body. This can't go on. They must be defeated or this body is defeated. All depends on what the Lord will decide.

It is the battlefield. How far it can resist, I don't know. After all, it depends on Him. He knows if the time has come or not, the time for the beginning of the Victory – then the

body will survive; if not, in any case, my love and consciousness will be there."[16]

3 April 1962

17. We are That, We are That – the Experience of 12 April 1962

"Suddenly in the night I woke with the full awareness of what we could call the Yoga of the World. The Supreme Love was manifesting through big pulsations, and each pulsation was bringing the world further in its manifestation. It was the formidable pulsations of the eternal stupendous Love, only Love. Each pulsation of the Love was carrying the universe further in its manifestation.

And there was the certitude that what is to be done is done and that the Supramental Manifestation is realised.

Everything was impersonal, nothing was individual.

This was going on and on and on and on.

The certitude that what is to be done is done.

All the results of the falsehood had disappeared: death was an illusion, sickness was an illusion, ignorance was an illusion – something that had no reality, no existence. Only Love and Love and Love and Love – immense, formidable, stupendous, carrying everything.

And how to express it in the world? It was like an impossibility, because of the contradiction. But then it came: "You have accepted that the world should know the Supramental Truth... and it will be expressed totally, integrally." Yes, yes....

And the thing is done.

(*Long silence*)

The individual consciousness came back: just the sense of a limitation, a limitation of pain; without that, no individual.

And we set out again on the way, sure of Victory.

The skies are full of the songs of Victory.

The Truth alone exists; it alone shall be manifested. Forward!

Glory to Thee, Lord, Supreme Triumpher!

(*Silence*)

Now, to the work.

Patience, endurance, perfect equality, and an absolute faith.

(*Silence*)

What I am saying is nothing, nothing, nothing, nothing but words if I compare it to the experience.

And our consciousness is the same, absolutely the same as that of the Lord. There was no difference, no difference.

We are That, we are That, we are That."[17]

13 April 1962

18. To Choose the Truth*

"What is the Truth? What do you mean when you speak of "the Truth"?

You want a mental definition of the Truth. The Truth cannot be expressed in mental terms. Yes, it is so. And all the questions put are mental questions.

The Truth cannot be formulated, it cannot be defined – it is to be lived.

And one who is wholly consecrated to the Truth, who wants to live the Truth, serve the Truth, will know at each moment what must be done: it will be a kind of intuition or revelation (most often without words, but sometimes also expressed in words) which will make you know at every minute what is the truth of that minute. And it is this that is so interesting. You want to know "the Truth" as a thing well defined, well classified, well established, and after that you are at rest: there is no need to seek any more! You take it up, you say: "Here, this is the Truth" and then it is fixed. This is what all the religions have done. They have established their truth as a dogma. But it is not the Truth any more.

The Truth is something living, moving, expressing itself at each second, and it is one way of approaching the Supreme. Each one has his way of approaching the Supreme. There are perhaps some who are able to approach him from all sides at the same time, but there are those who approach through Love, those who approach through Power, those who approach through Consciousness and those who approach through Truth. But each of these aspects is as absolute, imperative and undefinable as the supreme Lord himself is. **The supreme Lord is absolute, imperative and undefinable, unseizable in his action, and his attributes have this same quality.**

Once one knows this, he who puts himself at the service of one of these aspects will know (it is expressed in life, in time, in the movement of time), will know at each moment what Truth is, and will know at each moment what Consciousness is, and will know at each minute what Power

is, and he will know at each minute what Love is. And it is a multiform Power, Love, Consciousness, Truth that expresses itself innumerably in the manifestation, even as the Lord expresses himself innumerably in the manifestation."[18]

24 December 1966

19. The Only Way – A Total, Complete and Unconditional Surrender

"You see, in the present condition of the world, circumstances are always difficult. The whole world is in a condition of strife, conflict, between the forces of truth and light wanting to manifest and the opposition of all that does not want to change, which represents in the past what is fixed, hardened and refuses to go. Naturally, each individual feels his own difficulties and is faced by the same obstacles.

There is only one way for you. It is a total, complete and unconditional surrender. What I mean by that is the giving up not only of your actions, work, ambitions, but also of all your feelings, in the sense that all that you do, all that you are, is exclusively for the Divine. So, you feel above the surrounding human reactions – not only above them but protected from them by the wall of the Divine's Grace. Once you have no more desires, no more attachments, once you have given up all necessity of receiving a reward from human beings, whoever they are – knowing that the only reward that is worth getting is the one that comes from the Supreme and that never fails – once you give up the attachment to all exterior beings and things, you at once feel in your heart this Presence, this Force, this Grace that is always with you.

