The Real Awakener

Lights on the Path

Words of the Mother – 9

Price : Rs. 15/-

Contents

I. Questions and Answers, Mar – Apr 1956 6

1. The Tapas of the Universe 6
2. The Necessity of Complexity and Diversity in the World 7
3. How the Dreams of Childhood Can Become the Realities of Mature Age 8
4. The Justification of the Earthly Existence 10
5. The Meaning of "Divine Pleasure" and How to Know It 10
6. How to Approach the Divine for One's "Needs" 11

II. Questions and Answers, May – June 1956 14

1. What are the Things That were Promised and are Fulfilled? 14
2. The Gods – An Aesthetic Way of Conceiving the Universe 15
3. Morality and Spiritual Effort 16
4. The Difference Between Yoga and Religion 17
5. All Outer Forms and Movements are Symbols of a Deeper and Higher Reality 19
6. The True Worth of a Work Depends More on the Way – Motive, Feeling Behind – of Doing It than on the Work Itself 20
7. The Mother's Childhood Aspiration and the Founding of Sri Aurobindo Ashram 20

8. The Significance of the Reading of Sri Aurobindo's Books 22

9. The Mother to the Teachers 24

10. The True Role of Mind 24

III. Questions and Answers, Jul – Aug 1956 26

1. The Occult World 26

2. The Mystery of Love and the Body of the Divine 29

3. The Consequences of a Progressive Universe for the Concept of Perfection 31

4. The Elements of a Complete Act of Divine Love and Worship 34

5. Spiritual Realisation and Integral Yoga 35

6. The Psychic Consciousness and the Intensity of Aspiration 37

7. How to Light the Psychic Fire Within 39

8. How to Feel Sweetness and Joy Even in a Difficulty 39

9. Helping Others Without Possessing Conscious Occult Power 40

10. The Best Collaboration With the Divine Action 43

11. How the Real Purity is Indispensable on the Path 44

12. Is the State of Trance or Samadhi a Sign of Progress? 48

13. Once Must Always be Greater than One's Experience 50

14. The Supreme Truth or Absolute of Every Being 51

15. One Must be Spontaneous in Order to be Divine 53

IV. Questions and Answers, Sep – Oct 1956 56

1. A Vivid Picture of Difficulties and Perils on the Path 56
2. The Best Way of Becoming Conscious of and Open to the Divine Love 60
3. The Two Different Ways in Which the Mother Responds to Questions Put to Her 63
4. Belief in the Existence of Fixed Rigid Laws Shuts One from the Creative Power 64

V. Questions and Answers, Nov – Dec 1956 67

1. The Individual and the Universal Mind 67
2. The Mother On the Conduct of Teachers and Students 70
3. The First Step to Have Knowledge 72
4. Consciousness is a Progressive State 76
5. When Can One Disregard Reason? 77
6. The Nature and Extent of Outside Influences or Suggestions that Surround an Individual Human Being 79
7. Sincerity 85



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

– Sri Aurobindo

I. Questions and Answers, Mar – Apr 1956

1. The Tapas of the Universe

"Sweet Mother, how can one increase one's understanding?

One's understanding? Well, by increasing one's consciousness, by going beyond the mind, by widening one's consciousness, deepening one's consciousness, by reaching regions beyond the mind.

When this talk was first published in 1962, Mother added the following commentary to the last question.

I would add one thing now: experience. Changing knowledge into experience. And experience will automatically lead you to another experience.

But by "experience" I mean something quite different from what it is usually taken to mean. It is not to experience what one knows – that is of course obvious – but instead of knowing and understanding – even a knowledge much higher than mental knowledge, even a very integral knowledge – it is to become the Power which makes *that be*. Fundamentally, it is to become the Tapas of things – the Tapas of the universe.

It is always said that at the beginning of the Manifestation there is Sachchidananda, and it is put in this order: first, Sat, that is to say, pure Existence; then Chit, the self-awareness of this Existence; and Ananda, the delight of Existence which makes it continue. But between this Chit and Ananda, there is Tapas, that is to say, the self-realising Chit. And when one becomes this Tapas, the Tapas

of things, one has the knowledge which gives the power to change. **The Tapas of things is what governs their existence in the Manifestation.***

When one is there, one has the feeling of so tremendous a power! – It is the universal power. One has the feeling of a total mastery over the universe."[1] (28-3-1956)

2. The Necessity of Complexity and Diversity in the World

"If you arrive at the conception of the world as the expression of the Divine in all His complexity, then the necessity for complexity and diversity has to be recognised, and it becomes impossible for you to want to make others think and feel as you do.

Each one should have his own way of thinking, feeling and reaction; why do you want others to do as you do and be like you? And even granting that your truth is greater than theirs – though this word means nothing at all, for, from a certain point of view all truths are true; they are all partial, but they are true because they are truths but the minute you want your truth to be greater than your neighbour's, you begin to wander away from the truth.

This habit of wanting to compel others to think as you do, has always seemed very strange to me; this is what I call "the propagandist spirit", and it goes very far. You can go one step further and want people to do what you do, feel as you feel, and then it becomes a frightful uniformity."[2] (4-4-1956)

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

3. How the Dreams of Childhood Can Become the Realities of Mature Age

"Nothing is more interesting. It is a most pleasant way of passing the nights. You begin a story, then, when it is time to wake up, you put a full stop to the last sentence and come back into your body. And then the following night you start off again, re-open the page and resume your story during the whole time you are out; and then you arrange things well – they must be well arranged, it must be very beautiful. And when it is time to come back, you put a full stop once again and tell those things, "Stay very quiet till I return!" And you come back into your body. And you continue this every evening and write a book of wonderful fairy-tales – provided you remember them when you wake up.

But this depends on being in a quiet state during the day, doesn't it?

No, it depends on the candour of the child.

And on the trust he has in what happens to him, on the absence of the mind's critical sense, and a simplicity of heart, and a youthful and active energy – it depends on all that – on a kind of inner vital generosity: one must not be too egoistic, one must not be too miserly, nor too practical, too utilitarian – indeed there are all sorts of things one should not be... like children. And then, one must have a lively power of imagination, for – I seem to be telling you stupid things, but it is quite true – **there is a world in which you are the supreme maker of forms: that is your own particular vital world. You are the supreme fashioner and you can make a marvel of your world if you know how to use it. If you have an artistic or poetic consciousness, if you**

love harmony, beauty, you will build there something marvellous which will tend to spring up into the material manifestation.

When I was small I used to call this "telling stories to oneself". It is not at all a telling with words, in one's head: it is a going away to this place which is fresh and pure, and... building up a wonderful story there. And if you know how to tell yourself a story in this way, and if it is truly beautiful, truly harmonious, truly powerful and well co-ordinated, this story will be realised in your life – perhaps not exactly in the form in which you created it, but as a more or less changed physical expression of what you made.

That may take years, perhaps, but your story will tend to organise your life.

But there are very few people who know how to tell a beautiful story; and then they always mix horrors in it, which they regret later.

If one could create a magnificent story without any horror in it, nothing but beauty, it would have a *considerable* influence on everyone's life. And this is what people don't know.

If one knew how to use this power, this creative power in the world of vital forms, if one knew how to use this while yet a child, a very small child... for it is then that one fashions his material destiny. But usually people around you, sometimes even your own little friends, but mostly parents and teachers, dabble in it and spoil everything for you, so well that very seldom does the thing succeed completely.

But otherwise, if it were done like that, with the spontaneous candour of a child, you could organise a

wonderful life for yourself – I am speaking of the physical world.

The dreams of childhood are the realities of mature age."[3] (18-4-1956)

4. The Justification of the Earthly Existence

"**Yes, the justification of earthly existence is that one is on earth to realise the Divine.**

Without this reason earthly life would be a monstrosity.

(*Silence*)

If there were not this supreme reason, of rediscovering the Divine and becoming Him, manifesting Him, realising Him externally, earthly life as it is would be something monstrous.

Naturally, the more people are unconscious, the less do they understand this, for they do not objectify, they live mechanically, according to habit, without even objectifying or being aware of their way of living. And as the consciousness grows, they realise the kind of monstrous hell life is – life as it is.

And it is only when one becomes conscious of *that towards which* this life leads, that one can accept it and understand it. It is only this purpose of life which makes it acceptable. Without that it would truly be a frightful monstrosity."[4]

5. The Meaning of "Divine Pleasure" and How to Know It

"…You must live it and then you will know what it is.

It is what is called Ananda in Sanskrit. And we have

often said before that **to know this Ananda, one must first have completely renounced all human pleasures, to begin with, for so long as a human pleasure delights you, you are not in the right state to know the Ananda.**

It may come to you and you will not even be aware of it."[5]

6. How to Approach the Divine for One's "Needs"

"If you turn to the Divine and have full trust and ask Him, you will get what you need – not necessarily what you imagine you need; but the true thing you need, you will get. But you must ask Him for it.

You must make the experiment sincerely; you must not endeavour to get it by all sorts of external means and then expect the Divine to give it to you, without even having asked Him. Indeed, when you want somebody to give you something, you ask him for it, don't you? And why do you expect the Divine to give it to you without your having asked Him for it?

In the ordinary consciousness the movement is just the opposite. You assume something, saying, "I need this, I need this relationship, I need this affection, I need this knowledge, etc. Well, the Divine ought to give it to me, otherwise He is not the Divine." That is to say, you reverse the problem completely. First of all, you say, "I need." Do you know whether you truly need it or whether it is only an impression you have or a desire or quite an ignorant movement? First point: you know nothing about it.

Second point: it is precisely your own will you want to impose upon the Divine, telling Him, "I need this." And then you don't even ask Him for it: "Give it to me." You say,

'I need it. Therefore, since I need it, it must come to me, quite naturally, spontaneously; it's the Divine's job to give me all that I need.'

But if it so happens that truly you don't know what you need and it is merely an illusion and not a truth and that, into the bargain, you ask it from life around you and don't turn to the Divine, don't create any relationship between yourself and Him, don't think of Him or turn to Him with at least some sincerity in your attitude, then, as you ask nothing from Him, there is no reason for Him to give you anything.

But if you ask Him, as He is the Divine He knows a little better than you what you need; He will give you what you need. Or else, if you insist and want to impose your own will, He may give you what you want in order to enlighten you and make you conscious of your mistake, that it was truly not the thing you needed. And then you begin to protest – I don't mean you personally, I am speaking of all human beings – and you say, "Why has the Divine given me something which harms me?" – completely forgetting that it was you who asked for it!

In both cases you protest all the same. If He gives you what you ask and then that brings you more harm than good, you protest. And again, if He doesn't give it, you also protest: 'What! I told Him I needed it and He doesn't give it to me.'

In both cases you protest, and the poor Divine is accused.

Only, if instead of all that, you simply have an aspiration within you, an urge, an intense ardent need to find That, which you conceive more or less clearly to be the Truth of

your being, the Source of all things, the supreme Good, the Answer to all we desire, the Solution to all problems; if there is this intense need in you and you aspire to realise it, you won't any longer say to the Divine, "Give me this, give me that", or, "I need this, I must have that." You will tell Him, 'Do what is necessary for me and lead me to the Truth of my being. Give me what Thou in Thy supreme Wisdom seest as the thing I need.'

And then you are sure of not being mistaken, and He will not give you something which harms you.

There is a still higher step, but it's a little more difficult to begin with that.

But the first one is already a much truer approach than that of telling the Divine, "I need this. Give it to me." For indeed, very few people really know what they need – very few. And the proof of it is that they are always in pursuit of the fulfilment of their desires, all their effort is bent upon that, and each time one of their desires is fulfilled, they are disappointed. And they pass on to another.

And after much seeking, making many mistakes, suffering a good deal and being very disappointed, then, sometimes, one begins to grow wise and wonders if there isn't a way out of all this, that is to say, a way to come out of one's own ignorance.

And it is then, at that moment that one can do this (*Mother opens her arms*): 'Here I am, take me and lead me along the true path.'

Then all begins to go well."[6] (25-4-1956)

* * *

II. Questions and Answers, May – June 1956

1. What are the Things That were Promised and are Fulfilled?

*"...Sweet Mother, you have said: The Supramental has descended upon earth. What does that mean exactly? You have also said: "The things that were promised are fulfilled." What are these things?**

Ah, that's ignorance indeed! This was promised a very long time ago, this was said very long ago – not only here – since the beginning of the earth. There have been all kinds of predictions, by all kinds of prophets; it has been said, "There will be a new heaven and a new earth, a new race will be born, the world will be transformed...." Prophets have spoken about this in all the traditions.

You have said, 'They are fulfilled.'

Yes. And so?

Where is the new race?

The new race? Wait for something like... a few thousand years, and you will see it!

