

Mother on Thoughts and Aphorisms

Aphorism		<i>Mother's Comments</i>
1	Knowledge and Wisdom	<p>So, to summarise, I shall say that knowledge, as it can be grasped by the human mind, is necessarily knowledge in ignorance, one could almost say an ignorant knowledge.</p> <p>Wisdom is the vision of truth in its essence and of its application in the manifestation.</p>
2	True Inspiration	<p>When one opens oneself to the supramental regions, one puts oneself in the right state for receiving constant inspirations.</p> <p>Until then, the best method is to silence the mind as much as possible, to turn it upwards and to remain in a state of silent and attentive receptivity. The more one is able to establish a silent, perfect calm in the mind, the more one becomes capable of receiving inspirations.</p>
3	The Reason trembles	<p>Sri Aurobindo tells us that "the reason trembles" because these higher truths always appear in the human domain as paradoxes, revelations contrary to reason; not because reason is incapable of understanding what comes from the higher regions, but because these revelations are always ahead of, very much ahead of, that which reason has understood or accepted.</p> <p>What the human reason of today finds reasonable has been paradoxical and mad in the past; and probably—one may say, certainly—these unexpected, paradoxical, revolutionary revelations which are manifesting now and making the reason tremble, will in time to come be very reasonable knowledge, which in turn will tremble before new revelations.</p>
4	Jnani or God's work	<p>The Jnani is one who follows the path of Knowledge, one who wants to realise Yoga exclusively through Knowledge, and who follows a purely intellectual path with the will to go beyond it and attain Knowledge, which is no longer intellectual, but spiritual.</p> <p>And Sri Aurobindo says: I am not a Jnani.... I do not seek knowledge. I have given myself to the Divine to accomplish His work and, by the divine Grace, at every moment I know what must be known in order to accomplish this work.</p> <p>And the body says to the Supreme Lord: "What You want me to be, I shall be; what You want me to know, I shall know; what You want me to do, I shall do."</p>
5	Catch a Glimpse	<p>This is what happens when one sees things from a great height, from a great distance, when one's view is vast, almost infinite. Everything that upsets human beings and makes them suffer, disappears; so those who are very wise, who have abandoned life for the sake of higher wisdom tell you with a smile, "Why suffer? Come out of it and you will suffer no more." That is all very well individually but, in fact, if you think about others you may wish this rather tragic comedy would come to an end sooner. And it is very justifiable to feel tired of living like a beast at pasture, of roaming from one patch of grass to another, of ruminating in a corner, of having such narrow horizons and of missing all the splendours of life.</p> <p>When you have truly had enough of it and want things to be different, then you have the courage, the strength, the capacity to conquer these three terrible enemies: fear, doubt and scepticism. But I repeat, it is not enough to sit down one fine day, watch yourself be, and struggle with these things inside you once</p>

		<p>and for all. You have to do it and do it again and again and continue in a way which seems almost endless, to be sure that you have got rid of it all. In reality, you are perhaps never truly rid of it, but there comes a time when inside yourself, you are so different that you can no longer be touched by these things. You can see them, but you see them with a smile, and at a simple gesture they go away, back to where they came from, perhaps a little changed, perhaps a little less strong, less obstinate, less aggressive—until the time when the Light is so strong that all darkness vanishes.</p>
6	<p>Transform Reason to Divine Wisdom</p>	<p>One can be free only by soaring to the heights, high above human passions. Only when one has achieved a higher, selfless freedom and done away with all desires and impulses does one have the right to be free.</p> <p>But neither should people who are very reasonable, very moral according to ordinary social laws, think themselves wise, for their wisdom is an illusion and holds no profound truth.</p> <p>When one truly attains wisdom, the true wisdom, the wisdom Sri Aurobindo is speaking of here, there is no longer higher and lower; there is only a play of forces in which each thing has its place and its importance. And if there is a hierarchy it is a hierarchy of surrender to the Supreme. It is not a hierarchy of superiority with regard to what is below.</p> <p>True wisdom comes only when the ego disappears, and the ego disappears only when you are ready to abandon yourself completely to the supreme Lord without any personal motive and without any expectation of profit—when you do it because you cannot do otherwise.</p>
7	<p>True Wisdom</p>	<p>To go within yourself, that is the first step. And then, once you have succeeded in going within yourself deeply enough to feel the reality of that which is within, to widen yourself progressively, systematically, to become as vast as the universe and lose the sense of limitation.</p> <p>These are the first two preparatory movements. And these two things must be done in the greatest possible calm, peace and tranquillity. This peace, this tranquillity brings about silence in the mind and stillness in the vital.</p> <p>This effort, this attempt must be renewed very regularly, persistently. And after a certain lapse of time, which may be longer or shorter, you begin to perceive a reality that is different from the reality perceived in the ordinary, external consciousness.</p> <p>Naturally, by the action of Grace, the veil may suddenly be rent from within, and at once you can enter the true truth; but even when that happens, in order to obtain the full value and full effect of the experience, you must maintain yourself in a state of inner receptivity, and to do that, it is indispensable for you to go within each day.</p>
8	<p>The Dogmas of the Sects are Intolerance</p>	<p>Look upon everything with a benevolent smile. Take all the things which irritate you as a lesson for yourself and your life will be more peaceful and more effective as well, for a great percentage of your energy certainly goes to waste in the irritation you feel when you do not find in others the perfection that you would like to realise in yourself.</p> <p>You stop short at the perfection that others should realise and you are seldom conscious of the goal you should be pursuing yourself. If you are conscious of it, well then, begin with the work which is given to you, that is to say, realise what you have to do and do not concern yourself with what others do, because, after all, it is not your business. And the best way to the true attitude is simply to say, “All those around me, all the circumstances of my life, all the people near me, are a mirror held up to me by the Divine Consciousness to show me the progress I must make. Everything that shocks me in others means a work I have to do in myself.”</p> <p>And perhaps if one carried true perfection in oneself, one would discover it more often in others.</p>

<p style="text-align: center;">9</p>	<p style="text-align: center;">Soul's Vision and Experience</p>	<p>This amounts to saying that all knowledge which is not the result of the soul's vision or experience is without true value.</p> <p>How many times have we repeated this: all that comes from the mind is wholly relative. The more the mind is educated and has applied itself to various disciplines, the more it becomes capable of proving that what it puts forward or what it says is true. One can prove the truth of anything by reasoning, but that does not make it true. It remains an opinion, a prejudice, a knowledge based on appearances which are themselves more than dubious.</p> <p>Only, between your soul and your active consciousness there are two characters who are in the habit of making a lot of noise, the mind and the vital. And because they make a lot of noise, while the soul does not, or, rather, makes as little as possible, their noise prevents you from hearing the voice of the soul.</p> <p>So, in conclusion, we shall say that in order to know things as they are you must first unite with your soul and to unite with your soul you must want it with persistence and perseverance.</p>
<p style="text-align: center;">10</p>	<p style="text-align: center;">My Soul knows Immortality</p>	<p>Only the soul can know the soul, and on each level of being, only the equivalent level can recognise the other. Only the Divine can know the Divine, and because we carry the Divine in ourselves we are capable of seeing Him and recognising Him. But if we try to understand something of the inner life by using our senses and external methods, the result is sure to be total failure and we shall also deceive ourselves totally.</p> <p>The conclusion is always the same: the only true attitude is one of humility, of silent respect before what one does not know, and of inner aspiration to come out of one's ignorance. One of the things which would make humanity progress most would be for it to respect what it does not know, to acknowledge willingly that it does not know and is therefore unable to judge. We constantly do just the opposite. We pass final judgments on things of which we have no knowledge whatsoever, and say in a peremptory manner, "This is possible. That is impossible," when we do not even know what it is we are speaking of. And we put on superior airs because we doubt things of which we have never had any knowledge.</p> <p>Men believe that doubt is a sign of superiority, whereas it is really a sign of inferiority.</p> <p>Scepticism and doubt are two of the greatest obstacles to progress; they add presumptuousness to ignorance.</p>
<p style="text-align: center;">11</p>	<p style="text-align: center;">Immortality versus Mental Personality</p>	<p>In each human being the body is animated by the vital being, and governed, or partially governed, by a mental being. This is a general rule, but the extent to which the mental being is formed and individualised varies greatly from one individual to the next. In the great mass of human beings the mind is something fluid which has no organisation of its own, and therefore it is not a personality.</p> <p>But this is not what Sri Aurobindo calls Immortality. Immortality is a life without beginning or end, without birth or death, which is altogether independent of the body. It is the life of the Self, the essential being of each individual, and it is not separate from the universal Self. And this essential being has a sense of oneness with the universal Self; it is in fact a personified, individualised expression of the universal Self and has neither beginning nor end, neither life nor death, it exists eternally and that is what is immortal. When we are fully conscious of this Self we participate in its eternal life, and we therefore become immortal.</p> <p>Each time that the soul takes birth in a new body it comes with the intention of having a new experience which will help it to develop and to perfect its personality. This is how the psychic being is formed from life to life and becomes a completely</p>