And there is no other remedy. It's the only remedy, for

everybody without exception. To all those who suffer, it is the same thing that has to be said: all suffering is the sign that the surrender is not total. Then, when you feel in you a "bang", like that, instead of saying, "Oh, this is bad" or "This circumstance is difficult," you say, "My surrender is not perfect." Then it's all right. And then you feel the Grace that helps you and leads you, and you go on. And one day you emerge into that peace that nothing can trouble. You answer to all the contrary forces, the contrary movements, the attacks, the misunderstandings, the bad wills, with the same smile that comes from full confidence in the Divine Grace. And that is the only way out, there is no other.

This world is a world of conflict, suffering, difficulty, strain; it is made of it. It has not yet changed, it will take some time before changing. And for each one there is a possibility of getting out. If you lean back on the presence of the Supreme Grace, that is the only way out. …"[19]

11 May 1967

20. What Must be Done to Pull the Country out of its difficulties?

"What must be done to pull the country out of its difficulty? Sri Aurobindo has foreseen all the troubles and he has given the solution. … About all that has happened and all that is happening now, he has said clearly that to go back to it is useless. We must give the country its true position, that is, the position of relying on the Divine. Naturally, this is at the other end of what people try to believe now. But Sri Aurobindo explains it in such a way that even those who are against it can agree. You understand? He has found a way of

saying it which can be understood by everybody. That's the only solution, as far as I can see; it is the only solution. All the rest will mean complication, contradiction and fighting.

… He was telling me always that things would become worse and worse, because it is the end of this age. We are entering into an age where things must be organised differently. It is a difficult time because of that.

Because we know what will come, we can help to make it come sooner and with less turmoil. There is no hope in going backwards; it would make things last endlessly. We must go forward, absolutely, and go beyond, beyond party. And nobody can explain that better than Sri Aurobindo, because he was so much, so much beyond party; he saw the advantages and disadvantages of all parties and he stated them exactly.

If you read carefully what he has written – so much – you will find the answer to all these questions. And at the same time you will know that you will have the full support of the Divine Power. The Power that was behind him is behind this transformation. It is time for transformation. We can't cling to the past.

The best way to go beyond politics is to spread the message of Sri Aurobindo. Because he is no more a political element wanting to take power; there are only his ideas and ideals. And, of course, if people could understand and realise his programme, the country could be very strong, very strong.

Those who understand the teaching can take up the work of organising and spreading it."[20]

25 May 1970

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II. Words of The Mother (Volume 16), Some Answers From The Mother

1. Letters from The Mother to Her Son*

"Our community is growing more and more; we are nearly thirty (not counting those who are scattered all over India); and I have become responsible for all this; I am at the centre of the organisation, on the material as well as the spiritual side, and you can easily imagine what it means. We already occupy five houses, one of which is our property; others will follow. New recruits are coming from all parts of the world. With this expansion, new activities are being created, new needs are arising which require new skills.

16 January 1927

* * *

I think I told you about our five houses; four of them are joined in a single square block which is surrounded on all sides by streets and contains several buildings with courtyards and gardens. We have just bought, repaired and comfortably furnished one of these houses and then, just recently, we have settled there, Sri Aurobindo and myself, as well as five of the closest disciples.

We have joined the houses together with openings in some of the outer walls and outbuildings, so that I may walk freely in our little realm without having to go out into the street – this is rather nice. But I am busier than ever now, and I can say that at the moment I am writing to you in a hurry.

16 February 1927

* * *

It is true that for a long time I have not slept in the usual sense of the word.* That is to say, at no time do I fall into the inconscience which is the sign of ordinary sleep. But I do give my body the rest it needs, that is, two or three hours of lying down in a condition of absolute immobility in which the whole being, mental, psychic, vital and physical, enters into a complete state of rest made of perfect peace, absolute silence and total immobility, while the consciousness remains perfectly awake; or else I enter into an internal activity of one or more states of being, an activity which constitutes the occult work and which, needless to say, is also perfectly conscious. So I can say, in all truth, that I never lose consciousness throughout the twenty-four hours, which thus form an unbroken sequence, and that I no longer experience ordinary sleep, while still giving my body the rest that it needs.