* *Mother announced the Supramental Manifestation of February 29 in two messages published in the* Bulletin *of April 1956:*

"Lord, Thou hast willed and I execute,
A new light breaks upon the earth,
A new world is born.
The things that were promised are fulfilled."

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

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

When the mind descended upon earth, between the time the mind manifested in the earth-atmosphere and the time the first man appeared, nearly a million years elapsed. Now it will go faster because man expects it, he has a vague idea; he is expecting in some sense the advent of the superman, while, certainly, the apes did not expect the birth of man, they had never thought of it – for the good reason that they probably don't think much. But man has thought of it and awaits it, so it will go faster. But faster means still thousands of years probably. We shall speak about it again after a few thousand years!"[7] (2-5-1956)

2. The Gods – An Aesthetic Way of Conceiving the Universe

"'Inadequate too is the very frequent attempt at a misalliance between the vital and the spiritual, a mystic experience within with an aestheticised intellectual and sensuous Paganism or exalted hedonism outside leaning upon it and satisfying itself in the glow of a spiritual sanction.'

The Synthesis of Yoga, p. 128

What does Sri Aurobindo mean by "an aestheticised Paganism"?

That is how Sri Aurobindo describes the different pantheons of different countries, specially of Greece or India. That is to say, it is an aesthetic and intellectual way of transforming all things into divine creatures, divine beings: all the forces of Nature, all the elements, all spiritual forces, all intellectual forces, all physical forces, all these are transformed into a number of godheads and they are given

an aesthetic and intellectual reality. It is a symbolic and artistic and literary and poetic way of dealing with all the universal forces and realities. That is how these pantheons came into existence, like the Greek or Egyptian pantheon or else the pantheon of India.

All these gods are representations which Sri Aurobindo calls "aesthetic and intellectual" – a way of conceiving the universe. This is not to say that they do not correspond to a truth – to a reality rather than a truth. There are beings like that; but this is a particular way of approaching the universal world or rather the universal worlds."[8]

3. Morality and Spiritual Effort

"Morality is something altogether artificial and arbitrary, and in most cases, among the best, it checks the true spiritual effort by a sort of moral satisfaction that one is on the right path and a true gentleman, that one does one's duty, fulfils all the moral requirements of life. Then one is so self-satisfied that one no longer moves or makes any progress.

It is very difficult for a virtuous man to enter the path of God; this has been said very often, but it is altogether true, for he is *most* self-satisfied, he thinks he has realised what he ought to have realised, he no longer has either the aspiration or even that elementary humility which makes one want to progress. You see, one who is known here as a sattwic man* is usually very

** According to the Indian terminology, a sattwic person is one who is moved by the principle of knowledge, equanimity and light, as opposed to a rajasic man who is moved by his desires and passions and a tamasic man who lives in inertia and obscurity.*

comfortably settled in his own virtue and never thinks of coming out of it. So, that puts you a million leagues away from the divine realisation.

What really helps, until one has found the inner light, is to make for oneself a certain number of rules which naturally should not be too rigid and fixed, but yet should be precise enough to prevent one from going completely out of the right path or making irreparable mistakes – mistakes the consequences of which one suffers all one's life.

To do that, it is good to set up a certain number of principles in oneself, which, however, should be for each one, in conformity with his own nature. If you adopt a social, collective rule, you immediately make yourself a slave to this social rule, and that prevents you almost radically from making any effort for transformation."[9] (16-5-1956)

4. The Difference Between Yoga and Religion

"Imagine someone who, in some way or other, has heard of something like the Divine or has a personal feeling that something of the kind exists, and begins to make all sorts of efforts: efforts of will, of discipline, efforts of concentration, all sorts of efforts to find this Divine, to discover what He is, to become acquainted with Him and unite with Him. Then this person is doing yoga.

Now, if this person has noted down all the processes he has used and constructs a fixed system, and sets up all that he has discovered as absolute laws – for example, he says: the Divine is like this, to find the Divine you must do this, make this particular gesture, take this attitude, perform

this ceremony, and you must admit that *this* is the truth, you must say, "I accept that this is the Truth and I fully adhere to it; and your method is the only right one, the only one which exists" – if all that is written down, organised, arranged into fixed laws and ceremonies, it becomes a religion.

Can one realise the Divine by this method [of religion]?

Those who carry within themselves a spiritual destiny and are born to realise the Divine, to become conscious in Him and live Him, will arrive, no matter what path, what way they follow. That is to say, even in religion there are people who have had the spiritual experience and found the Divine – not because of the religion, usually in spite of it, notwithstanding it – because they had the inner urge and this urge led them there despite all obstacles and through them. Everything served their purpose.

But if these very people want to express their experience, they naturally use the terms of the religion in which they were brought up, so they restrict their experience and inevitably limit it very much, they make it sectarian, so to say. But they themselves may very well have gone beyond all the forms and all the limitations and all the conventions and may have had the true experience in its pure simplicity.

Sweet Mother, in the world today most people follow some sort of religion. Are they helped?

Not much.

Perhaps they are taking it up again now, but for a very long time, towards the beginning of this century, they had repudiated religion as something opposed to knowledge –

at least all intellectual people had. And it is only recently that a movement of return to something other than a thorough-going positivism has begun.

People follow religion by social habit, in order not to get into the bad books of others. For instance, in a village it is difficult not to go to religious ceremonies, for all your neighbours will point at you. But that has absolutely nothing to do with spiritual life, nothing at all."[10] (23-5-1956)

5. All Outer Forms and Movements are Symbols of a Deeper and Higher Reality

""The Yogin's aim in the sciences that make for knowledge should be to discover and understand the workings of the Divine Consciousness-Puissance in man and creatures and things and forces, her creative significances, her execution of the mysteries, the symbols in which she arranges the manifestation."

Sri Aurobindo, The Synthesis of Yoga, SABCL, Vol. 20, p. 133

I have already told you, explained to you, that outer forms, if looked at not in themselves, for themselves, in their outer appearance alone, but as the expression of a deeper and more lasting reality, all these forms – as indeed all circumstances and events – all become symbolic of the Force which is behind and uses them to express itself. There is not a single circumstance, not a form, not an action, not a movement which is not symbolic of something deeper, something which stands behind and which, normally, ought to animate all action.

For a certain state of consciousness there is not a single word, not a gesture, not an action which does not express a deeper or higher reality, more lasting, more essential, more

true; and once one has seen and felt that, everything takes on a meaning, and one sees more clearly how things ought to be organised, arranged, so that a deeper truth may express itself still better than it does at present."[11]

6. The True Worth of a Work Depends More on the Way – Motive, Feeling Behind – of Doing It than on the Work Itself

"You take up some work which is quite material, like cleaning the floor or dusting a room; well, it seems to me that this work can lead to a very deep consciousness if it is done with a certain feeling for perfection and progress; while other work considered of a higher kind as, for example, studies or literary and artistic work, if done with the idea of seeking fame or for the satisfaction of one's vanity or for some material gain, will not help you to progress. So this is already a kind of classification which depends more on the inner attitude than on the outer fact. But this classification can be applied to everything.

Of course, there is a kind of work which is done only for purely pecuniary and personal reasons, like the one – whatever it may be – which is done to earn a living. That attitude is exactly the one Sri Aurobindo compares with the damp logs of wood which are heaped so thick the flame cannot leap up. It has something dark and heavily dull about it."[12]

7. The Mother's Childhood Aspiration and the Founding of Sri Aurobindo Ashram

"At the beginning of my present earthly existence I came into contact with many people who said that they had

a great inner aspiration, an urge towards something deeper and truer, but that they were tied down, subjected, slaves to that brutal necessity of earning their living, and that this weighed them down so much, took up so much of their time and energy that they could not engage in any other activity, inner or outer. I heard this very often, I saw many poor people – I don't mean poor from the monetary point of view, but poor because they felt imprisoned in a material necessity, narrow and deadening.

I was very young at that time, and I always used to tell myself that if ever I could do it, I would try to create a little world – oh! quite a small one, but still... a small world where people would be able to live without having to be preoccupied with food and lodging and clothing and the imperative necessities of life, so as to see whether all the energies freed by this certainty of a secure material living would turn spontaneously towards the divine life and the inner realisation.

Well, towards the middle of my life – at least, what is usually the middle of a human life – the means were given to me and I could realise this, that is, create such conditions of life. And I have come to this conclusion, that it is *not* this necessity which hinders people from consecrating themselves to an inner realisation, but that it is a dullness, a tamas, a lack of aspiration, a miserable laxity, an I-don't-care attitude, and that those who face even the hardest conditions of life are sometimes the ones who react most and have the intensest aspiration.

That's all. I am waiting for the contrary to be proved to me.

I would very much like to see the contrary but I haven't yet seen it. As there are many energies which are not utilised, since this terrible compulsion of having something to eat or a roof to sleep under or clothes on one's back does not exist – as one is sure of all that – there is a whole mass of energies which are not utilised for that; well, they are spent in idle stupidities. And of these, the foolishness which seems to me the most disastrous is to keep one's tongue going: chatter, chatter, chatter. I haven't known a place where they chatter more than here, and say everything they should not say, busy themselves with things they should not be concerned with. And I know it is merely an overflow of unused energy."[13] (30-5-1956)

8. The Significance of the Reading of Sri Aurobindo's Books

"…in books of this kind (*Mother shows* "The Synthesis of Yoga"), books of revelation, there is always an accumulation of forces – at least of higher mental forces, and most often of spiritual forces of the highest knowledge. Every book, on account of the words it contains, is like a small accumulator of these forces. People don't know this, for they don't know how to make use of it, but it is so. In the same way, in every picture, photograph, there is an accumulation, a small accumulation representative of the force of the person whose picture it is, of his nature and, if he has powers, of his powers. Now, you, when you are sincere and have an aspiration, you emanate a certain vibration, the vibration of your aspiration which goes and meets the corresponding force in the book, and it is a higher consciousness which gives you the answer.

Everything is contained potentially. Each element of a whole potentially contains what is in the whole. It is a little difficult to explain, but you will understand with an example: when people want to practise magic, if they have a bit of nail or hair, it is enough for them, because within this, potentially, there is all that is in the being itself. And in a book there is potentially – not expressed, not manifest – the knowledge which is in the person who wrote the book. Thus, **Sri Aurobindo represented a totality of comprehension and knowledge and power; and every one of his books is at once a symbol and a representation. Every one of his books contains symbolically, potentially, what is in him.** Therefore, if you concentrate on the book, you can, through the book, go back to the source. And even, by passing through the book, you will be able to receive much more than what is just in the book.

There is always a way of reading and understanding what one reads, which gives an answer to what you want. It is not just a chance or an amusement, nor is it a kind of diversion. You may do it just "like that", and then nothing at all happens to you, you have no reply and it is not interesting. But if you do it seriously, if seriously your aspiration tries to concentrate on this instrument – it is like a battery, isn't it, which contains energies – if it tries to come into contact with the energy which is there and insists on having the answer to what it wants to know, well, naturally, the energy which is there – the union of the two forces, the force given out by you and that accumulated in the book – will guide your hand and your paper-knife or whatever you have; it will guide you exactly to the thing that expresses

what you ought to know.... Obviously, if one does it without sincerity or conviction, nothing at all happens. If it is done sincerely, one gets an answer.

Certain books are like this, more powerfully charged than others; there are others where the result is less clear. But generally, books containing aphorisms and short sentences – not very long philosophical explanations, but rather things in a condensed and precise form – it is with these that one succeeds best."[14](6-6-1956)

9. The Mother to the Teachers

"Essentially, the *only thing* you should do assiduously is to teach them to know themselves and choose their own destiny, the path they will follow; to teach them to look at themselves, understand themselves *and* to will what they want to be. That is infinitely more important than teaching them what happened on earth in former times, or even how the earth is built…"[15] (13-6-1956)

10. The True Role of Mind

"**…the true role of the mind is the formation and organisation of action. The mind has a formative and organising power, and it is that which puts the different elements of inspiration in order, for action, for organising action.** And if it would only confine itself to that role, receiving inspirations – whether from above or from the mystic centre of the soul – and simply formulating the plan of action – in broad outline or in minute detail, for the smallest things of life or the great terrestrial organisations – it would amply fulfil its function.

It is not an instrument of knowledge.

But it can use knowledge for action, to organise action. It is an instrument of organisation and formation, very powerful and very capable when it is well developed.

One can feel this very clearly when one wants to organise one's life, for instance – to put the different elements in their place in one's existence. There is a certain intellectual faculty which immediately puts each thing in its place and makes a plan and organises. And it is not a knowledge that comes from the mind, it is a knowledge which comes, as I said, from the mystic depths of the soul or from a higher consciousness; and the mind concentrates it in the physical world and organises it to give a basis of action to the higher consciousness.

