

# *Mother on Thoughts and Aphorisms*

<b>Aphorism</b>		<i><b>Mother's Comments</b></i>
<b>408</b> <b>-</b> <b>412</b>	<b>The Tool of God</b>	<p>Sri Aurobindo had a genius for humour and all we can do is admire and remain silent.</p> <p>I cannot answer because, while he was in his body, he never told me anything about this.</p> <p>If anyone knows the exact date on which he wrote this, it might be an indication.</p> <p>Perhaps could tell you when this was written, or whether Sri Aurobindo told him anything about it.</p> <p>According to the information given to Mother, these Aphorisms were written shortly after Sri Aurobindo's arrival in Pondicherry.</p>
<b>413</b>	<b>Adultery with God</b>	<p>This is the most perfect way in which Sri Aurobindo, with his marvellous sense of humour, could ridicule human morality. This sentence is a whole satire in itself.</p>
<b>414</b> <b>-</b> <b>420</b>	<b>God of Religions</b>	<p>Here too I have to say that I do not know exactly, because he never told me.</p> <p>But I can tell you about my own experience. Until the age of about twenty-five, all I knew was the God of religions, God as men have created him, and I did not want him at any price. I denied his existence but with the certitude that if such a God did exist, I detested him.</p> <p>When I was about twenty-five I discovered the inner God and at the same time I learned that the God described by most Western religions is none other than the Great Adversary.</p> <p>When I came to India, in 1914, and became acquainted with Sri Aurobindo's teaching, everything became very clear.</p> <p><u>Added from Agenda 25.03.1970:</u></p> <p>But I can tell you about my own experience. Until the age of about twenty-five, I only knew the God of religions, God as men made him, and I did not want him at any cost. I denied his existence with the certitude that if such a God existed, I detested him.</p>
<b>421</b> <b>-</b> <b>424</b>	<b>Pain</b>	<p>If Sri Aurobindo is speaking of moral pain, of any kind, I can say from experience that the four stages he mentions correspond to four states of consciousness which are the result of inner development and the degree of union with the divine consciousness which the individual consciousness has achieved. When the union is perfect, there only remains "a fiercer form of delight".</p> <p>If it is the physical pain endured by the body, the experience does not follow such a clearly defined order; especially because union with the Divine most often causes the pain to disappear.</p>

<p>425 - 427</p>	<p><b>Love for the Divine</b></p>	<p>Someone who has experienced love for the Divine can no longer love anything but the Divine, and it is the Divine he loves in all those for whom he feels affection; besides, this is the best way to love, because in this way one can be a powerful help for others to become conscious of the Divine who manifests in them.</p> <p><u>Added from Agenda 1.04.1970:</u></p> <p>What exactly does he mean? I don't understand.... He writes as if he felt identified with Kali more than with Krishna. Yet (and he told me so) there was something of Krishna in him.</p>
<p>428</p>	<p><b>Love for Krishna or Kali</b></p>	<p>Sri Aurobindo always had his own way of saying things, always original and always unexpected.</p>
<p>429 &amp; 430</p>	<p><b>Love for Nature</b></p>	<p>Nothing to say</p>
<p>431 - 434</p>	<p><b>Maya(vadin)</b></p>	<p>As always, this is Sri Aurobindo's wonderful way of making clear to us the inanity of human assertions by which each one arrogantly denies anything that is not his own discovery or his own personal experience.</p> <p>Wisdom begins with the capacity to admit all theories, even the most contradictory.</p>
<p>435 - 438</p>	<p><b>Krishna</b></p>	<p>In his writings, Sri Aurobindo had a genius for expressing the most extraordinary experiences in the most ordinary words, thus giving the impression that his experiences are simple and obvious.</p>
<p>439 - 444</p>	<p><b>My Lover</b></p>	<p>There is nothing to say. One can only bow before the perfection of the experience.</p>
<p>445 - 449</p>	<p><b>The Secret of Existence</b></p>	<p>In this way Sri Aurobindo reveals and formulates the secret of existence. All that remains is to understand and live it.</p>
<p>450 - 455</p>	<p><b>True Divine Love</b></p>	<p>This is the most charming criticism one can make of jealousy and also the best way to cure it by overcoming the limits of the ego and by uniting with the Divine Love which is eternal and universal.</p>
<p>456 - 461</p>	<p><b>Opposition to God</b></p>	<p>In the Supreme, opposites are reconciled and complement each other. It is division in the manifestation which has made them into opposites; but once one's consciousness is united to the Consciousness, opposition disappears.</p>