3 July 1927

* * *

In this letter I am sending you a few photographs of the Ashram which will no doubt interest you since they will give you an idea, however incomplete and imprecise, of the surroundings in which I live; in any case they will give a very limited impression, for the Ashram at present consists of seventeen houses inhabited by eighty-five or ninety people (the number varies as people come and go). …

25 August 1929

* * *

The Ashram is becoming a more and more interesting institution. We have now acquired our twenty-first house; the

* *Written in connection with a newspaper article in which it was stated that the Mother had not slept for several months.*

number of paid workers of the Ashram (labourers and servants) has reached sixty or sixty-five, and the number of Ashram members (Sri Aurobindo's disciples living in Pondicherry) varies between eighty-five and a hundred. Five cars, twelve bicycles, four sewing machines, a dozen typewriters, many garages, an automobile repair workshop, an electrical service, a building service, sewing departments (European and Indian tailors, embroideresses, etc.), a library and reading-room containing several thousand volumes, a photographic service, general stores containing a wide variety of goods, nearly all imported from France, large gardens for flowers, vegetables and fruits, a dairy, a bakery, etc., etc.! – you can see that it is no small affair. And as I am taking care of all this, I can truly say that I am busy.

23 August 1930

* * *

I have also received the *Grande Revue** and I read the article you mention. I found it rather dull, but apart from that not too bad. But the Mukerjee quoted there must have lived for many years outside India (in America, I believe) and has become completely westernised; otherwise he would not give Gandhi and Tagore as the two most popular figures in India. On the contrary it is outside India that they are most popular; and for foreigners these two men seem to be the only ones who represent Indian genius. This is very far from the truth, and if they are so well known in Western countries, it is probably because their stature does not go beyond the understanding of the Western mind.

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* *A literary monthly published in France until 1939.*

India has far greater geniuses than these and in the most varied fields, scientific, literary, philosophic, spiritual. It is true that the young people from Shantiniketan come out refined, but without any force or energy for realisation. **As for Gandhi's young people, they may have more energy and power of action, but they are imprisoned within the four walls of a few narrow ideas and a limited mind.**

I repeat, there is better, far better in India, but this India does not care for international glory."[21]

4 August 1931

* * *

"…I would like to show you our "establishment". It has just acquired four houses which I bought in my name to simplify the legal technicalities; but it goes without saying that *I do not own them.* I think I have already explained the situation to you and I want to take advantage of this opportunity to remind you of it. The Ashram with all its real estate and moveable property belongs to Sri Aurobindo, it is his money that enables me to meet the almost formidable expenses that it entails (our annual budget averages one "lakh" of rupees, which at the present rate of exchange corresponds approximately to 650,000 francs); and if my name sometimes appears (on bank accounts, purchase of houses, of automobiles, etc.), it is, as I already told you, a matter of convenience for the papers and signatures, since it is I who "manage" everything, but not because I really own them. You will readily understand why I am telling you all this; it is so you can bear it in mind just in case."[22]

10 February 1933

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2. Some Answers from The Mother*

"Do you believe it is so easy to strike at the root of a stupidity? **Stupidities are always rooted deep down in the subconscient.**"[23]

1 July 1932

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"It is better simply to be sincere than to be clever."[24]

31 October 1932

* * *

"**Because others are mean is no reason to be mean yourself**."[25]

24 April 1933

* * *

"…Each one has around him an atmosphere made of the vibrations that come from his character, his mood, his way of thinking, feeling, acting. These atmospheres act and react on each other by contagion; the vibrations are contagious; that is to say, we readily pick up the vibration of someone we meet, especially if that vibration is at all strong. **So it is easy to understand that someone who carries in and around himself peace and goodwill, will in a way impose on others at least something of his peace and goodwill, whereas scorn, irritability and anger will arouse similar movements in others. The explanation of many events may be found along this line – although, of course, it is not the only explanation!**"[26]

30 October 1933

* * *

"I believe in the superiority of the inner vision over the outer vision and this belief is based not merely on theoretical knowledge but on the thousands of examples I have come across in the course of a life which is already long. Unfortunately I am surrounded by people who, though they are here to practise yoga, are still convinced that "a cat is a cat", as we commonly say in French, and that one can rely only on one's physical eyes for seeing and observing, on one's physical-mental knowledge for judging and deciding, and that the laws of Nature are *laws* – in other words, any exception to them is a miracle. This is false.