		<p>conscious and independent personality which, once it has arrived at the summit of its development, is free to choose not only the time of its incarnation, but the place, the purpose and the work to be accomplished.</p> <p>Therefore we can say without fear of being mistaken that physical culture is the sadhana of the body and that all sadhana necessarily helps to hasten the achievement of the goal. The more consciously you do it, the quicker and more general the result, but even if you do it blindly, if you can see no further than the tips of your fingers or your feet or your nose, you help the overall development.</p> <p>As it is, the physical body is truly nothing but a very disfigured shadow of the eternal life of the Self. But this physical body is capable of progressive development; through each individual formation, the physical substance progresses, and one day it will be capable of building a bridge between physical life as we know it and the supramental life which is to manifest.</p>
12	Stupidity of the Reasoning	<p>Some people are always complaining about their disabilities. But that doesn't lead you very far. If, once, you have truly seen your weaknesses and truly, sincerely understood, seen that you must not be like that—that's the end of complaining. Then there is the daily effort, the building up of the will, the vigilance of every moment—you must never allow a recognised mistake to renew itself. To err through ignorance, to err through unconsciousness, is obviously very unfortunate, but it can be put right. Whereas to go on making the same mistake, knowing that it must not be made, is an act of cowardice which we must not permit ourselves.</p> <p>To say, "Oh, human nature is like this. Oh, we are in the inconscience. Oh, we are in the ignorance,"—all this is laziness and weakness. And behind this laziness and weakness there is a huge bad will. There!</p> <p>I say this because many people have made this remark to me, many. And it is always a way of justifying oneself: "Oh, we are doing what we can." It is not true. Because if you are sincere, once you have seen—as long as you have not seen, nothing can be said—but the moment you see is the moment when you receive the Grace, and once you have received the Grace, you no longer have the right to forget it.</p>
13	The Miracle of the Human Reason	<p>By "they" Sri Aurobindo means the materialists, the scientists and, in a general way, all those who only believe in physical reality and consider human reason to be the one infallible judge. Furthermore, the "things" he speaks of here are all the perceptions that belong to worlds other than the material, all that one can see with eyes other than the physical, all the experiences that one can have in subtle domains from the sense perceptions of the vital world to the bliss of the Divine Presence.</p> <p>Sri Aurobindo interprets hallucination or puts it more precisely: "A subjective or psychical experience which corresponds to no objective or no physical reality." There could be no better definition of these phenomena of the inner consciousness, which are most precious to man and make him something more than a mere thinking animal. Human reason is so limited, so down to earth, so arrogantly ignorant that it wants to discredit by a pejorative word the very faculties which open the gates of a higher and more marvellous life to man.... In the face of this obstinate incomprehension Sri Aurobindo wonders ironically at "the miracles of the human reason". For the power to change truth into falsehood to such a degree is certainly a miracle.</p>
14	The Supreme Lord is like an Artist	<p>Here Sri Aurobindo compares the work of the Supreme Lord, creator of the universe, to the work of an artist painting in his conscious being, with sweeping brush-strokes, as on a canvas, the picture of the world. And when by "curious touches" he paints one stroke over another, we have a "coincidence".</p> <p>Usually the word "coincidence" suggests unconscious, meaningless chance. Sri Aurobindo wants to make us understand that chance and unconsciousness have nothing to do with this phenomenon; on the contrary, it is the result of a refinement of taste and consciousness of the kind that artists possess, and it can reveal a deep intention.</p>

<p style="text-align: center;">15</p>	<p style="text-align: center;">What means Hallucination?</p>	<p>It is the same for all the subtle worlds—vital, mental, overmental, supramental—and for all the intermediate worlds and planes of the being. In this way one can have visions that are vital, mental, overmental, supramental, etc.</p> <p>On the other hand, Sri Aurobindo tells us that what is termed a hallucination is the reflection in the mind or the physical senses of that which is beyond our mind and our ordinary senses; it is therefore not a direct vision, but a reflected image which is usually not understood or explained. This character of uncertainty produces an impression of unreality and gives rise to all kinds of superstition.</p> <p>So we shall reserve the word “vision” for experiences that occur in awareness and sincerity. Nevertheless, in both cases, in “hallucination” as well as in vision, what is seen does correspond to something quite real, although it is sometimes much deformed in the transcription.</p>
<p style="text-align: center;">16</p>	<p style="text-align: center;">Polysyllables</p>	<p>There are many planes or zones of the mind, from the plane of the physical mind, the lower zone of ordinary thoughts, full of error and ignorance and falsehood, to the plane of the higher mind which receives, in the form of intuitions, the rays of the supramental truth. Between these two extremes there is a gradation of countless intermediate planes that are superimposed one upon another and which influence each other. In one of the lower zones lies the practical reason, the common sense of which man is so proud and which, for ordinary minds, appears to be the expression of wisdom, although it still works wholly in the field of ignorance. To this region of practical reason belong the “polysyllables” of which Sri Aurobindo speaks, the common-places and clichés, all the ready-made phrases which run about in the mental atmosphere from one brain to another and which people repeat when they want to appear knowledgeable, or when they think themselves wise.</p> <p>Sri Aurobindo puts us on our guard against this trite and inferior way of thinking when we are faced with a new or unexpected phenomenon and try to explain it. He tells us to search always, untiringly, using our highest intelligence, the intelligence which thirsts to know the true cause of things, and to go on searching without being satisfied by facile and popular explanations, until we have discovered a more subtle and truer truth. Then at the same time we shall find that behind everything, even what seems to be chance and illusion, there is a conscious will at work to express the Supreme Vision.</p>
<p style="text-align: center;">17</p>	<p style="text-align: center;">Do We know God?</p>	<p>One cannot say that the physical mind knows God, for the very way of knowing that is characteristic of the mind is foreign to the Divine; one could even say that it is contrary to it. The physical mind itself can receive the divine influence and be transformed by it, but so long as it remains the physical mind, it can neither understand nor explain God, much less know Him; for to know God one must be identified with Him and for that the physical mind must cease to be what it is now, and consequently cease to be the physical mind.</p> <p>The capacity to know God can be achieved in the lower triplicity—the mind, the vital and the physical—only with the supramental transformation, and this comes only just before the ultimate realisation which consists in becoming divine.</p>
<p style="text-align: center;">18</p>	<p style="text-align: center;">The Idea of Illusion</p>	<p>We live in an illusion; no thoughtful person can deny this. But according to some people, behind the illusion that we see and live there exists nothing; there is nothingness, emptiness.</p> <p>Sri Aurobindo means the philosophical theory which states that the material world has no real existence: it is merely an appearance created by an aberration of the ego and the senses, and when this aberration disappears the world will disappear at the same time.</p> <p>What Sri Aurobindo tells us is: The world is real, it is only our perception of it that is false.</p>