One has this experience very clearly when one wants to organise one's life.

Then, there is another use. **When one is in contact with one's reason, with the rational centre of the intellect, the pure reason, it is a powerful control over all vital impulses.** All that comes from the vital world can be very firmly controlled by it and used in a disciplined and organised action. But it must be at the service of something else – not work for its own satisfaction.

These are the two uses of the mind: it is a controlling force, an instrument of control, and it is a power of organisation. That is its true place."[16] (20-6-1956)

* * *

III. Questions and Answers, Jul – Aug 1956

1. The Occult World

"Well, the occult world is not one single region where everything is mixed, which only becomes occult because we can't see it. The occult world is a gradation of regions, one could perhaps say, of more and more etherial or subtle regions, anyway, those farther and farther removed in their nature from the physical materiality we ordinarily see. And each one of these domains is a world in itself, having its forms and inhabited by beings with a density, one might say, analogous to that of the domain in which they live. Just as in the physical world we are of the same materiality as the physical world, so in the vital world, in the mental world, in the overmind world and in the supramental world – and in many others, infinite others – there are beings which have a form whose substance is similar to the one of that world. This means that if you are able to enter consciously into that world with the part of your being which corresponds to that domain, you can move there quite objectively, as in the material world.

And there, there are as many, and even many more things to see and observe than in our poor little material world, which belongs to only *one* zone of this infinite gradation. You meet all sorts of things in these domains, and you need to make a study as profound, perhaps still more profound than in the physical world, to be able to know what is happening there, to have relations with the beings who live there.

It is obvious that as one goes farther, as it were, from the material world, the forms and consciousness of those beings are of a purity, beauty and perfection much higher than our ordinary physical forms. It is only in the nearest vital world, the one which is, so to say, mixed with our material life – though it lies beyond it and there is a zone where the vital is no longer mixed with the material world – of that material vital one can say that in some of its aspects it is even uglier than things here, for it is filled with a bad will which is not counterbalanced by the presence of the psychic being which, in the physical world, amends, corrects, puts right, directs this bad will. But it is rather a limited zone and, as soon as one goes beyond it, one can find and meet things that are not favourable to human life, beings not on the same scale as human existence, but having their own beauty and grandeur, with whom one may establish relations which may become quite pleasant and even useful.

Only, as I have already told you, it is not very prudent to venture into these domains without a previous initiation and, above all, a purification of nature which prevents you from entering there all weighed down and deformed by your desires, your passions, egoisms, fears and weaknesses. Before undertaking these activities one needs a complete preparation of self-purification and widening of the consciousness which is absolutely indispensable.

In these invisible worlds there are also regions which are the result of human mental formations. One can find there all one wants. In fact, one very often finds there exactly what one expects to find. There are hells, there are paradises, there are purgatories. There are all sorts of things in

accordance with the different religions and their conceptions. These things have only a very relative existence, but with a relativity similar to that of material things here; that is to say, for someone who finds himself there, they are entirely real and their effects quite tangible. One needs an inner liberation, a wideness of the consciousness and a contact with a deeper and higher truth to be able to escape from the illusion of their reality. But this is something almost similar to what happens here: human beings here are mostly convinced that the only reality is the physical reality – the reality of what one can touch, can see – and for them, all that cannot be seen, cannot be touched, cannot be felt, is after all, problematical; well, what happens there is an identical phenomenon. **People who at the moment of death are convinced, for one reason or another, that they are going to paradise or maybe to hell, *do find* themselves there after their death; and for them it is truly a paradise or a hell. And it is extremely difficult to make them come out of it and go to a place which is more true, more real.**

So it is difficult to speak of all these worlds, these innumerable worlds, in a few minutes. It is a knowledge which needs a lived experience of many years, thoroughly systematic, and which requires, as I said, an inner preparation absolutely indispensable, to make it harmless.

We all get the chance to have a little contact – very partial, very superficial – with these worlds in our dreams. And the study of dreams itself already demands much time and care, and in itself may constitute a preparation for a deeper study of the invisible worlds."[17] (11-7-1956)

2. The Mystery of Love and the Body of the Divine

" *'For there is concealed behind individual love, obscured by its ignorant human figure, a mystery which the mind cannot seize, the mystery of the body of the Divine, the secret of a mystic form of the Infinite which we can approach only through the ecstasy of the heart and the passion of the pure and sublimated sense, and its attraction which is the call of the divine Flute-player, the mastering compulsion of the All-Beautiful, can only be seized and seize us through an occult love and yearning which in the end makes one the Form and the Formless, and identifies Spirit and Matter. It is that which the spirit in Love is seeking here in the darkness of the Ignorance and it is that which it finds when individual human love is changed into the love of the Immanent Divine incarnate in the material universe.'*

Sri Aurobindo, The Synthesis of Yoga, SABCL, Vol. 20, p. 150

This brings us back to the symbol of Krishna and Radha.

Krishna is the One of whom Sri Aurobindo speaks here, the divine Flute-player, that is to say, the immanent and universal Divine who is the supreme power of attraction; and the soul, the psychic personality, called here Radha, who responds to the call of the Flute-player. So I have been asked to say something this evening on the Radha-consciousness, that is, in fact, on the way in which the individual soul answers the call of the Divine.

It so happens that this is exactly what Sri Aurobindo has described in the chapter we have just read: it is that capacity of finding Ananda in all things through identification with the one divine Presence and a complete

self-giving to that Presence. So I don't think I have much to add; what I could say would be a limitation or a diminution of the totality of this experience.

(*After a silence*) This consciousness has the capacity of changing everything into a perpetual ecstasy, for instead of seeing things in their discordant appearance, one now sees only the divine Presence, the divine Will and the Grace everywhere; and every event, every element, every circumstance, every form changes into a way, a detail through which one can draw more intimately and profoundly closer to the Divine. Discordances disappear, ugliness vanishes; there is now only the splendour of the divine Presence in a Love shining in all things.

It is obvious that from a practical point of view one must be able to remain at a constant and unshakable height in order to be in that state without exposing oneself to fairly troublesome consequences. That is probably why those who wished to live in this state used to withdraw from the world and find the universal contact through Nature.... I must say, without meaning to be unpleasant to men, that it is infinitely easier to realise this state of consciousness when one is surrounded by trees, flowers, plants and even animals than by human beings. It is easier but not indispensable. And if one wants the state to be truly integral, one must be able to keep it at every moment, in the presence of anyone and anything.

There are countless legends or stories of this kind, like that of Prahlad, for instance, which we saw recently in a film, stories which illustrate that state of consciousness. And I am not only convinced, but I myself have the quite tangible

experience that if in the presence of some danger or an enemy or some ill-will, you are able to remain in this condition and see the Divine in all things, well, the danger will have no effect, the ill-will can do nothing to you, and the enemy will either be transformed or run away. That is quite certain.

But I must add a word which is quite important. You must not seek this state of consciousness with any motive or seek it because it is a protection or a help. You must have it sincerely, spontaneously, constantly; it must be a normal, natural, effortless way of being. Then it is effective. But if you try in the least to imitate the movement with the idea of obtaining a particular result, it won't succeed. The result is not obtained at all. And then in your ignorance you will perhaps say, "Oh! but they told me that, but it is not true!" That is because there was some insincerity somewhere.

Otherwise, if you are really sincere, that is, if it is an integral and spontaneous experience, it is all-powerful. If, looking into somebody's eyes, you can spontaneously see the divine Presence there, the worst movements vanish, the worst obstacles disappear; and the flame of an infinite joy awakes, sometimes in the other person as well as in oneself. If in the other person there is the least possibility or just a tiny rift in his ill-will, the flame shines forth."[18]

3. The Consequences of a Progressive Universe for the Concept of Perfection

"If the Divine had not conceived His creation as progressive, there could have been from the beginning a beatific, immobile and unchangeable condition. But the

minute... How shall I explain it, I don't know. Just because the universe had to be progressive, perfect identity, the bliss of this identity, the full consciousness of this identity had necessarily to be veiled, otherwise nothing would have ever stirred.

A static universe may be conceived. One could conceive of something which is "all at one and the same time": that there is no time, only a kind of objectivisation – but not an unfolding in which things manifest progressively one after another, according to a special rhythm; that they are all manifested at the same time, all at once. Then all would be in a blissful state and there would be no universe as we see it, the element of unfolding would be missing, which constitutes... well, what we live in at present.

But once we admit this principle that the universe is progressive, the unfolding progressive, that instead of seeing everything together and all at once, our perception is progressive, then everything takes its right place within it. And inevitably, the future perfection must be felt as something higher than what was there before. The realisation towards which we are moving must necessarily seem superior to the one which was accomplished before.

And this opens the door to everything – to all possibilities.

Sri Aurobindo often said this: what appeared beautiful, good, even perfect, and marvellous and divine at a given moment in the universe, can no longer appear so now. And what now seems to us beautiful, marvellous, divine and perfect, will be an obscurity after some time. And in the same way, the gods who were all-powerful at a certain period

belong to a lower reality than the gods who will manifest tomorrow.

And that is a sign that the universe is progressive.

This has been said, this has been repeated, but people don't understand, you know, when it concerns all those great ages, that they are like a reduction of the universal progress to the human measure.

That is why if one enters the state in which everything, as it is, appears perfectly divine, one necessarily goes out of the universal movement at the same time. This is what people like Buddha or Shankara had understood. They expressed in their own way that if you could realise the state in which everything appears to you perfectly divine or perfectly perfect, you necessarily go out of the universal movement and enter the Unmanifest.

This is correct. It is like that.

They were sufficiently dissatisfied with life as it was and had very little hope that it could become better; so for them this was the ideal solution. I call it escaping, but still.... It is not so easy! But for them it was the ideal solution – up to a certain point, for… there is perhaps one more step to take.

But it is a fact. If one wants to remain in the universe, one must admit the principle of progress, for this is a progressive universe. If you want to realise a static perfection, well, you will inevitably be thrown out of the universe, for you will no longer belong to its principle.

It is a choice.

Only, Sri Aurobindo often used to say: people who choose the exit forget that at the same time they will lose

the consciousness with which they could congratulate themselves on their choice! They forget that."[19] (18-7-1956)

4. The Elements of a Complete Act of Divine Love and Worship

"'It may be said that a complete act of divine love and worship has in it three parts that are the expressions of a single whole, – a practical worship of the Divine in the act, a symbol of worship in the form of the act expressing some vision and seeking or some relation with the Divine, an inner adoration and longing for oneness or feeling of oneness in the heart and soul and spirit.'

Sri Aurobindo, The Synthesis of Yoga, SABCL, Vol. 20, pp. 152-53

I have not understood the first two parts very well.

There is a purely physical form of the act, like those forms in cults in which a particular gesture, a particular movement is meant to express the consecration. That is purely material, as for example, lighting incense, arranging offerings, or even looking after a temple, decorating an idol, indeed all such purely physical acts.

The second part is a sort of mental consecration which makes the act that is performed a symbol. One is not satisfied with merely lighting the incense, but while lighting the incense one makes this gesture symbolic – for example, of the aspiration burning in the body or of self-giving in a dissolution, in the purification of the fire. That is to say, first the act, then the symbol in this act and the symbolic understanding of what is done.

And finally, behind these two, an aspiration for union; that all this, these acts and the symbol you make of them,

may be only a means of drawing closer and closer to the Divine and making yourself fit to unite with Him.

These three things must be there for the act to be complete: that is, something purely material, something mental, and something psychic, the psychic aspiration. If one of the three is there without the other two, it is incomplete. As a rule, very rarely are the three consciously combined. That produces beings of exceptional sincerity and consecration: the entire being, in all its parts, participates in the action."[20] (25-7-1956)

5. Spiritual Realisation and Integral Yoga

"Spiritual realisation – as it was formerly understood, as it is still commonly understood – is union with the Supreme in some way or other, either within you or through some form or other; it is the fusion of your being with the Supreme, with the Absolute, almost the disappearance of your individuality in this fusion.* And that depends absolutely on the sincerity and the integrality of your self-giving, rather than on the choice you make of that to which

---

* *Later a disciple asked Mother: "Why did you say 'almost'? Isn't then the disappearance complete?" To which Mother answered: "Somewhere, I believe it is in 'The Yoga of Self-Perfection'* [The Synthesis of Yoga]*, regarding those who wish to merge in the Supreme, Sri Aurobindo says or rather hints that this cannot be done, for the Supreme wants it otherwise. But Sri Aurobindo says it without saying it, it is just an allusion in passing. The idea is that beyond Being and Non-Being, the total Summit necessarily includes a form – what might be called an essential form – of the individuality, which no longer contradicts or is even distinct from the One, but is included in the One without any separation. But the words at our disposal mean nothing! And one is reduced to giving a childish explanation. That is why I said 'almost'."*

you want to give yourself. For... the very sincerity of your aspiration will make you cross all limitations and find the Supreme, for you carry Him within yourself.