This is what is at the root of all the misunderstandings and reservations. You already know, and I mention it only to remind you, that **an experiment made in a spirit of reserve and doubt is not an experiment, and that outer circumstances will always conspire to justify these doubts, and this for a reason which is very easy to understand: doubt veils the consciousness and the subconscious sincerity, and into the action some small factors creep in which may seem unimportant, but which are just sufficient to alter all the factors of the problem and to bring about the result that one had anticipated by doubting. …** "[27]

7 June 1934

* * *

"Always the same mistake – you think that I judge by what people tell me! Whenever I am confronted with a fact, either directly or indirectly, I look and judge for myself without the intervention of anyone's opinion."[28]

1 September 1936

* * *

"There are thieves in the subtle world just as in the outer world. But you must close to them the doors of your thoughts and feelings as carefully as a prudent man bolts the doors of his house.

These suggestions of sadness, despair and suicide come from them (the thieves of the vital world), because it is when you are depressed that they are best able to rob you. You must not listen to them – you must reject the wicked suggestions and become yourself once again…"[29]

9 January 1933

* * *

"I understand your difficulty very well. It is very common and can only be solved with much endurance in the will and much patience.

For on the one hand you want to consecrate yourself to the Divine and take your place in the divine life in the making.

On the other hand you want the satisfactions of ordinary life and the pleasures of the vital – without considering, however, that these pleasures can only be obtained through much struggle and effort and that always they go hand in hand with worry and suffering.

On the first path, there is no question of personal incapacity, since our help and protection are always there. Indeed, you must open yourself to this help and protection and learn to use them to conquer the adversary who is trying to draw you towards the lower animal consciousness."[30]

15 May 1938

* * *

"*I hope and believe Your work does not depend upon human beings.*

No, it does not depend at all upon human beings. What has to be done will be done despite all possible resistances."[31]

* * *

"What we want to bring to the earth can hardly be called a *revolution*, although it will be the most marvellous change ever seen; in any case this cannot be compared at all with the bloody revolutions which quite uselessly tear up countries without bringing any great change after them, because they leave men as false, as ignorant, as egoistic as before."[32]

* * *

"*The suffering we experience proves that the psychic being is far away from the Divine.*

It is not the psychic being which suffers, it is the mind, the vital and the ordinary consciousness of ignorant man."[33]

* * *

"Without discipline it is impossible to realise anything on the physical plane. If your heart were not willing to submit to the strict discipline of beating regularly and constantly, you would not be able to live upon earth.

The great realisers have always been the great disciplined men.

* * *

It is not that there is a dearth of people without work in the Ashram; but those who are without work are certainly so because they do not like to work; and for that disease it is very difficult to find a remedy – it is called laziness..."[34]

* * *

"**You must abstain from thinking about a person when you cannot think anything good about him.**"[35]

* * *

"Because a thing is difficult it does not mean that one should give it up; on the contrary, the more difficult a thing is, the greater must be the will to carry it out successfully.

Of all things the most difficult is to bring the divine consciousness into the material world. Must the endeavour then be given up because of this?

* * *

Our way is *very long*, and it is indispensable to advance calmly without asking oneself at every step whether one is advancing."[36]

* * *

"It is absolutely false that anything human can heal a human evil.

Only the Divine can heal. It is in *Him alone* that one must seek help and support, it is in *Him alone* that one must put all one's hope."[37]

* * *

"Health is the outer expression of a deep harmony, one must be proud of it and not despise it."[38]

* * *

"One must have an unshakable faith to be able to do without medicines.

* * *

One must never lose hope or faith – there is nothing incurable, and no limit can be set to the power of the Divine."[39]

* * *

"Depression is always unreasonable and leads nowhere. It is the most subtle enemy of yoga."[40]

* * *

"I know that it is only the weak who complain. The strong never do because they can't be hurt. So I never attach much importance to complaints."[41]

9 October 1938

* * *

"*Dear, dear, dear Mother,*

Every day you are growing more and more lovable and more and more adorable to me. By what divine Mystery do you cast this sweet spell on us?

The only mystery, the only spell is my love – my love which is spread over my children and calls down upon them the Divine's Grace to help and to protect."[42]

6 November 1938

* * *

"*Sweet Mother,*

What is meant by "a subtle physical prolongation of the superficial form of the mental envelope"?

It means that the ghost one sees and wrongly takes for the departed being itself, is only an *image* of it, an imprint (like a photographic imprint) left in the subtle physical by the superficial mental form, an image that can become visible under certain conditions. These images can move about (like cinema images), but they have no substantial reality. It is the fear or emotion of those who see these images that sometimes gives them the appearance of a power or an action they do not possess in themselves. Hence the necessity of never being

afraid and of recognising them for what they are – a deceptive appearance."[43]

14 September 1959

* * *

"*Sweet Mother,*

Why has the Divine made His path so difficult? He can make it easier if He wants, can't He?