<b>462 &amp; 463</b>	<b>Pride leads to Sins</b>	So long as man prides himself on his virtue, the Supreme Lord will make him fall into sin to teach him the necessity of modesty.
<b>464 &amp; 465</b>	<b>Divine Joy</b>	For the moment, the world still seems to be in contradiction with the pure and luminous divine joy; but a day will come when the world too will manifest this joy. This is what we must prepare it for.
<b>466 - 468</b>	<b>The Sceptic Mind</b>	Life is given to us to find the Divine and unite with Him.  The mind tries to persuade us that it is not so. Shall we believe this liar?
<b>469 - 471</b>	<b>Understand Divine Grace</b>	When man becomes a little wiser, he will not complain about anything and will take the things the Divine sends him as a manifestation of His all-compassionate Grace.  The more surrendered we are, the more we shall understand. The more grateful we are, the happier we shall be.
<b>472</b>	<b>Divine Presence</b>	Beyond words, beyond thoughts, the Supreme Presence makes itself felt and compels our wonder.  Let us beware of all mental constructions that limit and distort. Let us strive to keep the contact pure.
<b>473</b>	<b>Sincere Aspirations</b>	To the Divine Vision, all sincere human aspirations are acceptable, whatever diversity or even apparent contradiction there may be in their forms. And all of them together are not enough to express the Divine Reality.
<b>474 &amp; 475</b>	<b>Calvin and Dante</b>	The divine splendours are too marvellous for human littleness, which finds it hard to bear them, and an eternity of delight may well be intolerable for a human being.
<b>476</b>	<b>Seven Beatitudes</b>	There is nothing to add. It is a perfect programme.  It only remains for us to realise it.
<b>477 - 479</b>	<b>The Semitic God</b>	Ridicule is the strongest weapon against the powers of falsehood. With a single sentence, Sri Aurobindo annihilates the power of one of these man-made gods.
<b>480 &amp; 481</b>	<b>Ordinary Human Consciousness</b>	With sparkling humour Sri Aurobindo endeavours to make us understand the falsehood of the ordinary human consciousness and the luminous and all-powerful joy of the Divine Consciousness we must acquire.

<b>482 &amp; 483</b>	<b>The Robe of Virtue</b>	Let us drop our robe of virtue so that we may be ready for the Truth.  <u>Added from Agenda 22.04.1970:</u>  That's one of the things being constantly done—oh, it's been like that for a long time, it's a long time since the body has been free from this illusion of sin and virtue, a long time. It finds it quite... quite ridiculous!
<b>484</b>	<b>Above Virtue and Sin</b>	As always, in his striking and humorous way, Sri Aurobindo tells us that the Divine truth is above both virtue and sin.
<b>485 - 489</b>	<b>True Unity</b>	All the human reasons that are given for solidarity and mutual love are of little value and also of little effect. Only by becoming conscious of the Divine and uniting with Him can one attain and realise true Unity.
<b>490 - 492</b>	<b>The Secret of Beatitude</b>	To know how to keep the Divine contact in all circumstances is the secret of beatitude.
<b>493 &amp; 494</b>	<b>Divine Love</b>	To make himself understood, Sri Aurobindo uses images that are accessible to everyone; but the marvels of Union infinitely exceed these human images.
<b>495 - 496</b>	<b>Lesson for the Body</b>	It is the same lesson that the Supreme Lord wants to teach the body which He is transforming.
<b>497 - 499</b>	<b>True Wisdom</b>	There is only one true wisdom, the wisdom of the Supreme Lord. Thus, to surrender all personal will and to want only what the Divine wants, is the only way to be truly wise.
<b>500 - 503</b>	<b>Suffering and Pain</b>	Never forget that so long as you are capable of preference in your relations with life and men, you cannot be a pure and perfect instrument of the Divine.
<b>504</b>	<b>As surely as God loveth</b>	In our sorrowful age, almost withered by the excessive domination of the intellect, nothing can be at once more necessary and more precious than Divine Love.
<b>505</b>	<b>Be of Service to the Divine</b>	How can one be of service to the Divine since we exist by Him alone all we can do is to clumsily return to Him a little of all that He has given us.
<b>506</b>	<b>With Divine Eyes</b>	No doubt one must have a vision as total as the Divine Vision to be able to laugh at this world as it is.