Whether you seek Him outside, whether you seek Him within, whether you seek Him in a form or without form, if your aspiration is sincere enough and your resolution sincere enough, you are sure to reach the goal.

But if you want to make the complementary movement of which Sri Aurobindo speaks, that is to say, to return to the outer consciousness and world after having realised this union in yourself, and transform this outer consciousness and world, then in this case you cannot limit yourself in any way, for otherwise you will not be able to accomplish your work.

Essentially, you must be able to find this oneness with the Divine in all forms, all aspects, in every way that has been used to reach Him. And you must go beyond that and find a new way.

So, the first point to clear up in your thought – and it is a point of capital importance: you must not confuse the integral yoga with other spiritual realisations, which may be very high but cover a very limited field, for theirs is a movement only in depth.

You may pierce a hole, you see, with your aspiration and make a movement in depth through anything at all. All depends on the intensity and sincerity of your aspiration – on the sincerity, that is to say, on how far your self-giving is complete, integral, absolute. But it does not depend on the form you have chosen: necessarily, you will have to pass through in order to find what is behind.

But if you want to transform your nature and your being, and if you want to participate in the creation of a new world, then this aspiration, this sharp and linear point is no longer enough. One must include everything and contain everything in one's consciousness.

Naturally, that is much more difficult."[21]

6. The Psychic Consciousness and the Intensity of Aspiration

"As soon as the presence of the psychic consciousness is united with the aspiration, the intensity takes on quite a different character, as if it were filled with the very essence of an inexpressible joy. This joy is something that seems contained in everything else. Whatever may be the outer form of the aspiration, whatever difficulties and obstacles it may meet, this joy is there as though it filled up everything, and it carries you in spite of everything.

That is the sure sign of the psychic presence. That is to say, you have established a contact with your psychic consciousness, a more or less complete, more or less constant contact, but at that moment it is the psychic being, the psychic consciousness which fills your aspiration, gives it its true contents. And that's what is translated into joy.

When that is not there, the aspiration may come from different parts of the being; it may come mainly from the mind or mainly from the vital or even from the physical, or it may come from all the three together – it may come from all kinds of combinations. But in general, for the intensity to be there, the vital must be present. It is the vital which gives the intensity; and as the vital is at the same time the

seat of most of the difficulties, obstacles, contradictions, it is the friction between the intensity of the aspiration and the intensity of the difficulty which creates this anguish.

This is no reason to stop one's aspiration.

You must know, you must understand the reason for this anguish. And then, if you can introduce just one more element in your aspiration, that is, your trust in the divine Grace, trust in the divine Response, it counterbalances all possible anguish and you can aspire without any disturbance or fear.

This brings us to something else, which is not positively a question, but a request for an explanation, a comment or a development of the subject. It is about Grace.

I have said somewhere, or maybe written, that **no matter how great your faith and trust in the divine Grace, no matter how great your capacity to see it at work in all circumstances, at every moment, at every point in life, you will never succeed in understanding the marvellous immensity of Its Action, and the precision, the exactitude with which this Action is accomplished; you will never be able to grasp to what extent the Grace does everything, is behind everything, organises everything, conducts everything, so that the march forward to the divine realisation may be as swift, as complete, as total and harmonious as possible, considering the circumstances of the world.**

As soon as you are in contact with It, there is not a second in time, not a point in space, which does not show you *dazzlingly* this perpetual work of the Grace, this constant intervention of the Grace.

And once you have seen this, you feel you are never equal to it, for you should never forget it, never have any fears, any anguish, any regrets, any recoils... or even suffering. **If one were in union with this Grace, if one saw It everywhere, one would begin living a life of exultation, of all-power, of infinite happiness.**

And that would be the best possible collaboration in the divine Work."[22] (1-8-1956)

7. How to Light the Psychic Fire Within

"By aspiration.

By the will for progress, by the urge towards perfection. Above all, it is the will for progress and self-purification which lights the fire. The will for progress. Those who have a strong will, when they turn it towards spiritual progress and purification, automatically light the fire within themselves.

And each defect one wants to cure or each progress one wants to make – if all that is thrown into the fire, it burns with a new intensity. And this is not an image, it is a fact in the subtle physical. One can feel the warmth of the flame, one can see in the subtle physical the light of the flame. **And when there is something in the nature which prevents one from advancing and one throws it into this fire, it begins to burn and the flame becomes more intense.**"[23]

8. How to Feel Sweetness and Joy Even in a Difficulty

"Exactly, when the difficulty is egoistic or personal, if one makes an offering of it and throws it into the fire of

purification, one immediately feels the joy of progress. If one does it sincerely, at once there is a welling up of joy.

That is obviously what ought to be done instead of despairing and lamenting. If one offers it up and aspires sincerely for transformation and purification, one immediately feels joy springing up in the depths of the heart. Even when the difficulty is a great sorrow, one may do this with much success. **One realises that behind the sorrow, no matter how intense it may be, there is a divine joy.**"[24]

9. Helping Others Without Possessing Conscious Occult Power

"We are not going to speak of occult processes at all; although, to tell the truth, everything that happens in the invisible world is occult, by definition. But still, practically, there are two processes which do not exclude but complete each other, but which may be used separately according to one's preference.

It is obvious that thought forms a part of one of the methods, quite an important part. I have already told you several times that if one thinks clearly and powerfully, one makes a mental formation, and that every mental formation is an entity independent of its fashioner, having its own life and tending to realise itself in the mental world – I don't mean that you see your formation with your physical eyes, but it exists in the mental world, it has its own particular independent existence. If you have made a formation with a definite aim, its whole life will tend to the realisation of this aim. Therefore, if you want to help someone at a distance, you have only to formulate very clearly, very

precisely and strongly the kind of help you want to give and the result you wish to obtain. That will have its effect. I cannot say that it will be all-powerful, for the mental world is full of innumerable formations of this kind and naturally they clash and contradict one another; hence the strongest and the most persistent will have the best of it.

Now, what is it that gives strength and persistence to mental formations? – It is emotion and will. If you know how to add to your mental formation an emotion, affection, tenderness, love, and an intensity of will, a dynamism, it will have a much greater chance of success. That is the first method. It is within the scope of all those who know how to think, and even more of those who know how to love. But as I said, the power is limited and there is great competition in that world.

Therefore, even if one has no knowledge at all but has trust in the divine Grace, if one has the faith that there is something in the world like the divine Grace, and that this something can answer a prayer, an aspiration, an invocation, then, after making one's mental formation, if one offers it to the Grace and puts one's trust in it, asks it to intervene and has the faith that it will intervene, then indeed one has a chance of success.

Try, and you will surely see the result.

But, Mother, when one prays sincerely for the intervention of the Grace, doesn't one expect a particular result?

Excuse me, that depends on the tenor of the prayer. If one simply invokes the Grace or the Divine, and puts oneself in His hands, one does not expect a particular result. To expect a particular result one must formulate one's prayer,

must ask for something. If you have only a great aspiration for the divine Grace and evoke it, implore it, without asking it for anything precise, it is the Grace which will choose what it will do for you, not you.

That is better, isn't it?

Ah! that's quite another question.

Why, it is higher in its quality, perhaps. But still, if one wants something precise, it is better to formulate it. If one has a special reason for invoking the Grace, it is better to formulate it precisely and clearly.

Of course, if one is in a state of complete surrender and gives oneself entirely, if one simply offers oneself to the Grace and lets it do what it likes, that is very good. But after that one must not question what it does! One must not say to it, "Oh! I did that with the idea of having this", for if one really has the idea of obtaining something, it is better to formulate it in all sincerity, simply, just as one sees it. Afterwards, it is for the Grace to choose if it will do it or not; but in any case, one will have formulated clearly what one wanted. And there is no harm in that.

Where it becomes bad is when the request is not granted and one revolts. Then naturally it becomes bad. It is at that moment one must understand that the desire one has, or the aspiration, may not have been very enlightened and that perhaps one has asked for something which was not exactly what was good for one. Then at that moment one must be wise and say simply, "Well, let Thy Will be done." But so long as one has an inner perception and an inner preference, there is no harm in formulating it. It is a very natural movement.

For example, if one has been foolish or has made a mistake and one truly, sincerely wishes never to do it again, well, I don't see any harm in asking for it. And in fact, if one asks for it with sincerity, a true inner sincerity, there is a great chance that it will be granted.

You must not think that the Divine likes to contradict you. He is not at all keen on doing it! He can see better than you what is really good for you; but it is only when it is absolutely indispensable that He opposes your aspiration. Otherwise He is always ready to give what you ask."[25]

10. The Best Collaboration With the Divine Action

"…When you are in a particular set of circumstances and certain events take place, these events often oppose your desire or what seems best to you, and often you happen to regret this and say to yourself, "Ah! how good it would have been if it were otherwise, if it had been like this or like that", for little things and big things.... Then years pass by, events are unfolded; you progress, become more conscious, understand better, and when you look back, you notice – first with astonishment, then later with a smile – that those very circumstances which seemed to you quite disastrous or unfavourable, were exactly the best thing that could have happened to you to make you progress as you should have. And if you are the least bit wise you tell yourself, 'Truly, the divine Grace is infinite.'

So, when this sort of thing has happened to you a number of times, **you begin to understand that in spite of the blindness of man and deceptive appearances,**

the Grace is at work everywhere, so that at every moment it is the best possible thing that happens in the state the world is in at that moment. It is because our vision is limited or even because we are blinded by our own preferences that we cannot discern that things are like this.

But when one begins to see it, one enters upon a state of wonder which nothing can describe. For behind the appearances one perceives this Grace – infinite, wonderful, all powerful – which knows all, organises all, arranges all, and leads us, whether we like it or not, whether we know it or not, towards the supreme goal, that is, union with the Divine, the awareness of the Godhead and union with Him.

Then one lives in the Action and Presence of the Grace a life full of joy, of wonder, with the feeling of a marvellous strength, and at the same time with a trust so calm, so complete, that nothing can shake it any longer.

And when one is in this state of perfect receptivity and perfect adherence, one diminishes to that extent the resistance of the world to the divine Action; consequently, this is the best collaboration one can bring to the Action of the Divine. One understands what He wants and, with all one's consciousness, adheres to His Will."[26] (8-8-1956)

11. How the Real Purity is Indispensable on the Path

"'*It is here that the emergence of the secret psychic being in us as the leader of the sacrifice is of the utmost importance; for this inmost being alone can bring with it the full power of the spirit in the act, the soul in the symbol.*

It alone can assure, even while the spiritual consciousness is incomplete, the perennial freshness and sincerity and beauty of the symbol and prevent it from becoming a dead form or a corrupted and corrupting magic; it alone can preserve for the act its power with its significance. All the other members of our being, mind, life-force, physical or body consciousness are too much under the control of the Ignorance to be a sure instrumentation and much less can they be a guide or the source of an unerring impulse. Always the greater part of the motive and action of these powers clings to the old law, the deceiving tablets, the cherished inferior movements of Nature and they meet with reluctance, alarm or revolt or obstructing inertia the voices and the forces that call and impel us to exceed and transform ourselves into a greater being and a wider Nature. In their major part the response is either a resistance or a qualified or temporising acquiescence; for even if they follow the call, they yet tend – when not consciously, then by automatic habit – to bring into the spiritual action their own natural disabilities and errors. At every moment they are moved to take egoistic advantage of the psychic and spiritual influences and can be detected using the power, joy or light these bring into us for a lower life-motive. Afterwards too, even when the seeker has opened to the Divine Love transcendental, universal or immanent, yet if he tries to pour it into life, he meets the power of obscuration and perversion of these lower Nature-forces. Always they draw away towards pitfalls, pour into that higher intensity their diminishing elements, seek to capture the descending Power for themselves and their interests and degrade it into an aggrandised mental, vital or physical instrumentation for desire and ego. Instead of a Divine Love creator of a new heaven and a new earth of Truth and Light, they would hold it here prisoner as a tremendous sanction and glorifying

force of sublimation to gild the mud of the old earth and colour with its rose and sapphire the old turbid unreal skies of sentimentalising vital imagination and mental idealised chimera. If that falsification is permitted, the higher Light and Power and Bliss withdraw, there is a fall back to a lower status; or else the realisation remains tied to an insecure halfway and mixture or is covered and even submerged by an inferior exaltation that is not the true Ananda. It is for this reason that the Divine Love which is at the heart of all creation and the most powerful of all redeeming and creative forces has yet been the least frontally present in earthly life, the least successfully redemptive, the least creative. Human nature has been unable to bear it in its purity for the very reason that it is the most powerful, pure, rare and intense of all the divine energies; what little could be seized has been corrupted at once into a vital pietistic ardour, a defenceless religious or ethical sentimentalism, a sensuous or even sensual erotic mysticism of the roseate coloured mind or passionately turbid life-impulse and with these simulations compensated its inability to house the Mystic Flame that could rebuild the world with its tongues of sacrifice. It is only the inmost psychic being unveiled and emerging in its full power that can lead the pilgrim sacrifice unscathed through these ambushes and pitfalls; at each moment it catches, exposes, repels the mind's and the life's falsehoods, seizes hold on the truth of the Divine Love and Ananda and separates it from the excitement of the mind's ardours and the blind enthusiasm of the misleading life-force. But all things that are true at their core in mind and life and the physical being it extricates and takes with it in the journey till they stand on the heights, new in spirit and sublime in figure.'