First of all, one should know that the intellect, the mind, can understand nothing of the Divine, neither what He does nor *how* He does it and still less *why* He does it. To know something of the Divine, one has to rise above thought and enter into the psychic consciousness, the consciousness of the soul, or into the spiritual consciousness.

Those who have had the experience have always said that the difficulties and sufferings of the path are not real, but a creation of human ignorance, and that as soon as one gets out of this ignorance one also gets out of the difficulties, to say nothing of the inalienable state of bliss in which one dwells as soon as one is in conscious contact with the Divine.

So according to them, the question has no real basis and cannot be posed."[44]

21 September 1959

* * *

"*Sweet Mother,*

What is the role of the soul?

But without the soul we wouldn't exist!

The soul is that which comes from the Divine without ever leaving Him, and returns to the Divine without ceasing to be manifest.

The soul is the Divine made individual without ceasing to be divine.

In the soul the individual and the Divine are eternally one; therefore, to find one's soul is to find God; to identify with one's soul is to unite with the Divine.

Thus it may be said that the role of the soul is to make a true being of man.

29 September 1959

* * *

Sweet Mother,

Is there anything like good luck and bad luck, or is it something that one creates for oneself?

There is nothing that can truly be called *luck*. What men call luck are the *effects* of *causes* they do not know.

Nor is there anything that in itself is good or bad luck; each one characterises circumstances as good or bad depending on whether they are more or less favourable to him; and this estimation itself is very superficial and ignorant, for one must already be a great sage to know what is truly favourable or unfavourable to oneself.

Moreover, the same event may be very good for one person and at the same time very bad for another. These estimations are purely subjective and depend on each one's reaction to contacts coming from outside.…"[45]

5 October 1959

* * *

"*Sweet Mother,*

You have asked the teachers "to think with ideas instead of with words". You have also said that later on you will ask

them to think with experiences. Will you throw some light on these three ways of thinking?

Our house has a very high tower; at the very top of this tower there is a bright and bare room, the last before we emerge into the open air, into the full light.

Sometimes, when we are free to do so, we climb up to this bright room, and there, if we remain very quiet, one or more visitors come to call on us; some are tall, others small, some single, others in groups; all are bright and graceful.

Usually, in our joy at their arrival and our haste to welcome them, we lose our tranquillity and come galloping down to rush into the great hall that forms the base of the tower and is the storeroom of words. Here, more or less excited, we select, reject, assemble, combine, disarrange, rearrange all the words in our reach, in an attempt to portray this or that visitor who has come to us. But most often, the picture we succeed in making of our visitor is more like a caricature than a portrait.

And yet if we were wiser, we would remain up above, at the summit of the tower, quite calm, in joyful contemplation. Then, after a certain length of time, we would see the visitors themselves slowly, gracefully, calmly descend, without losing anything of their elegance or beauty and, as they cross the storeroom of words, clothe themselves effortlessly, automatically, with the words needed to make themselves perceptible even in the material house.

This is what I call thinking with ideas.

When this process is no longer mysterious to you, I shall explain what is meant by thinking with experiences."[46]

1 June 1960

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"The soul and the psychic being are not exactly the same thing, although their essence is the same.

The soul is the divine spark that dwells at the centre of each being; it is identical with its Divine Origin; it is the divine in man.

The psychic being is formed progressively around this divine centre, the soul, in the course of its innumerable lives in the terrestrial evolution, until the time comes when the psychic being, fully formed and wholly awakened, becomes the conscious sheath of the soul around which it is formed.

And thus identified with the Divine, it becomes His perfect instrument in the world."[47]

16 July 1960

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"The interest of the students is proportionate to the true capacity of the teacher."[48]

12 July 1961

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"Sweet Mother,

Is it bad to go to the cinema in town?

For those who want to do yoga, it is *very bad*. Moreover, I have already said this a considerable number of times, and if you do not know it, it is because you find it more convenient to forget it."[49]

27 September 1962

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"He also told me this: "Mother says that there is full freedom and every facility for those who are gifted in a particular subject and want to pursue it to the full. But where

is this freedom to become, for instance, a great musician?" Sweet Mother, can you please say a few words on the subject of this freedom?

The freedom I speak of is the freedom to follow the will of the soul, not all the whims of the mind and vital.

The freedom I speak of is an austere truth which strives to surmount all the weaknesses and desires of the lower, ignorant being.