<b>507</b>	<b>Human Science</b>	Human science makes very exact observations; but the field is open to imagine the true causes — why not occult causes?
<b>508</b>	<b>The Image of Troubles</b>	Lord, and when You want the image to change into your likeness, what do You do?  What Sri Aurobindo calls “the image” is the physical body. So I asked the Lord what He does when He wants to transform the physical body, and last night He gave me two visions in answer. One concerned the liberation of the body consciousness from all the conventions regarding death; and in the other He showed me what the supramental body will be. You see that I did well to ask Him!
<b>509 - 512</b>	<b>To be God’s Slave</b>	Sri Aurobindo gives us the true way to understand the Scriptures, which thus become universal symbols.
<b>513 &amp; 514</b>	<b>Be the Slave of All</b>	That is why, rather than to serve, it is better to belong totally, absolutely to the Divine.  Certainly, to place all one’s work at the service of the Divine is a very good way of approach, but it doesn’t go much further than what Sri Aurobindo describes, and for some it is not satisfying.
<b>515 &amp; 516</b>	<b>God’s Servant</b>	Sri Aurobindo’s effort was always directed towards liberating his disciples or even his readers from all preconceptions, all conventional morality.
<b>517 &amp; 518</b>	<b>Our Weaknesses</b>	Wouldn’t it be good, once and for all, to get rid of all our limitations and weaknesses, if we truly want to draw close to the Divine?
<b>519</b>	<b>Love or Fight God</b>	Whatever the nature of an individual may be, ultimately, in one way or another, whether he fights him or loves him, the End is always the Divine.
<b>520</b>	<b>Kali is Krishna</b>	Shall we complain when we see this helpless little “ego” disappearing and giving way to a luminous spark capable of understanding the universe?
<b>521</b>	<b>The Limitations of Our Visions</b>	Sri Aurobindo is trying to make us understand how the limitations of our vision prevent us from perceiving the Divine Wisdom.
<b>522 &amp; 523</b>	<b>Hell is better than Eden</b>	When we no longer have any affinity with suffering and are cured of all perverse attachment to it, the Divine will help us to discover that it conceals the supreme bliss.  <u>Added from Agenda 23.05.1970:</u>  Some people are seriously trying to locate the Garden of Eden! Some have found it.  They told me, but I forget where.  As for Théon, he used to say that the serpent is evolution.

<b>524</b>	<b>Soul vs. Mind</b>	The Supreme Lord alone should be the Master and it is He, as a rule, whom the psychic being obeys.
<b>525 &amp; 526</b>	<b>Supreme Fulfilment</b>	To be conscious of the Divine Consciousness is the supreme fulfilment offered to human realisation; all the rest are only inessentials.
<b>527 &amp; 528</b>	<b>Human Pity</b>	To understand the divine intention and to work for its fulfilment—isn't this the surest way to help humanity?
<b>529 &amp; 530</b>	<b>True Human Pity</b>	Can there be any greater misfortune than to live without knowing the Supreme Lord? And yet this almost universal ill rarely excites any pity. Because one who knows that he is suffering from it also knows that the cure depends on him alone—for the Lord's compassion is infinite.
<b>531 - 533</b>	<b>God is everywhere</b>	By tireless constancy in effort and faith, we can unite with the Divine Consciousness which is constant and perfect beatitude.
<b>534</b>	<b>Human Love</b>	There is only one love. Human love is nothing but divine love perverted and distorted by the instrument through which it is expressed. The same holds true for strength and knowledge. In their essence they are eternal and unlimited. It is the limitations and deficiencies of human nature which distort them and alter them beyond recognition.
<b>535</b>	<b>Divine Mind</b>	What Sri Aurobindo calls the divine mind is the prototype of the mental function which is totally and perfectly surrendered to the Divine and works only under divine inspiration. When a human being exists only by and for the Divine, his mind necessarily becomes a divine mind.
<b>536 &amp; 537</b>	<b>True Knowledge</b>	One drop of true knowledge can create a revolution if it falls into a world of ignorance.
<b>538</b>	<b>Two Darknesses</b>	Until, tired of the ignorance and stupidity of the ego, we lay ourselves at the feet of the Lord and ask Him to become the sole master.
<b>539 &amp; 540</b>	<b>A Glimpse of the Truth</b>	All mental ways of knowing the Divine are incomplete and insufficient, even if we accept them all. Only a knowledge that is lived can give us a glimpse of the truth.
<b>541</b>	<b>All is Divine</b>	All is the Divine and the Divine alone exists.