Sri Aurobindo, The Synthesis of Yoga, SABCL, Vol. 20, pp. 155-57

This is the most powerful, the most complete and true answer to all the questions which so many people have in their heads but do not dare to ask.

So many people doubt the effectiveness of the Protection, the safety of the Path, because others go astray. And in their egoism they tremble with fear instead of telling themselves what I have just been reading to you this evening, what is the cause of all catastrophes, small or great, which threaten those who follow the path of yoga without having taken the necessary care to be sufficiently pure and sincere.

No protection, no Grace can save those who refuse the indispensable purification.

And I would add this: **that fear is an impurity, one of the greatest impurities, one of those which come most directly from the anti-divine forces which want to destroy the divine action on earth; and the first duty of those who really want to do yoga is to eliminate from their consciousness, with all the might, all the sincerity, all the endurance of which they are capable, even the shadow of a fear. To walk on the path, one must be dauntless, and never indulge in that petty, small, feeble, nasty shrinking back upon oneself, which is fear.**

An indomitable courage, a perfect sincerity and a sincere self-giving, so that one does not calculate or bargain, does not give with the idea of receiving, does not trust with the idea of being protected, does not have a faith which asks for proofs – it is this that is indispensable in order to walk on the path, and it is this alone which can truly shelter you from all danger."[27] (15-8-1956)

12. Is the State of Trance or Samadhi a Sign of Progress?*

"In ancient times it was considered a very high condition. It was even thought to be the sign of a great realisation, and people who wanted to do yoga or sadhana always tried to enter into a state of this kind. All sorts of marvellous things have been said about this state – you may say all you like about it, since, precisely, you don't remember anything! And those who have entered it are unable to say what happened to them. So, one can say anything one likes.

I could incidentally tell you that in all kinds of so-called spiritual literature I had always read marvellous things about this state of trance or Samadhi, and it so happened that I had never experienced it. So I did not know whether this was a sign of inferiority. And when I came here, one of my first questions to Sri Aurobindo was: "What do you think of Samadhi, that state of trance one does not remember? One enters into a condition which seems blissful, but when one comes out of it, one does not know at all what has happened." Then he looked at me, saw what I meant and told me, "It is unconsciousness." I asked him for an explanation, I said, "What?" He told me, "Yes, you enter into what is called Samadhi when you go out of your conscious being and enter a part of your being which is completely unconscious, or rather a domain where you have no corresponding consciousness – you go beyond the field of your consciousness and enter a region where you are no

---

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

longer conscious. You are in the impersonal state, that is to say, a state in which you are unconscious; and that is why, naturally, you remember nothing, because you were not conscious of anything."* So this reassured me and I said, "Well, this has never happened to me." He replied, "Nor to me!" (*Laughter*)

And since then, when people speak to me about Samadhi, I tell them, 'Well, try to develop your inner individuality and you will be able to enter these *very* regions in full consciousness and have the joy of communion with the highest regions, but without losing all consciousness and returning with a zero instead of an experience.'

So that is my reply to the person who has asked if Samadhi or trance is a sign of progress. The sign of progress is when there is no longer any unconsciousness, when one can go up into the same regions without entering into trance.

But there is a confusion in the words.

When you leave a *part* of your being – for example, when you enter quite consciously the vital world – your body can enter into a trance, but this is not samadhi. It is rather what might be called a lethargic or cataleptic state. When extreme, it is a cataleptic state because the part of the being

---

** When this talk was first published in 1962, Mother added the following commentary: "There are also some people who enter domains where they are conscious, but between this conscious state and their normal waking consciousness there is a gap: their personality does not exist between the waking state and this deeper state; so, during the passage they forget. They cannot bring the consciousness they had there back into the consciousness here, for there is a gap between the two. There is even an occult discipline for constructing intermediary fields in order to be able to recall things."*

which animates the body has gone out of it, so the body is half dead; that is, its life is so far diminished and its functions almost suspended: the heart slows down and can hardly be felt and the breathing is hardly perceptible. This is the real trance. But you, during all this time, you are fully conscious in the vital world. And even, with a certain discipline which, moreover, is neither easy nor without danger, you may so contrive that the minimum of force you leave in your body allows it to be *independently* conscious. With training – as I said, it is not easy – quite a methodical training, one can manage to make the body keep its autonomy of movement, even when one is almost totally exteriorised. And this is how in an almost complete state of trance, one can speak and relate what the exteriorised part of the being is seeing and doing.... For that, one must be fairly advanced on the path."[28]

13. Once Must Always be Greater than One's Experience*

"What I meant is this:

Whatever may be the nature, the strength and wonder of an experience, you must not be dominated by it to such an extent that it governs your entire being and you lose your balance and your contact with a reasonable and calm attitude. That is to say, when you enter in some way into contact with a force or consciousness which surpasses yours, instead of being entirely dominated by this consciousness or force, you must always be able to remind yourself that it is only *one* experience among thousands and thousands of others, and that, consequently, its nature is not absolute, it is relative.

No matter how beautiful it may be, you can and ought to have better ones: however exceptional it may be, there are others still more marvellous; and however high it may be, you can always rise still higher in future. So, instead of losing one's head one places the experience in the chain of development and keeps a healthy physical balance so as not to lose the sense of relativity with ordinary life. In this way, there is no risk.

The means?... One who knows how to do this will always find it very easy, but for one who doesn't know it is perhaps a little... a little troublesome.

There is a means.

It is never to lose the idea of the total self-giving to the Grace which is the expression of the Supreme. When one gives oneself, when one surrenders, entrusts oneself entirely to That which is above, beyond all creation, and when, **instead of seeking any personal advantage from the experience, one makes an offering of it to the divine Grace and knows that it is from This that the experience comes and that it is to This that the result of the experience must be given back, then one is quite safe.**

In other words: no ambition, no vanity, no pride. A sincere self-giving, a sincere humility, and one is sheltered from all danger. There you are, this is what I call being greater than one's experience."[29]

14. The Supreme Truth or Absolute of Every Being

" *'The absolute of every being is its unique relation with the Divine and its unique manner of expressing the Divine in the manifestation.'*

This is what is called here in India the truth of the being or the law of the being, the *dharma* of the being: the centre and the cause of the individuality.

Everyone carries his truth within himself, a truth which is unique, which is altogether his own and which he must express in his life. Now what is this truth? This is the question I have been asked:

'What is this truth of the being, and how is it expressed externally in physical life?'

It is expressed in this way: each individual being has a direct and unique relation with the Supreme, the Origin, That which is beyond all creation. It is this unique relation which must be expressed in one's life, through a unique mode of being in relation with the Divine. Therefore, each one is directly and exclusively in relation with the Divine – the relation one has with the Divine is unique and exclusive; so that you receive from the Divine, when you are in a receptive state, the *totality* of the relation it is *possible* for you to have, and this is neither a sharing nor a part nor a repetition, but exclusively and uniquely *the* relation which each one can have with the Divine. So, from the psychological point of view, one is *all alone* in having this direct relation with the Divine.

One is all alone with the Supreme.

The relation one has with Him will never have an equal, will never be exactly the same as another's. No two are the same and therefore *nothing* can be taken away from you to be given to another, *nothing* can be withdrawn from you to be given to another. And if this relation disappeared from the creation, it would really disappear – which is impossible.

And this means that if one lives in the truth of one's being, one is an indispensable part of the creation. Naturally, I don't mean if one lives what one *believes* one should be, I am saying if one lives the truth of one's being; if, by a development, one is able to enter into contact with the truth of one's being, one is immediately in a unique and exclusive relation with the Divine, which hasn't its equal.

There, now.

And naturally, because it is the truth of your being, that is what you should express in your life."[30] (22-8-1956)

15. One Must be Spontaneous in Order to be Divine*

"…the question arises: how to be spontaneous?

'One must be perfectly simple in order to be spontaneous.'

And how to be perfectly simple?

'One must be absolutely sincere in order to be perfectly simple.'

And now, what does it mean to be absolutely sincere?

'To be absolutely sincere is not to have any division, any contradiction in one's being.'

If you are made of pieces which are not only different but often quite contradictory, these pieces necessarily create a division in your being. For example, you have one part in yourself which aspires for the divine life, to know the Divine, to unite with Him, to live Him integrally, and then you have another part which has attachments, desires – which it calls "needs" – and which not only seeks these things but is quite upset when it does not have them. There are other contradictions, but this one is the most flagrant. There are

others, for instance, like wanting to surrender completely to the Divine, to give oneself up totally to His Will and His Guidance, and at the same time, when the experience comes – a common experience on the path when one sincerely tries to give oneself up to the Divine – the feeling that one is nothing, that one can do nothing, that one doesn't even exist outside the Divine; that is to say, if He were not there, one would not exist and could not do anything, one would not be anything at all.... This experience naturally comes as a help on the path of total self-giving, but there is a part of the being which, when the experience comes, rises up in a terrible revolt and says, "But, excuse me! I insist on existing, I insist on being something, I insist on doing things myself, I want to have a personality." And naturally, the second one undoes all that the first had done.

These are not exceptional cases, this happens very frequently. I could give you innumerable examples of such contradictions in the being: when one part tries to take a step forward, the other one comes and demolishes everything. So you have to begin again all the time, and every time it is demolished. That is why you must do this work of sincerity which, when you perceive in your being a part that pulls the other way, makes you take it up carefully, educate it as one educates a child and put it in harmony with the central part. That is the work of sincerity and it is indispensable.

And naturally, when there is a unity, an agreement, a harmony among all the wills of the being, your being can become simple, candid and uniform in its action and tendencies. It is only when the whole being is grouped around a single central movement that you can be spontaneous.

For if, within you, there is something which is turned towards the Divine and awaits the inspiration and impulse, and at the same time there is another part of the being which seeks its own ends and works to realise its own desires, you no longer know where you stand, and you can no longer be sure of what may happen, for one part can not only undo but totally contradict what the other wants to do.

And surely, to be in harmony with what is said in *Wu Wei*, after having seen very clearly what is necessary and what ought to be done, it is recommended not to put either violence or too much zest into the realisation of this programme, for an excess of zest is detrimental to the peace and tranquillity and calm necessary for the divine Consciousness to express itself through the individual. And it comes to this:

Balance is indispensable, the path that carefully avoids opposite extremes is indispensable, too much haste is dangerous, impatience prevents you from advancing; and at the same time, inertia puts a drag on your feet.

So for all things, the middle path as the Buddha called it, is the best."[31] (29-8-1956)

* * *

IV. Questions and Answers, Sep – Oct 1956

1. A Vivid Picture of Difficulties and Perils on the Path

"'A principle of dark and dull inertia is at its [life's] base; all are tied down by the body and its needs and desires to a trivial mind, petty desires and emotions, an insignificant repetition of small worthless functionings, needs, cares, occupations, pains, pleasures that lead to nothing beyond themselves and bear the stamp of an ignorance that knows not its own why and whither. This physical mind of inertia believes in no divinity other than its small earth-gods; it aspires perhaps to a greater comfort, order, pleasure, but asks for no uplifting and no spiritual deliverance. At the centre we meet a stronger Will of life with a greater gusto, but it is a blinded Daemon, a perverted spirit and exults in the very elements that make of life a striving turmoil and an unhappy imbroglio. It is a soul of human or Titanic desire clinging to the garish colour, disordered poetry, violent tragedy or stirring melodrama of the mixed flux of good and evil, joy and sorrow, light and darkness, heady rapture and bitter torture. It loves these things and would have more and more of them or, even when it suffers and cries out against them, can accept or joy in nothing else; it hates and revolts against higher things and in its fury would trample, tear or crucify any diviner Power that has the presumption to offer to make life pure, luminous and happy and snatch from its lips the .ery brew of that exciting mixture. Another Will-in-Life there is that is ready to follow the ameliorating ideal Mind and is allured by its offer to extract some harmony, beauty, light, nobler order out of life, but this is a smaller part of the vital nature and can be easily overpowered by its more violent or darker duller yoke-comrades; nor does it readily lend itself to a call higher than that of the Mind unless that call defeats

itself, as Religion usually does, by lowering its demand to conditions more intelligible to our obscure vital nature. All these forces the spiritual seeker grows aware of in himself and finds all around him and has to struggle and combat incessantly to be rid of their grip and dislodge the long-entrenched mastery they have exercised over his own being as over the environing human existence. The difficulty is great; for their hold is so strong, so apparently invincible that it justifies the disdainful dictum which compares human nature to a dog's tail, – for, straighten it never so much by force of ethics, religion, reason or any other redemptive effort, it returns in the end always to the crooked curl of Nature. And so great is the vim, the clutch of that more agitated Life-Will, so immense the peril of its passions and errors, so subtly insistent or persistently invasive, so obstinate up to the very gates of Heaven the fury of its attack or the tedious obstruction of its obstacles that even the saint and the Yogin cannot be sure of their liberated purity or their trained self-mastery against its intrigue or its violence.'