The freedom I speak of is the freedom to consecrate oneself wholly and without reserve to one's highest, noblest, divinest aspiration.

Who among you sincerely follows this path? It is easy to judge, but more difficult to understand, and far more difficult still to realise."[50]

18 November 1962

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"Sweet Mother,

Can the lines of our hands reflect our past, present and future life?

Yes, certainly, for someone who knows how to see, and X is very gifted."[51]

15 May 1963

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"Why do you read novels? It is a stupid occupation and a waste of time. It is certainly one of the reasons why your brain is still in a muddle and lacks clarity."[52]

27 June 1963

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"True happiness does not depend on the external circumstances of life. One can obtain true happiness and keep it constantly only by discovering one's psychic being and uniting with it."[53]

22 September 1963

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"From the moment one has decided and accepted to do something, it must be done as well as one can.

One can find in everything a chance to progress in consciousness and self-mastery. And this effort for progress immediately makes the thing interesting, no matter what it is."[54]

26 September 1963

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"…*Savitri*, that marvellous prophetic poem which will be humanity's guide towards its future realisation."[55]

27 November 1963

* * *

"**Ananda belongs to the Supreme Lord.**

Ecstasy belongs to the perfected yogi.

Joy belongs to the desireless man.

Pleasure is within the reach of all living beings, but with its inevitable accompaniment of suffering."[56]

27 May 1964

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"There is only one true love – it is the Divine Love; all other loves are diminutions, limitations and deformations of that Love. Even the love of the bhakta for his God is a

diminution and often is tainted by egoism. But as one tends quite naturally to become like what one loves, the bhakta, if he is sincere, begins to become like the Divine whom he adores, and thus his love becomes purer and purer. To adore the Divine in the one whom one loves has often been suggested as a solution, but unless one's heart and thought are *very pure*, it can lead to deplorable abasements.…"[57]

10 June 1964

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"*Sweet Mother,*

People often ask us this question: 'What are you doing for society or even for the people of Pondicherry? You are preoccupied with your own community, your own progress. Nothing exists for you outside the Ashram. Isn't this a kind of isolation, a form of egoism?'

To this rather silly kind of question, Sri Aurobindo always used to reply:

'The greatest egoist is the Supreme Lord because He never bothers about anything but Himself!' "[58]

27 October 1964

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"*Sweet Mother,*

How can one distinguish a dream from an experience?

In a general way, a dream leaves a confused and fleeting impression, whereas an experience awakens a deep and lasting feeling.

But the shades of difference are subtle and many, and it is by a very attentive and *sincere* observation (that is to say, free from bias and preference) that one gradually learns to

discern the one from the other."[59]

24 March 1965

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"**What is usually called "conscience" is a mental formation based on the idea of good and evil, a moral entity or rather an element of goodwill which tries to keep the individual on what is commonly known as the straight path.**

This element acts as a defence against the hostile forces which can quite easily take possession of one who has disregarded the advice of his conscience.

But all this is a mental approximation of the Truth. It is not the Truth itself."[60]

15 February 1967

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"It is said that Christ healed the sick and even raised the dead. One day an idiot was brought to him to be cured. But Christ slipped away, saying that to make a stupid man intelligent is an impossibility.

To make a dishonest man honest is an even more impossible miracle."[61]

8 November 1967

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"What is the difference between an emanation and a formation?

These words do not apply to the physical world as it is at present.

The explanation is only an approximation. Still, one can say that **the emanation is made up of the very substance**

of the emanator, whereas the formation is made up of a substance external to the formator.

To make a comparison, one could say that the emanation is like a child made from the substance of its mother and that the formation is like a living statue made out of a material external to the sculptor.

But naturally this is only a very approximate explanation."[62]

11 March 1968

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"Politics and so-called justice are still, in humanity, what is most closed to the Truth. But their turn for conversion will also come, perhaps sooner than we think."[63]

28 March 1968

* * *

"*What should one do to reduce the range of the subconscient?*

To grow in consciousness is the very aim of life on earth. It is through the experience of successive lives that the range of the subconscient is gradually reduced.

By yoga and the effort to find the Divine in oneself and in life, one hastens the work considerably and it can be done in a few years."[64]

5 November 1968

* * *

"*Sweet Mother,*

Should one give money to beggars or not?

In a well-organized society, there should not be any beggars.

But as long as there are, do as you feel.

There are good reasons both for doing it and for not doing it.