<p style="text-align: center;">19</p>	<p style="text-align: center;">Is there no Ugly and Repellent in this World?</p>	<p>To understand truly what Sri Aurobindo means here, you must yourself have had the experience of transcending reason and establishing your consciousness in a world higher than the mental intelligence. For from up there you can see, firstly, that everything that exists in the universe is an expression of Sachchidananda (Being-Consciousness-Bliss) and therefore behind any appearance whatever, if you go deeply enough, you can perceive Sachchidananda, which is the principle of Supreme Beauty. Secondly, you see that everything in the manifested universe is relative, so much so that there is no beauty which may not appear ugly in comparison with a greater beauty, no ugliness which may not appear beautiful in comparison with a yet uglier ugliness.</p> <p>However, so long as we dwell in the rational consciousness, it is, in a way, natural that everything that offends our aspiration for perfection, our will for progress, everything we seek to transcend and surmount, should seem ugly and repellent to us, since we are in search of a greater ideal and we want to rise higher.</p> <p>And yet it is still only a half-wisdom which is very far from the true wisdom, a wisdom that appears wise only in the midst of ignorance and unconsciousness.</p>
<p style="text-align: center;">20</p>	<p style="text-align: center;">A Sublime Reality</p>	<p>This Aphorism is the complement and almost an explanation of the previous one.</p> <p>Once again, Sri Aurobindo tells us clearly that behind the appearances there is a sublime Reality which is, one may say, the luminous opposite of all external deformations. Thus, when the inner eyes are open to this divine Reality, it is seen with such power that it is able to dissolve all that normally veils it to the ordinary vision.</p>
<p style="text-align: center;">21</p>	<p style="text-align: center;">Forgiveness</p>	<p>The truth is that when you ask forgiveness you hope that the dire consequences of what you have done will be wiped away. But that is possible only if the causes of the error you have committed have themselves disappeared. If you have made a mistake through ignorance, the ignorance must disappear. If you have made a mistake through bad will, the bad will must disappear and be replaced by goodwill. Mere regret will not do, it must be accompanied by a step forward.</p> <p>For the universe is constantly evolving; nothing is at a standstill. Everything is perpetually changing, moving forward or backward. Things or acts that set us back seem bad to us, and cause confusion and disorder. The only remedy for them is a radical forward movement, a progress. This new orientation alone can annul the consequences of the backward movement.</p> <p>Therefore it is not a vague and abstract forgiveness that one should ask of the Divine, but the power to make the necessary progress. For only an inner transformation can wipe out the consequences of the act.</p>
<p style="text-align: center;">22 & 23</p>	<p style="text-align: center;">The Affirmation of the Divine Presence</p>	<p>These two Aphorisms are illustrations of the affirmation of the Divine Presence in all things and all beings, and they also develop the idea which has already been touched on, that there is nothing and no one to forgive, since the Divine is the originator of all things.</p> <p>This is how this sentence, "God struck me with a human hand", should be read and understood. If you see nothing but the appearances, it is only one man hitting another. But for one who sees and knows the Truth, it is the supreme Lord who gives the blow through that human hand, and the blow necessarily does good to the one who receives it, that is to say, brings about a progress in his consciousness, for the ultimate aim of creation is to awaken all beings to the consciousness of the Divine.</p> <p>Are we to forgive the Lord for the good He does us, while, at the same time, asking Him not to do it again?</p> <p>The self-contradiction and stupidity of such a formula are obvious.</p>

<p style="text-align: center;">24</p>	<p style="text-align: center;">Misfortune</p>	<p>If you act in order to obtain a result and if the result obtained is not the one you expected, you call this a misfortune. As a general rule, any event that is unexpected or feared is considered by ordinary minds to be a misfortune.</p> <p>Sri Aurobindo describes the state of one who is sunk in ignorance and desire and who judges everything from the point of view of his narrow and limited ego as that of eternal fool. To be able to understand and feel things correctly one must have a universal vision and be conscious of the Divine Presence and Will in all things and in all circumstances. Then we know that whatever happens to us is always for our good, if we take the point of view of the spirit in the unfolding of time.</p>
<p style="text-align: center;">25</p>	<p style="text-align: center;">Supreme Wisdom</p>	<p>It is the supreme wisdom, the wisdom of the Supreme. By this wisdom the present, the past and the future are all seen equally. It knows the causes of all effects and the effects of all causes. The sum total of all circumstances, perceived simultaneously in their entirety, is seen by it as Nature's sublime effort to express the Divine progressively, her ascending march towards divine perfection. That is "the good that is coming", everything tends towards that; and that is why the true wisdom approves.</p> <p>For it is only our short-sightedness, our too limited perception and our misguided sensations that, for us, change into suffering what is a possibility and an opportunity for progress. And this is proved by the fact that as soon as we understand and collaborate, suffering disappears.</p>
<p style="text-align: center;">26</p>	<p style="text-align: center;">Sir Philip Sidney</p>	<p>Sir Philip Sidney was a statesman and a poet, but in spite of his success in life, he retained his humble nature. Seeing a criminal being taken to the gallows, he is supposed to have said the famous words which Sri Aurobindo quotes in his Aphorism and which could be paraphrased like this, "That could have happened to me too, but for the Grace of God." Sri Aurobindo remarks that had Sir Philip Sidney been wiser he would have said, "That could have happened to me too, by the Grace of God." For the divine Grace is everywhere, always, behind everything and every event, whatever our reaction to that thing or event may be, whether it appears good or bad, catastrophic or beneficial.</p> <p>And if Sir Philip had been a Yogi, he would have had the experience of human unity and he would have felt concretely that it was himself or a part of himself which was being led to the gallows and he would have known at the same time that everything that happens by the Grace of the Lord.</p>
<p style="text-align: center;">27</p>	<p style="text-align: center;">God is a Great and Cruel Torturer</p>	<p>Krishna is the immanent Divine, the Divine Presence in everyone and in all things. He is also, sovereignly, the aspect of Delight and Love of the Supreme; he is the smiling tenderness and the playful gaiety; he is at once the player, the play and all his playmates. And as both the game and its results are wholly known, conceived, willed, organised and played consciously in their entirety, there can be room for nothing but the delight of the play. Thus to see Krishna means to find the inner Godhead, to play with Krishna means to be identified with the inner Godhead and to share in his consciousness. When you achieve this state, you enter immediately into the bliss of the divine play; and the more complete the identification, the more perfect the state.</p> <p>But if some corner of the consciousness keeps the ordinary perception, the ordinary understanding, the ordinary sensation, then you see the suffering of others, you find the play that causes so much suffering very cruel and you conclude that the God who takes pleasure in such a play must be a terrible Torturer; but on the other hand, when you have had the experience of identification with the Divine, you cannot forget the immense, the wonderful love which he puts into his play, and you understand that it is the limitation of our vision that makes us judge in this way, and that far from being a voluntary Torturer, he is the great beneficent love that guides the world and men, by the quickest routes, in their progressive march towards perfection, a perfection which, moreover, is always relative and is always being surpassed.</p> <p>But a day will come when this apparent suffering will no longer be required to stimulate the advance and when progress can be made more and more in harmony and delight.</p>

<p style="text-align: center;">28</p>	<p style="text-align: center;">War</p>	<p>Everything that happens on earth necessarily leads to its progress. Thus wars are schools of courage, endurance, fearlessness; they may serve to destroy a past which refuses to disappear although its time is over, and they make room for new things. Wars can, like Kurukshetra,¹ be a way to rid the earth of a domineering or destructive race so that justice and right may reign. They can, through the presence of danger, shake the apathy of a too tamasic consciousness and awaken dormant energies. Finally they can, by contrast, and because of the horrors that accompany and follow them, drive men to seek an effective way to make such a barbarous and violent form of transformation unnecessary.</p> <p>For everything that is unnecessary to the evolution of the earth automatically ceases to exist.</p> <p>All will depend on the receptivity of nations. If they open widely and quickly to the influence of the new forces and if they change rapidly enough in their conceptions and actions, war may be avoided. But it is always threatening and always in abeyance; every error, every darkening of the consciousness increases this threat.</p>
<p style="text-align: center;">29</p>	<p style="text-align: center;">God's Will</p>	<p>Personal will is one of Nature's means of action and indispensable for her working. So personal will is in a way part of God's will.</p> <p>Will, as it is usually conceived, is the elaboration of a thought, to which is added a force, a power of fulfilment accompanied by an impulse to carry it out. That is the description of human will. Divine will is quite another thing. It is a vision united with a power of realisation. Divine will is omniscient and omnipotent, it is irresistible and immediate in its execution.</p> <p>Human will is uncertain, often wavering, always in conflict with opposing wills. It is effective only when for some reason or other it is in accord with the will of Nature—itself a transcription of the divine will—or with the divine will itself, as a result of Grace or Yoga.</p> <p>So one can say that personal will is one of the means that God uses to bring us back to Him.</p>
<p style="text-align: center;">30</p>	<p style="text-align: center;">The Purity of a Child</p>	<p>For the purity of which Sri Aurobindo speaks here is the purity of instinct, that obeys Nature's impulses spontaneously, never calculating, never questioning, never asking whether it is good or bad, whether what one does is right or wrong, whether it is a virtue or a sin, whether the outcome will be favourable or unfavourable. All these notions come into play when the mental ego makes its appearance and begins to take a dominant position in the consciousness and to veil the spontaneity of the soul.</p> <p>In modern "civilised" life, parents and teachers, by their practical and rational "good advice", lose no time in covering up this spontaneity which they call unconsciousness, and substituting for it a very small, very narrow, limited mental ego, withdrawn into itself, crammed with notions of misbehaviour and sin and punishment or of personal interest, calculation and profit; all of which has the inevitable result of increasing vital desires through repression, fear or self-justification.</p> <p>And yet for the sake of completeness it should be added that because man is a mental being, he must necessarily in the course of his evolution leave behind this unconscious and spontaneous purity, which is very similar to the purity of the animal, and after passing through an unavoidable period of mental perversion and impurity, rise beyond the mind into the higher and luminous purity of the divine consciousness.</p>