Sri Aurobindo, The Synthesis of Yoga, SABCL, Vol. 20, pp. 160-61

(*After a long silence*) It seems to me that when you begin to see things in this way, when they appear to you as they are described here, you are already close, very close to the solution.

The worst of it is that generally the whole material reality seems to be the only reality, and everything which is not that seems altogether secondary. And the "right" of that material consciousness to rule, guide, organise life, to dominate all the rest, is justified to such an extent that if someone tries to challenge this sacrosanct authority, he is considered half-mad or extremely dangerous.... It seems to me one must still go a very long way to consider material

life in the way Sri Aurobindo has described it here. And I am quite convinced that if one feels it like that, sees it like that, as he has described it, one is very, very close to the remedy.

It is only *élite* natures, those who have already had a contact with a higher reality, with something of the divine Consciousness, who feel earthly existence in that way. And when one can become so fully conscious of all these weaknesses and stupidities of the outer consciousness, all these falsehoods of so-called material knowledge and so-called physical laws, the so-called necessities of the body, the "reality" of one's needs; if one begins to see how very false, stupid, illusory, obscure, foolish all this is, one is truly very close to the solution.

That is the impression I had while reading this. In comparison with the ordinary atmosphere of people around me, I had the feeling that to see things in this way, one must have already climbed to a very high peak, and that one is at the gates of liberation. It is because I felt it so strongly that I wanted to tell you this.

If you can read this passage again and be convinced of its reality and its absolute truth, well, that is already a great step."[32]

"…to me it seems that when one has *seen* things in this way, well, if one has enough sensibility, one can no longer accept them as they are. One must truly be very insensitive if, realising to what an extent all this is degrading, one continues to accept it.

Yes, this is one more thing I have noticed and one that has always astonished me. It has always seemed to me quite

normal, easy, almost elementary to eliminate from one's consciousness and nature things one considers to be unacceptable. The moment one knows, the moment one sees them as they are and doesn't want them any longer, it seems to me to be quite... indeed almost childishly simple. But I have noticed that in most cases – almost in all cases – when I tell somebody how things really are, when I give him a true picture of the condition he is in or of the nature of a movement, of what it represents, and when I express that forcefully, so that, according to me, he would immediately have the reaction which seems normal to me, and say: "Oh, if it is like that, I don't want it any more!" and almost every time I find myself before something which breaks down and tells me, "Oh, you are not very encouraging!" I must confess that this leaves me quite helpless. So, to see is not enough? To know that certain things ought not to be there, that's not sufficient? It should give you that kind of inner stimulus, a dynamic force which makes you reject the error in such a way that it can't come back again!

But to fall back into an error which one *knows* to be an error, to make a mistake once again which one *knows* to be a mistake, this seems to me fantastic! It is a long time – well, at least relatively, by human reckoning – it is a long time I have been on earth, and I have yet not been able to understand that. It seems to me – it seems to me impossible. Wrong thoughts, wrong impulses, inner and outer falsehood, things which are ugly, base, so long as one does them or has them through ignorance – ignorance is there in the world – one understands, one is in the habit of doing them; it is ignorance, one does not know that it ought to be otherwise.

But the moment the knowledge is there, the light is there, the moment one has seen the thing as it is, how can one do it again? That I do not understand!

Then what is one made of? One is made of shreds? One is made of goodness knows what, of jelly?... It can't be explained. But is there no incentive, no will, nothing? Is there no inner dynamism?"[33] (5-9-1956)

"If the vital were a mediocre being without definite qualities, there would be no difficulty in its surrendering, but it would be altogether useless. But, on the contrary, the vital is a sort of stronghold of energy and power – of all powers. Yet generally this power is diverted; it is no longer at the service of the Divine, it is at the service of the vital itself for its own satisfaction. So, as long as it is like that, it cannot be used.

It should come to understand that this energy and power which it feels within itself cannot become useful unless it enters into perfect harmony with the divine plan of realisation on earth. If it understands that, it becomes quiet and allows itself to be enlisted, so to say, in the totality of the being, and then it takes on its full strength and full importance. But otherwise, it cannot be used. And usually, all its activities are activities which always complicate things and take away their simplicity, their purity, often their beauty, and their effectiveness, for its action is blind, ignorant and very egoistic."[34]

2. The Best Way of Becoming Conscious of and Open to the Divine Love

"It is said that to become conscious of divine Love all

other love has to be abandoned. What is the best way of rejecting the other love which clings so obstinately (laughter) *and does not easily leave us?*

To go through it. Ah!

To go through, to see what is behind it, not to stop at the appearance, not to be satisfied with the outer form, to look for the principle which is behind this love, and not be content until one has found the *origin* of the feeling in oneself. Then the outer form will crumble of itself and you will be in contact with the divine Love which is behind all things.

That is the best way.

To want to get rid of the one in order to find the other is very difficult. It is almost impossible. For **human nature is so limited, so full of contradictions and so exclusive in its movements that if one wants to reject love in its lower form, that is to say, human love as human beings experience it, if one makes an inner effort to reject it, one usually rejects the entire capacity of feeling love and becomes like a stone.** And then sometimes one has to wait for years or centuries before there is a reawakening in oneself of the capacity to receive and manifest love.

Therefore, the best way when love comes, in whatever form it may be, is to try and pierce through its outer appearance and find the divine principle which is behind and which gives it existence. Naturally, it is full of snares and difficulties, but it is more effective. That is to say, **instead of ceasing to love because one loves wrongly, one must cease to love wrongly and want to love well.**

For instance, **love between human beings, in all its**

forms, the love of parents for children, of children for parents, of brothers and sisters, of friends and lovers, is all tainted with ignorance, selfishness and all the other defects which are man's ordinary drawbacks; so instead of completely ceasing to love – which, besides, is very difficult as Sri Aurobindo says, which would simply dry up the heart and serve no end – one must learn how to love better: to love with devotion, with self-giving, self-abnegation, and to struggle, not against love itself, but against its distorted forms: against all forms of monopolising, of attachment, possessiveness, jealousy, and all the feelings which accompany these main movements. Not to want to possess, to dominate; and not to want to impose one's will, one's whims, one's desires; not to want to take, to receive, but to give; not to insist on the other's response, but be content with one's own love; not to seek one's personal interest and joy and the fulfilment of one's personal desire, but to be satisfied with the giving of one's love and affection; and not to ask for any response. Simply to be happy to love, nothing more.

If you do that, you have taken a great stride forward and can, through this attitude, gradually advance farther in the feeling itself, and **realise one day that love is not something personal, that love is a universal divine feeling which manifests through you more or less finely, but which in its essence is something divine.**

The first step is to stop being selfish. For everyone it is the same thing, not only for those who want to do yoga but also in ordinary life: if one wants to know how to love, one must not love oneself first and above all selfishly; one must give oneself to the object of love without exacting anything

in return. This discipline is elementary in order to surmount oneself and lead a life which is not altogether gross.

As for yoga we may add something else: it is as I said in the beginning, the will to pierce through this limited and human form of love and discover the principle of divine Love which is behind it. Then one is sure to get a result. This is better than drying up one's heart. It is perhaps a little more difficult but it is better in every way, for like this, instead of egoistically making others suffer, well, one may leave them quiet in their own movement and only make an effort to transform oneself without imposing one's will on others, which even in ordinary life is a step towards something higher and a little more harmonious."[35] (19-9-1956)

3. The Two Different Ways in Which the Mother Responds to Questions Put to Her

"You must have noticed on several occasions that my way of talking to you is not always the same. I don't know if you are very sensitive to the difference, but for me it is quite considerable.... Sometimes, either because of something I have read or for quite another reason – **following a question sometimes, but pretty rarely – it so happens that I have what is usually called an experience, but in fact it is simply entering into a certain state of consciousness and, once in that state of consciousness, describing it. In that case what is said passes through the mind, making use of it only as a "storehouse of words", it could be said; the Force, the Consciousness which is expressing itself passes through the individual mind and attracts by a kind of affinity the words needed for its expression. That is the true teaching,** something

one rarely finds in books – it may be in books, but one must be in that state of consciousness oneself to be able to discover it. But with the spoken word, the vibration of the sound transmits something at least of the experience, which, for all those who are sensitive, can become contagious.

In the second case, the question asked or the subject chosen is conveyed by the mind to the higher Consciousness, then the mind receives a reply and transmits it again through the word. This is what usually happens in all teachings, provided that the person who teaches has the ability to pass on the question to the higher Consciousness, which is not always the case.

I must say the second method does not interest me very much, and that very often when the question or the subject dealt with does not give me the possibility of entering into an interesting state of consciousness, I would infinitely prefer to keep silent than to speak; it is a sort of duty to be fulfilled which makes me speak. I am just telling you beforehand, for it has often happened that I have cut short our conversation – if it could be called a conversation – and abruptly passed on to meditation; it was in cases like this. But still, someone has happened to ask me to explain this difference and so I am speaking to you about it this evening."[36]

4. Belief in the Existence of Fixed Rigid Laws Shuts One from the Creative Power

"…But… no two universal combinations are alike, how can laws be established and what is the absolute truth of these laws?... It does not exist.

For, **if you are logical, of course with a little higher logic, since no two things, two combinations, two universal manifestations are ever the same, how can anything repeat itself? It can only be an appearance but is not a fact. And to fix rigid laws in this way – not that you cut yourself off from the apparent surface laws, for the mind makes many laws, and the surface very obligingly seems to comply with these laws, but it is only an appearance – but anyway this cuts you off from the creative Power of the Spirit, it cuts you off from the true Power of the Grace,** for you can understand that if by your aspiration or your attitude you introduce a higher element, a new element – what we may now call a supramental element – into the existing combinations, you can suddenly change their nature, and all these so-called necessary and ineluctable laws become absurdities. That is to say that you yourself, with your conception, with your attitude and your acceptance of certain alleged principles, you yourself close the door upon the possibility of the miracle – they are not miracles when one knows how they happen, but obviously for the outer consciousness they seem miraculous. **And it is you *yourself*, saying to yourself with a logic that seems quite reasonable, "Well, if I do this, that will necessarily happen, or if I don't do that, necessarily this other thing will happen", it is you yourself who close the door – it is as though you were putting an iron curtain between yourself and the free action of the Grace.**

How nice it would be to imagine that the Supreme Consciousness, essentially free, presiding at the universal Manifestation, could be full of fantasy in its choice and make

things follow one another not according to a logic accessible to human thought but in accordance with another kind of logic, that of the unforeseen!

Then there would no longer be any limits to the possibilities, to the unexpected, the marvellous; and one could hope for the most splendid, the most delightful things from this sovereignly free Will, playing eternally with all the elements and creating unceasingly a new world which logically would have absolutely nothing to do with the preceding one.

Don't you think it would be charming? We have had enough of the world as it is! Why not let it become at least what we think it ought to be?

And I am telling you all this in order that each one of you may put as few barriers as you can in the way of the possibilities to come. That's my conclusion."[37] (3-10-1956)

* * *

V. Questions and Answers, Nov – Dec 1956

1. The Individual and the Universal Mind

" *'The Shakti, the power of the Infinite and the Eternal descends within us, works, breaks up our present psychological formations, shatters every wall, widens, liberates... she frees the consciousness from confinement in the body; it can go out in trance or sleep or even waking and enter into worlds or other regions of this world and act there or carry back its experience. It spreads out, feeling the body only as a small part of itself, and begins to contain what before contained it; it achieves the cosmic consciousness and extends itself to be commensurate with the universe. It begins to know inwardly and directly and not merely by external observation and contact the forces at play in the world, feels their movement, distinguishes their functioning and can operate immediately upon them as the scientist operates upon physical forces, accept their action and results in our mind, life, body or reject them or modify, change, reshape, create immense new powers and movements in place of the old small functionings of the nature. We begin to perceive the working of the forces of universal Mind and to know how our thoughts are created by that working....'*

Sri Aurobindo, The Synthesis of Yoga, SABCL, Vol. 20, pp. 172-73

Sweet Mother, how are our thoughts created by the forces of the universal Mind?