Blessings

8 July 1969

* * *

There is no one for whom it is impossible to realise the Divine. Only, for some it will take many, many lives, whereas there are others who will do it in this very lifetime. It is a question of will. It is for you to choose.

But I must say that at the present moment conditions are particularly favourable.

Blessings."[65]

22 July 1969

* * *

"There is only one love, the Divine Love, eternal, universal, equal for everyone and everything.

It is man (the human being) who calls all kinds of feelings "love": all the desires, attractions, vital exchanges, sexual relations, attachments, even friendships, and many other things besides.

But all that is not even the shadow of love nor even its deformation.

These are all mental and vital, sentimental or sexual activities, and nothing more.

Blessings.

6 September 1969

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Sweet Mother,

What is the difference between desire and aspiration, and between selfishness and self-realisation?

Desire is a vital movement, aspiration is a psychic movement.

When one has had a true aspiration, unselfish and sincere, one cannot even ask the question anymore; for the vibration of aspiration, luminous and calm, has nothing to do with the vibration of desire, which is passionate, dark and often violent.

Selfishness means wanting everything for oneself, understanding nothing but oneself, caring for others only insofar as they are necessary or important to oneself. In French, selfrealisation (*réalisation du Soi*) means discovering the divine centre in one's being. In English, self-fulfilment is generally taken in the sense "to be successful". Sri Aurobindo in his writings uses the word "self-realisation" to mean realisation of the Self, that is to say, becoming conscious of the Divine in oneself and identifying with Him.

Blessings.

14 September 1969

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Sweet Mother,

How can one unify one's being?

The first step is to find, deep within oneself, behind the desires and impulses, a luminous consciousness which is always present and manifests the physical being.

Ordinarily, one becomes aware of the presence of this consciousness only when one has to face some danger or an unexpected event or a great sorrow.

One has, then, to come into conscious contact with that and learn to do so at will. The rest will follow.

Generally it is in the heart, behind the solar plexus, that one finds this luminous presence.

Blessings.

20 September 1969

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Sweet Mother,

What will be the result of changing the vital into something good; in other words, what will be the change?

The vital is the receptacle of all the bad impulses, all wickedness, cowardice, weakness and avarice.

When the vital is converted, the impulses are good instead of being bad; wickedness is replaced by kindness, avarice by generosity; weakness disappears and strength and endurance take its place; cowardice is replaced by courage and energy.

The seat of power in action is in the purified vital.

Blessings.

20 October 1969

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Sweet Mother,

I have never discussed with my friends the question of knowing why we are here on earth, but I have thought about it and the only answer I could get is that at least we are here in the Ashram to manifest the Divine upon earth. But there remains one question: if everything is divine, even the adverse forces, and if everything has been created by Him and He can do everything, then how is it that He takes so much time and uses such roundabout ways? What joy does He get in creating

unconscious things and making them conscious? And why all these misfortunes and sufferings?

It is a question that all thinking people have asked.

Some have considered the problem more deeply and asked themselves whether human beings, who are so small and limited, could see things as they really are; and in the hope of understanding better, they have sought for a diviner vision, a global and true vision – with the result of Yoga. And those who have succeeded in their endeavour have found that when one is united with the Divine, one's vision of things changes totally, and they have all come to the same conclusion: unite with the Divine and you will understand.

Blessings.

28 October 1969

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Sweet Mother,

Why and how does one lose one's spiritual gain by going elsewhere? One can make a conscious effort and Your protection is always there, isn't it?

To visit one's parents is to return to an influence which is generally stronger than any other; and there are not many cases where the parents help you in your spiritual progress, because they are usually more interested in a worldly realisation.

Parents who are primarily interested in spiritual realisation usually do not ask their children to come back to them.

Blessings."[66]

8 November 1969

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"*Sweet Mother,*

I would like to know the second step towards unifying one's being. You told me about the first step.

The work of unifying the being consists of:

(1) becoming aware of one's psychic being.

(2) putting before the psychic being, as one becomes aware of them, all one's movements, impulses, thoughts and acts of will, so that the psychic being may accept or reject each of these movements, impulses, thoughts or acts of will. Those that are accepted will be kept and carried out; those that are rejected will be driven out of the consciousness so that they may never come back again.

It is a long and meticulous work that may take years to be done properly.

Blessings."[67]

8 December 1969

* * *

"Sweet Mother,

Do you think it isn't good to visit the churches here to see the midnight ceremony?

Why go to church? Are you Christians or do you want to become Christians?

Sri Aurobindo spent his whole life working to free men from the bondage of religions. Do you want to contradict his work for the sake of a childish idle curiosity?