<p style="text-align: center;">31</p>	<p style="text-align: center;">Despair</p>	<p>Despair is never a necessity for progress, it is always a sign of weakness and tamas; it often indicates the presence of an adverse force, that is to say, a force that is purposely acting against sadhana.</p> <p>So, in all circumstances of life you must always be very careful to guard against despair. Besides, this habit of being sombre, morose, of despairing, does not truly depend on events, but on a lack of faith in the nature. One who has faith, even if only in himself, can face all difficulties, all circumstances, even the most adverse, without discouragement or despair. He fights like a man to the end. Natures that lack faith also lack endurance and courage.</p> <p>Sri Aurobindo tells us that for human beings the degree of success in physical life depends on the degree of harmony between the individual and universal physical Nature. Some people have a will which is spontaneously in tune with the will of Nature, and they succeed in everything they undertake; others, on the contrary, have a will which is more or less totally out of tune with the will of cosmic Nature and they fail in everything they do or try to do.</p>
<p style="text-align: center;">32</p>	<p style="text-align: center;">Hide & Seek - Atheist & Theist</p>	<p>In the game of hide and seek, one person hides and the other seeks. So God hides from the atheist who says, "God? I do not see him, I do not know where he is; therefore he does not exist." But the atheist does not know that God is also in him; and therefore it is God who is denying his own existence. Isn't that a game? And yet a day will come when he will be brought face to face with himself and will be obliged to recognise that he exists.</p> <p>The believer thinks himself very superior to the atheist, but all that he has been able to seize of God is His shadow and he clings to this shadow imagining that it is God himself. For if he truly knew God, he would know that God is all things and in everything; then he would cease to think himself superior to anybody.</p>
<p style="text-align: center;">33</p>	<p style="text-align: center;">Strike is Thy Love</p>	<p>All who aspire for the divine perfection know that the blows which the Lord deals us in His infinite love and grace are the surest and quickest way to make us progress. And the harder the blows the more they feel the greatness of the divine Love.</p> <p>Ordinary men, on the contrary, always ask God to give them an easy, pleasant and successful life. In every personal satisfaction they see a sign of divine mercy; but if on the contrary they meet with unhappiness and misfortune in life, they complain and say to God, "You do not love me."</p> <p>In opposition to this crude and ignorant attitude, Sri Aurobindo says to the divine Beloved, "Strike, strike hard, let me feel the intensity of Thy love for me."</p>
<p style="text-align: center;">34</p>	<p style="text-align: center;">Misfortune is a Blessing</p>	<p>Obviously, far from being a misfortune, it is a blessing. And this is precisely what Sri Aurobindo means.</p> <p>When things happen which are not what we expect, what we hope for, what we want, which are contrary to our desires, in our ignorance we call them misfortunes and lament. But if we were to become a little wiser and observe the deeper consequences of these very same events, we would find that they are leading us rapidly towards the Divine, the Beloved; whereas easy and pleasant circumstances encourage us to dally on the path, to stop along the way to pluck the flowers of pleasure which present themselves to us and which we are too weak or not sincere enough to reject resolutely, so that our march forward is not delayed.</p> <p>One must already be very strong, very far along the way, to be able to face success and the little enjoyments it brings without giving way. Those who can do this, those who are strong, do not run after success; they do not seek it, and accept it with indifference. For they know and appreciate the value of the lashes given by unhappiness and misfortune.</p> <p>But ultimately the true attitude, the sign and proof that we are near the goal, is a perfect equality which enables us to accept success and failure, fortune and misfortune, happiness and sorrow with the same tranquil joy; for all these things become marvellous gifts that the Lord in his infinite solicitude showers upon us.</p>

<p style="text-align: center;">35</p> <p style="text-align: center;">&</p> <p style="text-align: center;">36</p>	<p style="text-align: center;">In Love</p> <p style="text-align: center;">with</p> <p style="text-align: center;">Grief</p> <p style="text-align: center;">and</p> <p style="text-align: center;">Sins</p>	<p>When Christ came upon earth, he brought a message of brotherhood, love and peace. But he had to die in pain, on the cross, so that his message might be heard. For men cherish suffering and hatred and want their God to suffer with them. They wanted this when Christ came and, in spite of his teaching and sacrifice, they still want it; and they are so attached to their pain that, symbolically, Christ is still bound to his cross, suffering perpetually for the salvation of men.</p> <p>As for Krishna, he came upon earth to bring freedom and delight. He came to announce to men, enslaved to Nature, to their passions and errors, that if they took refuge in the Supreme Lord they would be free from all bondage and sin. But men are very attached to their vices and virtues (for without vice there would be no virtue); they are in love with their sins and cannot tolerate anyone being free and above all error.</p> <p>That is why Krishna, although immortal, is not present at Brindavan in a body at this moment.</p>
<p style="text-align: center;">37</p>	<p style="text-align: center;">Is</p> <p style="text-align: center;">Krishna</p> <p style="text-align: center;">a Myth?</p>	<p>The whole earth and everything it contains is a kind of concentration, a condensation of something which exists in other worlds invisible to the material eye. Each thing manifested here has its principle, idea or essence somewhere in the subtler regions. This is an indispensable condition for the manifestation. And the importance of the manifestation will always depend on the origin of the thing manifested.</p> <p>In the world of the gods there is an ideal and harmonious Brindavan of which the earthly Brindavan is but a deformation and a caricature.</p> <p>Those who are developed inwardly, either in their senses or in their minds, perceive these realities which are invisible (to the ordinary man) and receive their inspiration from them.</p> <p>So the writer or writers of the Bhagavat were certainly in contact with a whole inner world that is well and truly real and existent, where they saw and experienced everything they have described or revealed.</p> <p>Whether Krishna existed or not in a human form, living on earth, is only of very secondary importance (except perhaps from an exclusively historical point of view), for Krishna is a real, living and active being; and his influence has been one of the great factors in the progress and transformation of the earth.</p>
<p style="text-align: center;">38</p>	<p style="text-align: center;">The</p> <p style="text-align: center;">Emanation</p> <p style="text-align: center;">“Christ”</p>	<p>In the Essays on the Gita Sri Aurobindo mentions the names of three Avatars, and Christ is one of them. An Avatar is an emanation of the Supreme Lord who assumes a human body on earth. I heard Sri Aurobindo himself say that Christ was an emanation of the Lord’s aspect of love.</p> <p>The death of Caesar marked a decisive change in the history of Rome and the countries dependent on her. It was therefore an important event in the history of Europe.</p> <p>But the death of Christ was the starting-point of a new stage in the evolution of human civilisation. This is why Sri Aurobindo tells us that the death of Christ was of greater historical significance, that is to say, it has had greater historical consequences than the death of Caesar. The story of Christ, as it has been told, is the concrete and dramatic enactment of the divine sacrifice: the Supreme Lord, who is All-Light, All-Knowledge, All-Power, All-Beauty, All-Love, All-Bliss, accepting to assume human ignorance and suffering in matter, in order to help men to emerge from the falsehood in which they live and because of which they die.</p>