Because the forces of the universal Mind enter into our heads. We are bathed in forces, we are not aware of it. We are not something enclosed in a bag and independent from the rest: all forces, all vibrations, all movements enter into us and pass through us. And so we have a certain mental

force held in, that is to say, ready to be used by the formative or creative mental power. These are, as it were, free forces. As soon as a thought coming from outside or a force or movement enters our consciousness, we give it a concrete form, a logical appearance and all kinds of precise details; but in fact all this belongs to a domain one is rarely conscious of.

But this is not a special instance which occurs only from time to time: it is something constant. If a current of force is passing, with a particular thought formation, one sees it passing from one into another, and in each one it forms a kind of centre of light or force which keeps the imprint – more or less pure, more or less clear, more or less mixed – of the initial current; and the result is what we call "our" thought.

But our thought is something which hardly exists. It can be "our" thought only if, instead of being like a public place as we generally are in our normal state – we are like a public place and all the forces pass there, come and go, enter, depart, jostle each other and even quarrel – if instead of being like that, we are a concentrated consciousness, turned upwards in an aspiration, and open beyond the limits of the human mind to something higher; then, being open like this brings down that higher something across all the layers of reality, and this something may enter into contact with our conscious brain and take a form there which is no longer the creation of a universal force or a personal mind stronger than ours, but the *direct* expression and creation of a light which is above us, and which may be a light of the highest kind if our aspiration and opening allow it. That is the only case in which one can say that the thought is our own.

Otherwise, all the rest is simply a passing notation: we note down, we invest a force with words, a force that's altogether universal and collective, which enters, goes out, moves and passes freely from one person to another.

But how is the thought formed in the universal Mind?

In the universal Mind?

You say that it comes from outside, don't you?

Ideas have a higher origin than the mind. There is a region of the mind, higher than the ordinary mind, in which there are ideas, typal ideas, really prototypes; and these ideas descend and are clothed in mental substance. So, in accordance with – how to put it? – the quality of the receiver, they either keep all their own qualities and original nature or become distorted, coloured, transformed in the individual consciousness. But the idea goes far beyond the mind; the idea has an origin much higher than the mind. So, the functioning is the same from both the universal and the individual point of view; the individual movement is only representative of the universal one. The *scale* is different, but the phenomenon is the same. Of course, these are no longer "thoughts" as we conceive thoughts; they are universal principles – but it's the same thing – universal principles on which the universes are built.

The universe, after all, is only one person, only one individuality in the midst of the eternal Creation. Each universe is a person who takes form, lives, dissolves, and another takes shape – it is the same thing. For us, the person is the human individual; and from the universal point of view the person is the universal

individual; it is one universe in the midst of all the universes."[38] (7-11-1956)

2. The Mother On the Conduct of Teachers and Students

"Teachers who are not perfectly calm, who do not have an endurance that never fails, and a quietude which nothing can disturb, who have no self-respect – those who are like that will get nowhere. **One must be a saint and a hero to be a good teacher. One must be a great yogi to be a good teacher. One must have a perfect attitude to be able to exact a perfect attitude from the students. You cannot ask anyone to do what you don't do yourself. That is a rule. So look at the difference between what is and what ought to be, and you will be able to estimate the extent of your failure in class.**

That is all I can offer you.

And I may add, since there's the occasion for it: we ask many students here when they grow up and know something, to teach others. There are some, I believe, who understand why; but there are also others who think it is because it is good to serve in some way or other and that teachers are needed and we are happy to have them. But I tell you – for it is a fact – that **I have never asked anyone educated here to give lessons without seeing that this would be for him the best way of disciplining himself, of learning better what he is to teach and of reaching an inner perfection he would never have if he were not a teacher and had not this opportunity of disciplining himself, which is *exceptionally* severe.** Those who succeed as teachers here – I don't mean an outer, artificial and superficial success, but

becoming truly good teachers – this means that they are capable of making an inner progress of impersonalisation, of eliminating their egoism, controlling their movements, capable of a clear-sightedness, an understanding of others and a never-failing patience.

If you go through that discipline and succeed, well, you have not wasted your time here."[39]

"…I have said and I repeat that if a student feels quite alien to a subject, for example, if a student feels he has an ability for literature and poetry and has a distaste or at least an indifference for mathematics, if he tells me, "I prefer not to follow the mathematics course", I can't tell him, "No, it is absolutely necessary to go to it." But **if a student has decided to follow a class, it is an absolutely *elementary* discipline that he follows it, goes to it regularly and behaves himself properly there; otherwise he is *altogether unworthy* of going to school. I have never encouraged anyone to roam about during class-hours and to come one day and be absent the next, never, for, to begin with, if he can't submit to this quite elementary discipline, he will never acquire the least control over himself, he will always be the slave of all his impulses and all his fancies.**

If you don't want to study a certain branch of knowledge, that is all right, no one can compel you to do it; but if you decide to do something – anything in life, if you decide to do a thing – you must do it *honestly*, with discipline, regularity and method. And without whims. **I have never approved of anyone being the plaything of his own impulses and fancies, never, and you will never be able**

to have that from me, for then one is no longer a human being, one is an animal. So, here is one of the questions quite settled, without any discussion."[40] (14-11-1956)

3. The First Step to Have Knowledge

"The first step?... To get rid of the illusion of the absolute value of "knowings", that is, of human knowledge and mental activity. First, to come out of the illusion that they really have a concrete and absolute value.

And you will notice that this is perhaps the most difficult thing to do; it is the most difficult step, for, when you study general subjects like science, the different branches of science or philosophy and all such activities, when you study them a little seriously and deeply, you very easily come to the sense of the relativity of this knowledge. But when you come down a step again, just to the next level of mental activity and look at the different problems of life – for example, what should be done in this or that case, the conditions for realising something, a skill one wants to learn, or even the different necessities of life, the conditions of living, of health – you will find that **generally a rational being, or somebody about to become one, forms a set of ideas for himself, which are really knowings: such a thing will produce such an effect, or in order to obtain this thing, that other must be done, etc. And you have a whole mental construction in yourself, made of observations, studies, experiments; and the more you advance in age, the greater becomes the number of experiments and results of study and observation. You make for yourself a sort of mental structure in which you live. And unless you are powerfully intelligent, with**

an opening to the higher worlds, you have an innate, spontaneous, unshakable conviction of the absolute worth of your observations, and even without your having to think, it acts automatically in your being: by a sort of habit this thing inevitably brings that particular result. So for you, when this has happened quite often, the habit of associating the two movements naturally gives rise within you to the feeling of the absolute value of your ideas or your knowings about yourself and your life. And there it is *infinitely* more difficult to come to an understanding of the relativity – the uncertainty bordering on illusion – of that knowledge. You find this out only if, with a will for spiritual discipline and progress, you look at these things with a deep critical sense and see the kind of bondage into which you have put yourself, which acts without any need of intervention from you, automatically, with the support of the subconscious and that kind of automatism of reflexes which makes causes and effects follow each other in a habitual order without your being in the least aware of it.

Well, if you want to attain knowledge, the first thing, the first indispensable step is not to believe in the validity of those things. And if you observe yourself, you will realise that this belief in the validity of these observations and deductions is almost absolute in you. It expresses itself through all sorts of ideas which reasonably enough appear evident to you, yet are exactly the limitations which prevent you from reaching knowledge by identity. For instance, **if a man plunges into the water without knowing how to swim, he will be drowned; if there is a**

fairly powerful wind, it will upset things; when it rains, you get wet, etc. – you see, there are instances like this at every second, it is like that. And this seems so obvious to you that when you are told, "Well, but no, this is a relative knowledge, it is like that but it could be different", the one who tells you this seems to you *a priori* half-mad. And you say, 'But still, these things are concrete! These are things we can see, touch, feel, these are proofs our senses give to us every minute, and if we do not take our stand on them, we are sure to go astray and enter the irrational.'

So, if you remember what Sri Aurobindo has said, you will understand that the first condition for having knowledge is to go beyond reason. That is why he says, "Reason was the helper" – yes, during the whole childhood of humanity and the whole period of growth of the individual being – but if you want to go beyond the human being, the ordinary human state, well, you must go beyond reason; and these things which seem to you *so* obvious that they are indisputable, you should be able to understand, to feel from within yourself that they are *absolutely* relative and that what seems completely similar, identical in everyone's experiences, these very things, if seen from above with a higher consciousness, become absolutely subjective and relative and are only individual formations adapted to the individual need and consciousness, and that instead of having an absolute reality, they have only an altogether relative reality which completely disappears as soon as you rise to a higher level.

So now, if you look at the state of your thought in this light, you will see that it is not so easy to take even this first step.

Examples can be given, but they are superficial examples, very fragmentary in themselves, and have only an altogether relative value, as for instance this, which I have many a time given you, about medical knowledge in the world: if you have studied enough or lived long enough, that is, a fairly good number of years, you will find that with the same authority, the same certitude, the same conviction, at one time certain things are not only considered bad, but on the basis of an absolute knowledge, an unquestionable observation, they are reputed to have a certain effect, and at another time these very unquestionable observations lead to diametrically opposite results. Very often I give an example which I happened to observe, especially as regards the value of certain foods and their effects on the body, like certain fruits or vegetables: at a particular time in medical history – not so long ago, about fifty or sixty years ago – when you had a certain illness, the doctor gave you a list of things recommending to you with absolute seriousness not to touch any of these lest you become even more ill – I could give you the list, but it is not interesting. Well, about these very same things, fifty or sixty years later, not the same doctor perhaps but another one will tell you with the same seriousness, the same unquestionable certitude and authority that these are the very things you must eat if you want to be cured! So if you have observed things pretty well and have a slightly critical mind, you can tell yourself, "Oh! it must depend on people or perhaps on the period." And I shall tell you, as the doctor-friend I knew in France forty or fifty years ago used to tell all his patients, **"Take a remedy while it is in fashion, for then it will cure you."** There.

Well, there is a kind of finely sensitive state, in

which one understands this extraordinary relativity of things, a state in which it becomes so acute that to affirm something, to say "This is like that" or "Such a thing has that particular result", spontaneously seems to you a stupidity.... But before reaching that point, one may reflect a little and say, 'After all, we shall believe in a particular thing so long as it is in fashion.'"[41] (21-11-1956)

4. Consciousness is a Progressive State

"…One is never altogether unconscious and one is never completely conscious. It is a progressive state.

But a time comes when instead of doing things automatically, impelled by a consciousness and force of which one is quite unaware – a time comes when one can observe what goes on in oneself, study one's movements, find their causes, and at the same time begin to exercise a control first over what goes on within us, then on the influence cast on us from outside which makes us act, in the beginning altogether unconsciously and almost involuntarily, but gradually more and more consciously; and the will can wake up and react. Then at that moment, the moment there is a conscious will capable of reacting, one may say, "I have become conscious." This does not mean that it is a total and perfect consciousness, it means that it is a beginning: for example, when one is able to observe all the reactions in one's being and to have a certain control over them, to let those one approves of have play, and to control, stop, annul those one doesn't approve of.

Besides, you must become aware within of something like a goal or a purpose or an ideal you want to realise;

something other than the mere instinct which impels you to live without your knowing why or how. At that time you may say you are conscious, but it doesn't mean you are perfectly conscious. And moreover, this perfection is so progressive that I believe nobody can say he is perfectly conscious; he is on the way to becoming perfectly conscious, but he isn't yet."[42]

5. When Can One Disregard Reason?

"**Is it possible to disregard reason?... It is possible only when you have passed beyond mental activity. It is possible only when you have achieved a surrender, a total giving of yourself. It is possible only when you no longer have any desires. So long as you have desires, have an ego and a will of your own, you cannot give up reason, because, as I said just a moment ago, you would become quite unbalanced and perhaps insane. Therefore reason must be the master until one has gone beyond the state in which it is useful.** And as I said, as long as there is an ego and as long as there are desires, and so long as there are impulses and so long as there are passions and preferences, and so long as there are attractions and repulsions, etc., as long as all these things are there, reason is *altogether* useful.

I shall also add that there is another quite indispensable condition in order not to have recourse to reason any more; that is **to open no door, no part of the being to the suggestions of the adverse forces. For if you are not completely liberated from the habit of responding to adverse suggestions, if you give up your reason, you**

also give up reason itself, that is, common sense. And you begin to act in an incoherent way which may finally become quite unbalanced. Well, to be free from suggestions and adverse influences, you must be exclusively under the influence of the Divine.