Up to now, all those who have gone have done so without asking for permission, because they sensed that it would not be given."[68]

25 December 1969

* * *

"Communications from the psychic do not come in a mental form. They are not ideas or reasonings. They have their own character quite distinct from the mind, something like a feeling that comprehends itself and acts.

By its very nature, the psychic is calm, quiet and luminous, understanding and generous, wide and progressive. Its constant effort is to understand and progress.

The mind describes and explains.

The psychic sees and understands.

13 December 1971

* * *

The psychic is conscious of its progressive formation during successive lives upon earth, so it has the memory of the important moments in its previous lives.

The more the psychic has taken part in these physical lives on earth, the more numerous and precise its memories are.

14 December 1971

* * *

Feeling alone in the midst of human beings is the sign that you are beginning to feel the need to find in your own being contact with the Divine Presence. So you must concentrate in silence and try to enter deep within to discover the Divine Presence in the depths of your consciousness, beyond all mental activity.

16 December 1971

* * *

There comes a moment when life becomes intolerable

without the Divine Presence. Therefore, give yourself entirely to the Divine and you will emerge into the Light.

17 December 1971

* * *

One moment of conscious communion with the Divine can shatter all resistance, however powerful it may be."[69]

18 December 1971

* * *

"Human beings could be classified under four principal categories according to the attitude they take in life:

(1) Those who live for themselves. They consider everything in relation to themselves and act accordingly. The vast majority of men are like this.

(2) Those who give their love to another human being and live for him. As for the result, everything naturally depends on the person one chooses to love.

(3) Those who consecrate their life to the service of humanity through some activity done not for personal satisfaction but truly to be useful to others without calculation and without expecting any personal gain from their work.

(4) Those who give themselves entirely to the Divine and live only for Him and through Him. This implies making the effort required to find the Divine, to be conscious of His Will and to work exclusively to serve Him.

In the first three categories, one is naturally subject to the ordinary law of suffering, disappointment and sorrow.

It is only in the last category – if one has chosen it in all sincerity and pursued it with an unfailing patience – that one

finds the certitude of total fulfilment and a constant luminous peace.

26 December 1971

* * *

Do not live to be happy, live to serve the Divine, and the happiness you enjoy will exceed all expectation.

28 December 1971

* * *

We are at a decisive hour in the history of the earth. It is preparing for the coming of the superman and because of this the old way of life is losing its value. We must strike out boldly on the path of the future despite its new demands. The pettinesses once tolerable, are tolerable no longer. We must widen ourselves to receive what is going to come."[70]

29 December 1971

* * *

"The first condition is not to have one's own personal interest as a goal.

The first qualities needed are boldness, courage and perseverance.

And then to be conscious that one knows nothing compared to what one ought to know, that one can do nothing compared to what one ought to do, that one is nothing compared to what one ought to be.

One must have an invariable will to acquire what is lacking in one's nature, to know what one does not yet know, to be able to do what one is not yet able to do.

One must constantly progress in the light and peace that come from the absence of personal desires.

One could take as a programme:

'Always better. Forward!'

And to have only one goal: to know the Divine in order to be able to manifest Him.

Persevere, and what you cannot do today you will be able to do tomorrow."[71]

11 January 1972

* * *

"The energies that human beings use for reproduction and that occupy such a predominant place in their lives, should on the contrary be sublimated and used for progress and higher development so as to prepare the coming of the new race. But first, the vital and the physical have to be free of all desire – otherwise one is courting disaster.

31 January 1972

* * *

The first thing the physical consciousness must understand is that all the difficulties we meet with in life come from the fact that we do not rely exclusively on the Divine for the help we need.

The Divine alone can liberate us from the mechanism of universal Nature. And this liberation is indispensable for the birth and development of the new race.

It is only by giving ourselves entirely to the Divine in perfect trust and gratitude that the difficulties will be overcome."[72]

1 February 1972

* * *

"…When the whole being, in all its parts and all its activities, can say to the Divine in all sincerity:

'Whatever You will, whatever You will',

then one is well on the way to the true faithfulness.

17 February 1972

* * *

Life on earth is essentially a field for progress. But how brief life is for all the progress that has to be made!

To waste one's time seeking the satisfaction of one's petty desires is sheer folly. True happiness is possible only when one has found the Divine."[73]

19 February 1972

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"A fifteen-year-old girl asked: 'What is Truth?'

I answered: 'The Will of the Supreme Lord.'

It is a subject for contemplative meditation."[74]

18 March 1972

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