<p style="text-align: center;">39</p>	<p style="text-align: center;">About Human History</p>	<p>Sri Aurobindo, who had made a thorough study of history, knew how uncertain are the data which have been used to write it. Most often the accuracy of the documents is doubtful, and the information they supply is poor, incomplete, trivial and frequently distorted. As a whole, the official version of human history is nothing but a long, almost unbroken record of violent aggressions: wars, revolutions, murders or colonisations. True, some of these aggressions and massacres have been adorned with flattering terms and epithets; they have been called religious wars, holy wars, civilising campaigns; but they nonetheless remain acts of greed or vengeance.</p> <p>Rarely in history do we find the description of a cultural, artistic or philosophical outflowering.</p> <p>That is why, as Sri Aurobindo says, all this makes a rather dismal picture without any deep significance. On the other hand, in the legendary accounts of things which may never have existed on earth, of events which have not been declared authentic by "official" knowledge, of wonderful individuals whose existence is doubted by the scholars in their dried-up wisdom, we find the crystallisation of all the hopes and aspirations of man, his love of the marvellous, the heroic and the sublime, the description of everything he would like to be and strives to become.</p>
<p style="text-align: center;">40</p>	<p style="text-align: center;">Four Great Events in History</p>	<p>(1) In ancient times, as in our own day, each religion had its own particular kind of meditation and worship. And yet everywhere, always, meditation is a special mode of mental activity and concentration, only the details of the practice vary. Worship is a series of ceremonies and rites that are scrupulously and exactly performed in honour of a deity.</p> <p>Here Sri Aurobindo refers to the worship and meditation of ancient India, in Vedic and Vedantic times.</p> <p>(2) The colloquy at Kurukshetra is the Bhagavad Gita.</p> <p>Sri Aurobindo considers the message of the Gita to be the basis of the great spiritual movement which has led and will lead humanity more and more to its liberation, that is to say, to its escape from falsehood and ignorance, towards the truth.</p> <p>From the time of its first appearance, the Gita has had an immense spiritual action; but with the new interpretation that Sri Aurobindo has given to it, its influence has increased considerably and has become decisive.</p>
<p style="text-align: center;">41</p>	<p style="text-align: center;">The Gospels of Forgery</p>	<p>The Gospels were the starting-point of the Christian religion. To say what they have brought to the world it would be necessary to give a historical and psychological account of the development of the life of Christianity and the action of the Christian religion upon earth. That would take a long time and be somewhat out of place here.</p> <p>I can only say that the writers of the Gospels have tried to reproduce exactly what Christ taught and that they have in a certain measure succeeded in transmitting his message. It is a message of peace, brotherhood and love.</p> <p>But it is better to keep silent about what men have done with this message.</p>
<p style="text-align: center;">42</p>	<p style="text-align: center;">Heaven and Hell</p>	<p>Heaven and Hell are at once real and unreal. They both exist and do not exist.</p> <p>Human thought is creative; it gives more or less lasting forms to mental, vital and even subtle physical substance. These forms are appearances rather than realities; but for those whose thoughts they are, and still more for those who believe in them, they have a concrete enough existence to give them an illusion of reality. Thus, for the believers of religions which assert the existence of a hell, a paradise, or various heavens, these places do exist objectively, and</p>

		<p>when they die they can go there for a longer or shorter period. But still these things are only impermanent mental formations; they carry no eternal truth in themselves.</p> <p>I have seen the heavens and hells where some people have gone after death, and it is very difficult to make them understand that there is no truth in them. Once it took me more than a year to convince someone that his so-called hell was not hell and to get him out of it.</p> <p>The hell which Sri Aurobindo speaks of here is more a state of consciousness than a place, it is a psychological condition that one creates for oneself.</p> <p>Just as you can carry within you a heaven of blissful communion with the Divine, you can, if you do not take care to master the asuric¹ tendencies in your nature, also carry in your consciousness a hell of misery and desolation.</p> <p>There are moments in life when everything around you, people and circumstances, is so obscure, so adverse, so ugly that all hope of a higher realisation seems to vanish. The world seems irremediably doomed to a night of cruel hatred, unconscious and obstinate ignorance and intractable bad will. Then one may say with Sri Aurobindo, "God has assigned to me a place in hell"; and, with him too, in all circumstances, however terrible they may seem, one should dwell in the peaceful joy of total surrender to the Divine and say to the Lord in all sincerity, "Let Thy will be done."</p>
<p style="text-align: center;">43</p>	<p style="text-align: center;">The Will of the Supreme Lord</p>	<p>God knows perfectly well what He wants for us. He wants to bring us all back to Him in a perfect union. The goal is one, the same for all; but the means, the methods and the procedures for reaching it are innumerable. There are just as many as there are beings on earth; and each one of these means is an exact expression of the will of the Supreme Lord, who, in his integral vision and perfect wisdom, does what is needful for each person.</p> <p>So if someone needs a contradiction, an inner opposition to intensify his aspiration and effort, the Lord, in His infinite Grace, even while drawing this being upward and giving him the power to rise, will at the same time hold him down to create in him the resistance needed to intensify his aspiration and effort.</p> <p>And if, like Sri Aurobindo, you can see that both movements have the same divine origin, then, instead of lamenting and being alarmed, you rejoice and keep a firm and luminous faith.</p>
<p style="text-align: center;">44</p>	<p style="text-align: center;">The Falsehoods of Indisputable Dogmas</p>	<p>The absolute, infinite, eternal Truth is unthinkable for the mind, which can conceive only what is spatial, temporal, fragmentary and limited.</p> <p>Thus, on the mental plane the absolute Truth is divided into innumerable fragmentary and contradictory truths which, in their entirety, strive to reproduce, insofar as possible, the original Truth.</p> <p>If one element of this totality is taken separately and affirmed as the only true one, however central or comprehensive it may be, it necessarily becomes a falsehood, since it denies all the rest of the Total Truth.</p> <p>This is precisely how indisputable dogmas are created and this is why they are the most dangerous kind of falsehood—because each one asserts that it is the sole truth to the exclusion of all other truths which, in their innumerable and complementary totality, express progressively, in the becoming, the infinite, eternal, absolute Truth.</p>

<p style="text-align: center;">45</p>	<p style="text-align: center;">The Worst Enemy of Truth</p>	<p>The best answer I can give to your question is this quotation from The Synthesis of Yoga: “The characteristic power of the reason in its fullness is a logical movement assuring itself first of all available materials and data by observation and arrangement, then acting upon them for a resultant knowledge gained, assured and enlarged by a first use of the reflective powers, and lastly assuring itself of the correctness of its results by a more careful and formal action, more vigilant, deliberate, severely logical which tests, rejects or confirms them according to certain secure standards and processes developed by reflection and experience. The first business of the logical reason is therefore a right, careful and complete observation of its available material and data.”¹</p> <p>But in this Aphorism Sri Aurobindo does not speak of reason. He speaks of logic, which is the partner and instrument of reason.</p> <p>Logic is the art of correctly deducing one idea from another and inferring from a fact all its consequences. But logic does not itself possess the capacity to discern the truth. So your logic may be indisputable, but if your starting-point is wrong, your conclusions will also be wrong, in spite of the correctness of your logic, or rather, because of it. The same holds true for self-righteousness, which is a feeling of virtuous superiority. Your virtue makes you disdainful of others, and this pride—which fills you with disdain for those who, according to you, are less virtuous than you are—makes your virtue completely worthless.</p> <p>That is why Sri Aurobindo tells us in his Aphorism that logic is the worst enemy of Truth, just as the feeling of virtuous superiority is the worst enemy of virtue.</p>
<p style="text-align: center;">46</p>	<p style="text-align: center;">Real Imprisonment</p>	<p>Sri Aurobindo is referring here to his experience in Alipore jail.</p> <p>But what is interesting in this Aphorism is the contrast he points out between the material prison where only his body was confined, while his spirit, unfettered by social conventions and prejudice, free from all preconceived ideas and all doctrinaire limitations, had a direct and conscious contact with the Divine and a first revelation of the integral Yoga; and, on the other hand, the mental prison of narrow rules which excludes life and within which people often confine themselves when they renounce ordinary existence in order to devote themselves to a spiritual life based on traditional dogmatic ideas.</p> <p>So Sri Aurobindo is here, as always, the champion of the real freedom beyond all rules and limitations, the total freedom of perfect union with the supreme and eternal Truth.</p>
<p style="text-align: center;">47</p>	<p style="text-align: center;">Wearisome</p>	<p>It is possible when your pleasure no longer depends on what you do or what happens to you, when your pleasure is the spontaneous outward expression of the unchanging joy which you carry within yourself with the Divine Presence. Then it is a constant state of consciousness in all activities and in all circumstances. And, as of all wearisome things one of the most wearisome is a wearisome book, Sri Aurobindo gives us this example as an irrefutable proof of the conquest and transformation of the mind.</p>
<p style="text-align: center;">48</p>	<p style="text-align: center;">The Beauty of Hideous</p>	<p>It is always the same realisation presented from different angles, expressed through various experiences: the realisation that everything is a manifestation of the Supreme, the Eternal, the Infinite, immutable in his total perfection and in his absolute reality. That is why, by conquering our mind and its ignorant and false perceptions we can, through all things, enter into contact with this Supreme Truth which is also the Supreme Beauty and the Supreme Love, beyond all our mental and vital notions of beauty and ugliness, the good and the bad.</p> <p>Even when we say “Supreme Truth, Supreme Beauty, Supreme Love”, we should give to these words a meaning other than the one which is attributed to them by our intellect. It is to emphasise this fact that Sri Aurobindo writes, paradoxically, “the beauty of the hideous”.</p>

**How
to
Cure
Ugliness
and
Evil?**

To begin with, there is a way that might be called negative, the way provided by Buddhism and kindred religions: not to see. First of all, to be in such a state of purity and beauty that you do not perceive ugliness and evil—it is like something that does not touch you because it does not exist in you.