Now you see the problem; it is a little difficult. This means that unless you are in the presence of a completely illumined and transformed being, it is always better to advise people to act according to their reason. It is perhaps a limitation – it is in fact a great limitation – but **it is also a control and it prevents you from becoming one of those half-idiots who are far too numerous in the world.**

Reason is a very respectable person. Like all respectable people it has its limitations and prejudices, but that does not prevent it from being very useful. And it keeps you from making a fool of yourself. You would do many things if you did not have reason, things which would lead you straight to your ruin and could have extremely unfortunate consequences, for your best means of discernment until you have attained higher levels is reason. When one no longer listens to reason, one can be led into all sorts of absurdities. Naturally, it is neither the ideal nor the summit, it is only a kind of control and a guide for leading a good life, it keeps you from extravagances, excesses, inordinate passions and above all from those impulsive actions which may lead you to the abyss. There you are.

One must be very sure of oneself, quite free from the ego and perfectly surrendered to the divine Will to be able to do safely without reason."[43] (28-11-1956)

6. The Nature and Extent of Outside Influences or Suggestions that Surround an Individual Human Being

"The individual consciousness extends far beyond the body; we have seen that even the subtle physical which is yet material compared with the vital being and in certain conditions almost visible, extends at times considerably beyond the visible limits of the physical body. This subtle physical is constituted of active vibrations which enter into contact or mingle with the vibrations of the subtle physical of others, and this reciprocal contact gives rise to influences – naturally the most powerful vibrations get the better of the others. For example, as I have already told you several times, **if you have a thought, this thought clothes itself in subtle vibrations and becomes an entity which travels and moves about in the earth-atmosphere in order to realise itself as best it can,** and because it is one among millions, naturally there is a multiple and involved interaction as a result of which things don't take place in such a simple and schematic fashion.

What you call yourself, the individual being enclosed within the limits of your present consciousness, is constantly penetrated by vibrations of this kind, coming from outside and very often presenting themselves in the form of suggestions, in the sense that, apart from a few exceptions, the action takes place first in the mental field, then becomes vital, then physical. I want to make it clear that it is not a question of the pure mind here, but of the physical mind; for in the physical consciousness itself there is a mental activity, a vital activity and a purely material activity, and all

that takes place in your physical consciousness, in your body consciousness and bodily activity, penetrates first in the form of vibrations of a mental nature, and so in the form of suggestions. **Most of the time these suggestions enter you without your being in the least conscious of them; they go in, awaken some sort of response in you, then spring up in your consciousness as though they were your own thought, your own will, your own impulse;** but it is only because you are unconscious of the process of their penetration.

These suggestions are very numerous, manifold, varied, with natures which are very, very different from each other, but they may be classified into three principal orders. First – and they are hardly perceptible to the ordinary consciousness; they become perceptible only to those who have already reflected much, observed much, deeply studied their own being – they are what could be called collective suggestions.

When a being is born upon earth, he is inevitably born in a certain country and a certain environment. Due to his physical parents he is born in a set of social, cultural, national, sometimes religious circumstances, a set of habits of thinking, of understanding, of feeling, conceiving, all sorts of constructions which are at first mental, then become vital habits and finally material modes of being. To put things more clearly, you are born in a certain society or religion, in a particular country, and this society has a collective conception of its own and this nation has a collective conception of its own, this religion has a collective "construction" of its own which is usually very fixed. You

are born into it. Naturally, when you are very young, you are altogether unaware of it, but it acts on your formation – that formation, that slow formation through hours and hours, through days and days, experiences added to experiences, which gradually builds up a consciousness. **You are underneath it as beneath a bell-glass. It is a kind of construction which covers and in a way protects you, but in other ways limits you considerably.** All this you absorb without even being aware of it and this forms the subconscious basis of your own construction. This subconscious basis will act on you throughout your life, if you do not take care to free yourself from it. And **to free yourself from it, you must first of all become aware of it; and the first step is the most difficult, for this formation was so subtle, it was made when you were not yet a conscious being, when you had just fallen altogether dazed from another world into this one (*laughing*) and it all happened without your participating in the least in it. Therefore, it does not even occur to you that there could be something to know there, and still less something you must get rid of.** And it is quite remarkable that when for some reason or other you do become aware of the hold of this collective suggestion, you realise at the same time that a very assiduous and prolonged labour is necessary in order to get rid of it. But the problem does not end there.

You live surrounded by people. These people themselves have desires, stray wishes, impulses which are expressed through them and have all kinds of causes, but take in their consciousness an individual form. For example, to put it in very practical terms: **you have a father, a**

mother, brothers, sisters, friends, comrades; each one has his own way of feeling, willing, and all those with whom you are in relation expect something from you, even as you expect something from them. That something they do not always express to you, but it is more or less conscious in their being, and it makes formations. These formations, according to each one's capacity of thought and the strength of his vitality, are more or less powerful, but they have their own little strength which is usually much the same as yours; and so what those around you want, desire, hope or expect from you enters in this way in the form of suggestions very rarely expressed, but which you absorb without resistance and which suddenly awaken within you a similar desire, a similar will, a similar impulse.... This happens from morning to night, and again from night to morning, for these things don't stop while you are sleeping, but on the contrary are very often intensified because your consciousness is no longer awake, watching and protecting you to some extent.

And this is quite common, so common that it is quite natural and so natural that **you need special circumstances and most unusual occasions to become aware of it.** Naturally, it goes without saying that your own responses, your own impulses, your own wishes have a similar influence on others, and that all this becomes a marvellous mixture in which might is always right!

If that were the end of the problem, one could yet come out of the mess; but **there is a complication. This terrestrial world, this human world is constantly invaded by the forces of the neighbouring world, that is, of the**

vital world, the subtler region beyond the fourfold earth-atmosphere;* and this vital world which is not under the influence of the psychic forces or the psychic consciousness is essentially a world of ill-will, of disorder, disequilibrium, indeed of all the most anti-divine things one could imagine. This vital world is constantly penetrating the physical world, and being much more subtle than the physical, it is very often quite imperceptible except to a few rare individuals. There are entities, beings, wills, various kinds of individualities in that world, who have all kinds of intentions and make use of every opportunity either to amuse themselves if they are small beings or to do harm and create disorder if they are beings with a greater capacity. And the latter have a very considerable power of penetration and suggestion, and wherever there is the least opening, the least affinity, they rush in, for it is a game which delights them.

Besides, they are very thirsty or hungry for certain human vital vibrations which for them are a rare dish they love to feed upon; and so their game lies in exciting pernicious movements in man so that man may emanate these forces and they be able to feed on them just as they please. **All movements of anger, violence, passion, desire, all these things which make you abruptly throw off certain energies from yourself, project them from yourself, are exactly what these entities of the vital world like best, for, as I said, they enjoy them like a sumptuous dish.** Now, their tactics are simple: they send you a little

* *Consisting of the four principles: physical, vital, mental and psychic.*

suggestion, a little impulse, a small vibration which enters deep into you and through contagion or sympathy awakens in you the vibration necessary to make you throw off the force they want to absorb.

There it is a little easier to recognise the influence, for, if you are the least bit attentive, you become aware of something that has suddenly awakened within you. For example, those who are in the habit of losing their temper, if they have attempted ever so little to control their anger, they will find something coming from outside or rising from below which actually takes hold of their consciousness and arouses anger in them. I don't mean that everybody is capable of this discernment; I am speaking of those who have tried to understand their being and control it. These adverse suggestions are easier to distinguish than, for instance, your response to the will or desire of a being who is of the same nature as yourself, another human being, who consequently acts on you without this giving you a clear impression of something coming from outside: the vibrations are too alike, too similar in their nature, and you have to be much more attentive and have a much sharper discernment to realise that these movements which seem to come out from you are not really yours but come from outside. But with the adverse forces, if you are in the least sincere and observe yourself attentively, you become aware that it is something in the being which is responding to an influence, an impulse, a suggestion, even something at times very concrete, which enters and produces similar vibrations in the being.

There, now. That is the problem.

The remedy?... It is always the same: goodwill,

sincerity, insight, patience – oh! an untiring patience and a perseverance which assures you that what you have not succeeded in doing today, you will succeed in doing another time, and makes you go on trying until you do succeed."[44] (12-12-1956)

7. Sincerity

"…sincerity is progressive, and as the being progresses and develops, as the universe unfolds in the becoming, sincerity too must go on perfecting itself endlessly. Every halt in that development necessarily changes the sincerity of yesterday into the insincerity of tomorrow.

To be perfectly sincere it is indispensable not to have any preference, any desire, any attraction, any dislike, any sympathy or antipathy, any attachment, any repulsion. One must have a total, integral vision of things, in which everything is in its place and one has the same attitude towards all things: the attitude of true vision. This programme is obviously very difficult for a human being to realise. Unless he has decided to divinise himself, it seems almost impossible that he could be free from all these contraries within him. And yet, so long as one carries them in himself, one cannot be perfectly sincere. Automatically the mental, the vital and even the physical working is falsified. I am emphasising the physical, for even the working of the senses is warped: one does not see, hear, taste, feel things as they are in reality as long as one has a preference. So long as there are things which please you and others which don't, so long as you are attracted by certain things, and repulsed by others, you cannot see things in their reality; you see

them through your reaction, your preference or your repulsion. The senses are instruments which get out of order, in the same way as sensations, feelings and thoughts. Therefore, to be sure of what you see, what you feel, what you experience and think, you must have a complete detachment; and this is obviously not an easy task. But until then your perception cannot be wholly true, and so it is not sincere."[45] (19-12-1956)

* * *

RNI NO. RAJENG/2002/9480

Form IV (see rule 8)

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

1.	Place of publication:	Mira Ambika Bhawan, Khetan Mohalla, Jhunuhunu - 333001, Rajasthan
2.	Periodicity of its publication:	Quarterly
3.	Printer's name:	Gopal Kedia
	Nationality:	Indian
	Address:	Peoples Awakening and Service Organisation, Mira Ambica Bhawan, Khetan Mohalla, Jhunjhunu - 333001
4.	Publisher's Name:	Gopal Kedia
	Nationality:	Indian
	Address:	Peoples Awakening and Service Organisaiton, Mira Ambica Bhawan, Khetan Mohalla, Jhunjhunu - 333001
5.	Editor's Name:	Anjana Dharnidharka
	Nationality:	Indian
	Address:	Khetan House, 7, Jodhamal Road, Haridwar (Uttaranchal)

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

I, Gopal Kedia, hereby declare that the particulars given above are true to the best of my knowledge and belief.

April 2011

(sd) Gopal Kedia
Signature of Publisher

List of References:

1. *CWM 8, Pages 101-02*
2. *CWM 8, Page 106*
3. *CWM 8, Pages 117-19*
4. *CWM 8, Pages 120-21*
5. *CWM 8, Page 121*
6. *CWM 8, Pages 123-25*
7. *CWM 8, Pages 127-28*
8. *CWM 8, Page 142*
9. *CWM 8, Page 143*
10. *CWM 8, Pages 147-48*
11. *CWM 8, Page 158*
12. *CWM 8, Pages 160-61*
13. *CWM 8, Pages 161-62*
14. *CWM 8, Pages 163-65*
15. *CWM 8, Page 182*
16. *CWM 8, Page 190*
17. *CWM 8, Pages 217-19*
18. *CWM 8, Pages 222-25*
19. *CWM 8, Pages 233-34*
20. *CWM 8, Pages 235-36*
21. *CWM 8, Pages 244-46*
22. *CWM 8, Pages 250-51*
23. *CWM 8, Page 252*
24. *CWM 8, Pages 253*
25. *CWM 8, Pages 254-56*
26. *CWM 8, Pages 257-58*
27. *CWM 8, Pages 259-62*
28. *CWM 8, Pages 275-77*
29. *CWM 8, Pages 278-79*
30. *CWM 8, Pages 280-81*
31. *CWM 8, Pages 284-86*
32. *CWM 8, Pages 289-91*
33. *CWM 8, Pages 293-94*
34. *CWM 8, Page 299*
35. *CWM 8, Pages 301-03*
36. *CWM 8, Pages 311-12*
37. *CWM 8, Pages 316-17*
38. *CWM 8, Pages 344-46*
39. *CWM 8, Pages 353-54*
40. *CWM 8, Pages 356-57*
41. *CWM 8, Pages 361-64*
42. *CWM 8, Pages 368-69*
43. *CWM 8, Pages 372-74*
44. *CWM 8, Pages 389-94*
45. *CWM 8, Pages 397-98*

CWM : Collected Works of the Mother

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