That is the perfection of the negative method. It is quite elementary: never to notice evil, never to speak of the evil in others, not to perpetuate these vibrations by observation, by criticism, by insistence on what is bad.

That is what the Buddha taught: each time you speak of an evil, you help to spread it.

Yet it should be a very general rule. But people who criticise have an answer for that; they say, “If you do not see the evil, you will never be able to cure it. If you leave someone in his ugliness, he will never get out of it.” This is not true, but that is how they justify their behaviour. So in this Aphorism Sri Aurobindo forestalls these objections: it is not because of ignorance or unconsciousness or indifference that you do not see the evil—you are quite capable of seeing it, even of feeling it, but you refuse to help to spread it by giving it the force of your attention and the support of your consciousness. And for that you must yourself be above this perception and feeling; you must be able to see the evil or the ugliness without suffering from it, without being shocked or disturbed by it. You see it from a height where these things do not exist, but you have the conscious perception of it, you are not affected by it, you are free. This is the first step.

The second step is to be positively conscious of the supreme Good and supreme Beauty behind all things, which sustains all things and enables them to exist. When you see Him, you are able to perceive Him behind this mask and this distortion; even this ugliness, this wickedness, this evil is a disguise of Something which is essentially beautiful or good, luminous, pure.

Then comes the true collaboration, for when you have this vision, this perception, when you live in this consciousness, it also gives you the power to draw That down into the manifestation, to the earth, and to bring It into contact with what now distorts and disguises, so that little by little this distortion and this disguise are transformed by the influence of the Truth that is behind.

If you rise high enough, you find yourself at the heart of all things. And what is manifest in this heart can manifest in all things. That is the great secret, the secret of the divine incarnation in an individual form, because in the normal course of things what manifests at the centre is realised in the external form only with the awakening and the response of the will in the individual form. Whereas if the central Will is represented constantly and permanently in an individual being, this individual being can serve as an intermediary between this Will and all beings, and will for them. Everything this individual being perceives and offers in his consciousness to the supreme Will is answered as if it came from each individual being. And if for any reason the individual elements have a more or less conscious and voluntary relation with that representative being, their relation increases the efficacy, the effectiveness of the representative individual; and thus the supreme Action can act in Matter in a much more concrete and permanent manner. That is the reason for these descents of consciousness—which we may describe as “polarised”, for they always come to earth with a definite purpose and for a special realisation, with a mission—a mission which is decided upon, determined before the incarnation. These are the great stages of the supreme incarnations on earth.

And when the day comes for the manifestation of supreme love, for the crystallised, concentrated descent of supreme love, that will truly be the hour of transformation. For nothing will be able to resist That.

<p style="text-align: center;">50</p>	<p style="text-align: center;">Don't Hate the Sinner</p>	<p>There is not a single sin that is not our sin.... You have this experience when for some reason or other—depending on the case—you come into contact with the universal state of consciousness—not in its limitless essence, but on any level of Matter. There is an atomic consciousness; there is a purely material consciousness; and there is, even more, a general psychological consciousness. When by going within, by a kind of withdrawal from the ego, you come into contact with this zone of consciousness, let us say, a terrestrial or collective human psychological zone—there is a difference, “collective human” is restrictive, whereas “terrestrial” includes many animal movements, even plant movements; but as in the present case the moral notion of guilt, sin, evil belongs exclusively to the human consciousness, we will say simply the collective human psychological consciousness—when you come into contact with that through this identification, naturally you feel or see or know that you are capable of any human movement anywhere. It is to some extent a truth-consciousness—this egoistic sense of what belongs and does not belong to you, of what you can do and cannot do, disappears at that time; you become aware that the fundamental structure of the human consciousness is such that any human being is capable of doing anything at all. And since you are in a truth-consciousness, at the same time you have the feeling that judgments or aversions, or rejection, are absurd. Everything is potentially there. And if certain currents of force—which you usually cannot trace; you see them come and go, but as a rule their origin and direction are unknown—if any one of these currents enters into you, it can make you do anything.</p> <p>It is probable—it is even certain—that until you are yourself completely transformed, these movements of disgust and revolt are needed so that you can do in yourself what has to be done to shut the door. For after all, the problem is not to allow them to manifest themselves.</p> <p>Basically, disgust, revolt, anger, all these movements of violence are necessarily movements of ignorance and limitation, with all the weakness that limitation represents. Revolt is a weakness—it is the feeling of an impotent will. You will—or you think you will—you feel, you see that things are not as they should be and you revolt against whatever does not agree with what you see. But if you were all-powerful, if your will and your vision were all-powerful, there would be no occasion for you to revolt, you would always see that all things are as they should be. If we go to the highest level and unite with the consciousness of the supreme Will, we see, at every second, at every moment of the universe, that all is exactly as it should be, exactly as the Supreme wills it. That is omnipotence. And all movements of violence become not only unnecessary but utterly ridiculous.</p>
<p style="text-align: center;">51</p>	<p style="text-align: center;">Righteous Wrath</p>	<p>But actually there are two ways of deceiving oneself, which are very different. For example, you may very well be shocked by certain things, not for personal reasons, but precisely in your goodwill and eagerness to serve the Divine, when you see people behaving badly, being selfish, unfaithful and treacherous. There is a stage where you have overcome these things and no longer allow them to manifest in yourself, but to the extent that you are linked to the ordinary consciousness, the ordinary point of view, the ordinary life, the ordinary way of thinking, they are still possible, they exist latently because they are the reverse of the qualities that you are striving to attain. And this opposition still exists—until you rise above it and no longer have either the quality or the defect. So long as you have the virtue, its opposite is always latent in you; it is only when you are above both the virtue and the defect that it disappears.</p> <p>So this kind of indignation that you feel comes from the fact that you are not altogether above it; you are at the stage where you thoroughly disapprove and could not do it yourself. Up to that point there is nothing to say, unless you give a violent outer expression to your indignation. If anger intervenes, it is because there is a complete contradiction between the feeling you want to have and how you react to others. Because anger is a deformation of the vital power, an obscure and wholly unregenerated vital, a vital that is still subject to all the ordinary actions and</p>

		<p>reactions. When this vital power is used by an ignorant and egoistic individual will and this will meets with opposition from other individual wills around it, this power, under the pressure of opposition, changes into anger and tries to obtain by violence what cannot be achieved solely by the pressure of the force itself.</p> <p>Besides, anger, like every other kind of violence, is always a sign of weakness, impotence and incapacity.</p> <p>And here self-deception comes solely from the approval given to it or the flattering epithet attached to it—because anger can only be something blind, ignorant and asuric, that is to say, contrary to the light.</p> <p>But this is still the best case.</p> <p>There is another one. There are people who without knowing it—or because they want to ignore it—always follow their personal interest, their preferences, their attachments, their conceptions; people who are not wholly consecrated to the Divine and who make use of moral and yogic ideas to conceal their personal impulses. But these people are deceiving themselves doubly; not only do they deceive themselves in their external activities, in their relation with others, but they also deceive themselves in their own personal movement; instead of serving the Divine, they serve their own egoism. And this happens constantly, constantly! They serve their own personality, their own egoism, while pretending to serve God. Then it is no longer even self-deception, it is hypocrisy.</p> <p>This mental habit of always endowing everything with a very favourable appearance, of giving a favourable explanation to all movements—sometimes it is rather subtle, but sometimes it is so crude that nobody is deceived except oneself. It is a habit of excusing oneself, the habit of giving a favourable mental excuse, a favourable mental explanation to everything one does, to everything one says, to everything one feels. For example, those who have no self-control and slap someone's face in great indignation would call that an almost divine wrath! It is amazing, amazing—this power of self-deception, the mind's skill in finding an admirable justification for any ignorance, any stupidity whatsoever.</p>
<p style="text-align: center;">52</p>	<p style="text-align: center;">How to love God and Not Humanity?</p>	<p>Here Sri Aurobindo does not use the word philanthropy, for, as it is usually understood, philanthropy is a social and conventional attitude, a kind of magnified egoism which is not love but a condescending pity which assumes a patronising air.</p> <p>In this Aphorism Sri Aurobindo refers to those who follow the ascetic path in solitary search of a solitary God, by trying to cut themselves off completely from the world and men.</p> <p>But for Sri Aurobindo men form part of the Divine; and if you truly love the Divine, how can you not love men, since they are an aspect of Himself?</p>
<p style="text-align: center;">53 & 54</p>	<p style="text-align: center;">The Quarrels of Religious Sects</p>	<p>The immortalising nectar is the supreme Truth, the supreme Knowledge, the Union with the Supreme which gives the consciousness of immortality.</p> <p>Each religious sect has its own way of approaching the Divine and this is why Sri Aurobindo compares them to different pots. But he says: No matter which path you follow, the goal alone is important, and the goal is the same whatever the path you follow. The nectar is the same in whichever pot it is contained.</p> <p>Some say that the flavour of the pot, the path you follow changes the taste of the nectar, that is to say, affects your union with the Divine. Sri Aurobindo answers: The approach may be different, each one chooses the one he prefers or which most suits his taste, but the nectar itself, the union with the Divine, always keeps its power of immortality.</p> <p>Now when we say that by union with the Divine we gain the consciousness of immortality, it means that the consciousness in us unites with what is immortal</p>

		<p>and therefore feels itself to be immortal. We become conscious of the domains where immortality exists. But this does not imply that our physical substance is transformed and becomes immortal. For that quite another procedure has to be followed. You must not only first obtain this consciousness, but bring it down into the material world and let it work not only on the transformation of the physical consciousness, but also on the transformation of the physical substance, which is quite a considerable task.</p> <p>Finally, you must not confuse personal realisation with the realisation of humanity as a whole. When we have found the nectar we are above all religious sects; they no longer have any meaning or use for us. But in a general way, for men in general, these things continue to have their value and usefulness as a path, until they achieve realisation.</p>
55	Union with Kali	<p>It is good and necessary to possess all the divine qualities that these gods represent and symbolise; that is why Sri Aurobindo invokes them and asks them to take possession of his nature. But for one who wants union with the Supreme, for one who aspires for the supreme</p> <p>Realisation, this cannot be sufficient. This is why at the end he calls upon Kali to give him the power to go beyond them all.</p> <p>For Kali is the most powerful aspect of the universal Mother and her power is greater than that of all the gods in her creation. To unite with her means therefore to become more vast, more complete, more powerful than all the gods together and that is why Sri Aurobindo places union with her above and beyond all the others.</p>
56	Don't try to prevail in a debate	<p>In general, those who like to discuss things are those who need the stimulant of contradiction to clarify their ideas.</p> <p>But if you can “attend” a discussion as an impartial spectator—even while you are taking part in it and while the other person is talking with you—you can always benefit from this opportunity to consider a question or a problem from several points of view; and by attempting to reconcile opposite views, you can widen your ideas and rise to a more comprehensive synthesis.</p> <p>A debate is never anything but a conflict of opinions; and opinions are nothing but very fragmentary aspects of the truth. Even if you were able to put together and synthesise all opinions on a given subject, you still would not achieve anything but a very imperfect expression of the truth.</p> <p>If you prevail in a debate, it means that your opinion has prevailed over the opinion of another, not necessarily because yours was truer than his, but because you were better at wielding the arguments or because you were a more stubborn debater. And you come out of the discussion convinced that you are right in what you assert; and so you lose a chance to see a view of the question other than your own and to add an aspect of the truth to the one or the ones you already possess. You remain imprisoned in your own thought and refuse to widen it.</p>
57	The Nature of Mind	<p>We tend to call “natural” any spontaneous manifestation which is not the result of a choice or a preconceived decision, that is to say, without the intrusion of any mental activity. This is why when a man has a vital spontaneity which is very little mentalised, he seems more “natural” in his simplicity. But this naturalness is very much like that of the animal and is at the very bottom of the human evolutionary scale. He will only regain this spontaneity free from mental intrusion when he attains to the supramental stage, that is to say, when he transcends mind and emerges into the higher Truth.</p> <p>Until then all his behaviour is, naturally, natural! But with the mind evolution has become, one cannot say twisted, but distorted, because by its very nature the mind was open to perversion and almost from the beginning it became</p>

		<p>perverted, or, to be more precise, it was perverted by the Asuric forces. And this state of perversion gives us the impression that it is unnatural.</p> <p>With the mind individualisation began and a very acute feeling of separation, and also a kind of impression, more or less precise, of freedom of choice—all that, all these psychological states are the natural consequences of mental life and they open the door to everything we see now, from aberrations to the most rigorous principles. Mind has the impression that it can choose between one thing and another, but this impression is the distortion of a true principle which would be completely realisable only when the soul or psychic being appears in the consciousness and if the soul were to take up the governance of the being. Then man's life would truly become the manifestation of the supreme Will expressing itself individually, consciously. But in the normal human state this is something extremely exceptional which to the ordinary human consciousness does not seem at all natural—it seems almost supernatural!</p> <p>Man questions himself because the mental instrument is intended to see all possibilities. And the immediate consequence of this is the concept of good and evil, or of what is right and what is wrong, and all the miseries that follow from that. One cannot say that it is a bad thing; it is an intermediate—stage not a very pleasant one, but still... one which was certainly inevitable for the complete development of the mind.</p>
<p style="text-align: center;">58</p>	<p style="text-align: center;">The Early Paradise on Earth</p>	<p>According to what I remember, there was certainly a moment in earth's history when there existed a kind of earthly paradise, in the sense that it was a perfectly harmonious and natural life; that is to say, the manifestation of the mind was in accord, was still in complete accord with the ascending march of Nature and totally harmonious, without perversion or distortion. This was the first stage of mind's manifestation in material forms.</p> <p>I have a memory of a life in which the body was perfectly adapted to its natural environment and the climate adapted to the needs of the body, the body to the needs of the climate. Life was wholly spontaneous and natural, just as a more luminous and more conscious animal life would be; but there were none of the complications and distortions that the mind brought in later in the course of its development. I have the memory of that life—I had it, I relived it when I became conscious of the life of the earth as a whole. But I cannot say how long it lasted nor what area it covered. I do not know. I can only remember the condition, the state, what material Nature was like, what the human form and the human consciousness were like at that time and this kind of harmony with all the other elements on earth—harmony with animal life, and such a great harmony with plant life. There was a kind of spontaneous knowledge of how to use the things of Nature, of the properties of plants, of fruits and everything vegetable Nature could provide. No aggressiveness, no fear, no contradictions nor frictions and no perversions at all—the mind was pure, simple, luminous, uncomplicated.</p> <p>I have a memory of a life in which the body was perfectly adapted to its natural environment and the climate adapted to the needs of the body, the body to the needs of the climate. Life was wholly spontaneous and natural, just as a more luminous and more conscious animal life would be; but there were none of the complications and distortions that the mind brought in later in the course of its development. I have the memory of that life—I had it, I relived it when I became conscious of the life of the earth as a whole. But I cannot say how long it lasted nor what area it covered. I do not know. I can only remember the condition, the state, what material Nature was like, what the human form and the human consciousness were like at that time and this kind of harmony with all the other elements on earth—harmony with animal life, and such a great harmony with plant life. There was a kind of spontaneous knowledge of how to use the things of Nature, of the properties of plants, of fruits and everything vegetable Nature could provide. No aggressiveness, no fear, no contradictions nor frictions and no perversions at all—the mind was pure, simple, luminous, uncomplicated.</p> <p>And the symbol of the tree of knowledge represents the kind of knowledge which is</p>

no longer divine, the material knowledge that comes from the sense of division and which started spoiling everything. How long did this period last? Because in my memory too it was like an almost immortal life, and it seems that it was an accident of evolution that made it necessary for forms to disintegrate... for progress. So I cannot say how long it lasted. And where? According to certain impressions—but they are only impressions—it would seem that it was in the vicinity of... I do not know exactly whether it was on this side of Ceylon and India or on the other (Mother points to the Indian Ocean, first to the west of Ceylon and India and then to the east, between Ceylon and Java), but it was certainly a place which no longer exists, which has probably been swallowed up by the sea. I have a very clear vision of this place and a very clear awareness of this life and its forms, but I cannot give any material details. To tell the truth, when I relived these moments I was not curious about details. One is in a different state of mind and one has no curiosity about these material details; everything changes into psychological factors. And it was... it was something so simple, so luminous, so harmonious, beyond all our preoccupations—precisely beyond all these preoccupations with time and place. It was a spontaneous, extremely beautiful life, and so close to Nature, like a natural flowering of the animal life. And there were no oppositions, no contradictions, or anything like that—everything happened in the best way possible.

For some time, by night or by day, in a certain state of trance I went back to a life that I had lived and had the full consciousness that it was the outflowering of the human form on earth—the first human forms capable of embodying the divine Being. It was that. It was the first time I could manifest in an earthly form, in a particular form, in an individual form—not a “general” life but an individual form—that is to say, the first time that the Being above and the being below were joined by the mentalization of this material substance. I lived this several times, but always in similar surroundings and with a very similar feeling of such joyful simplicity, without complexity, without problems, without all these questions; there was nothing, absolutely nothing of the kind! It was an outflowering of the joy of living, simply that, in universal love and harmony—flowers, minerals, animals: all were in harmony.

We can say that it was “inevitable” because it happened; but if we go outside the creation, we can conceive—or we could have conceived—of a creation in which this disorder would not have happened. Sri Aurobindo also said practically the same thing, that it was a kind of “accident”, if you like, but an “accident” which has given the manifestation a much greater and much more complete perfection than if it had never occurred. But this still belongs to the real of speculation and these speculations are useless, to say the least. In any case, the experience, the feeling is this: a... (Mother indicates an abrupt fall) oh! all of a sudden.

The occultist I spoke of used to say that the true interpretation of the Bible story about Paradise and the serpent is that man wanted to rise from a state of animal divinity—like the animals—to a state of conscious divinity through the development of the mind—and that is what the symbol means when it is said that they ate of the fruit of the tree of knowledge. And the serpent—he always used to say that it was iridescent, that is to say, it was all the colours of the rainbow—it was not at all the spirit of

Evil, it was the evolutionary force, the force, the power of evolution, and of course it was the power of evolution that had made them taste of the fruit of knowledge.

And so, according to him, Jehovah was the chief of the Asuras, the supreme Asura, the egoistic god who wanted to dominate everything and have everything under his control. And once he had taken the position of supreme lord in relation to earthly realisation, of course he was not pleased that man should make this mental progress, for it would bring him a knowledge that enabled him not to obey any longer! This made him furious! For it would enable man to become a god by the evolutionary power of consciousness. And that is why they were driven out of Paradise.

And Sri Aurobindo fully agreed. He said the same thing. It is the evolutionary

		<p>power—the power of the mind—that led man towards knowledge, a separative knowledge. And it is a fact that man became conscious of himself with the sense of good and evil. But, of course, that spoiled everything and he could not stay there. He was driven out by his own consciousness. He could no longer stay there.</p> <p>According to me, all these old Scriptures and these old traditions have different levels of meaning (Mother makes a gesture to show the different levels); and according to the period, the people, the needs, one symbol or another has been selected and used. But there comes a time—when you transcend all these things and see them from what Sri Aurobindo calls “the other hemisphere”—when you become aware that these are merely ways of speaking to establish a contact—a kind of bridge or link between the lower way of seeing and the higher way of knowing.</p> <p>Really, they have spoilt the earth, they have spoilt it—they have spoilt the atmosphere, they have spoilt everything! And now, for the atmosphere to come back to what it should be—oh! we have a long way to go, and above all psychologically. But even the very structure of matter (Mother feels the air around her), with their bombs and experiments, oh, they have made a mess of it all!... They have really made a mess of matter.</p> <p>Probably—no, not probably—is quite certain that it was necessary to knead it, to churn it, to prepare it so that it can receive this, the new thing which is not yet manifested.</p> <p>It was very simple, very harmonious, very luminous, but not complex enough. And this complexity has spoilt everything, but it will bring a realisation that is infinitely more conscious—infinity. And so when the earth again becomes so harmonious, simple, luminous, pure—simple, pure, purely divine—and with this complexity, then we shall be able to do something.</p> <p>As the Mother was leaving she noticed a brilliant crimson Canna flower. There were so many flowers just like this in the landscape of the earthly paradise, red, so beautiful.</p>
<p style="text-align: center;">59</p>	<p style="text-align: center;">Religion’s Image of God</p>	<p>Religion always tends to make God in the image of man, a magnified and aggrandised image, but in the end it is always a god with human qualities. This is what makes it possible for people to treat him as they would treat a human enemy. In some countries, when their god does not do what they want, they take him and throw him into the river!</p> <p>Whatever the image—what we disdainfully call an idol—whatever the external form of the deity, even if to our physical eye it appears ugly or commonplace or horrible, a caricature, there is always within it the presence of the thing it represents. And there is always someone, a priest or an initiate, or a sadhu, a sannyasin, who has the power and who draws—this is usually the work of the priests—who draws the force, the presence within. And it is real: it is quite true that the force, the presence is there; and it is that, not the form of wood or stone or metal, which people worship—it is the presence.</p> <p>But people in Europe do not have this inner sense, not at all. For them everything is like a surface—not even that, just a thin outer film with nothing behind—so they cannot feel it. And yet it is a fact that the presence is there; it is an absolutely real fact, I guarantee it.</p> <p>I repeat that when we speak of Sri Aurobindo there can be no question of a teaching nor even of a revelation, but of an action from the Supreme; no religion can be founded on that.</p> <p>But men are so foolish that they can change anything into a religion, so great is their need of a fixed framework for their narrow thought and limited action. They do not feel secure unless they can assert this is true and that is not; but such an assertion becomes impossible for anyone who has read and understood what Sri Aurobindo has written. Religion and Yoga do not belong to the same plane of being and spiritual life can exist in all its purity only when it is free from all mental dogma.</p>

<p>60</p>	<p>There is no Mortality</p>	<p>It all depends on the degree of the individual's development in his different parts and on how well these parts are organised around the psychic centre. The more organised the being, the more consciously lasting it becomes. We can say in a general way that each person brings into his present life the consequences of his previous lives, without, however, preserving the memory of these lives. Apart from a few very rare exceptions, only when you are united with your psychic being and become fully conscious of it do you obtain, at the same time, the memory of past lives, which the psychic preserves in its consciousness.</p> <p>Otherwise, even in those who are most sensitive, these memories are fragmentary, uncertain and intermittent. Most often they are hardly recognisable and seem to be nothing more than indefinable impressions. And yet a person who knows how to see through appearances will be able to perceive a kind of similarity in the sequence of events in his life.</p>
<p>61 ?</p>	<p>Infinite</p>	<p>The only way is to come out of the consciousness of the finite.</p> <p>It is in the hope of achieving this that all yogic disciplines have been developed and undertaken from time immemorial until now. Much has been written on the subject, but little has been done. Only a very small number of individuals have so far succeeded in escaping from the finite to plunge into the Infinite.</p> <p>And yet, as Sri Aurobindo has written, the Infinite alone exists; only the falsehood of our superficial perception makes us believe in the existence of the finite.</p>
<p>62</p>	<p>Distorted Mask of Truth</p>	<p>It is the very definition of folly that Sri Aurobindo gives here. A mask is something that conceals, that makes invisible what it covers. And if the mask is distorted, it not only renders invisible what it conceals but also totally changes its nature. So, according to this definition, folly is something that veils and distorts beyond all recognition the Truth which is at the origin of all things.</p> <p>It is like people who ask whether certain elements will disappear from the universe. What could "the destruction of a universe" mean? If we come out of our folly, what can we call "destruction"? Only the form, the appearance is destroyed—and indeed, all appearances are destroyed, one after another. It is also said—it is written everywhere, so many things are said—that the adverse forces will either be converted, that is to say, they will become conscious of the Divinity within them and become divine, or they will be destroyed. But what does "destroyed" mean? Their form? Their form of consciousness can be dissolved, but that "something" which makes them exist, which makes all things exist—how could that be destroyed? The universe is an objectivation, an objective self-discovery of That which is from all eternity. So? How can the All cease to be? The infinite and eternal All, that is to say, That which has no limits of any kind—what can go outside That? There is no place to go! Go where? There is nothing but That.</p> <p>We are told that there is a state of consciousness, when we rise above, when we are able to go beyond both the aspect of Nothingness or Nirvana and the aspect of Existence—there is the Nirvana aspect and the Existence aspect, the two simultaneous and complementary aspects of the Supreme—where all things exist eternally and simultaneously; so one can conceive—God knows! This may well be another stupidity—one can conceive of a certain number of things passing into Non-Being, and that to our consciousness would be a disappearance or a destruction.</p>

<p style="text-align: center;">63 - 65</p>	<p style="text-align: center;">God's Weakness is his Strength</p>	<p>Sri Aurobindo does not say that God has any need of weakness. He says that in any particular whole, for the perfection of the play of forces, a moment of weakness may be just as necessary as a display of strength. And he adds, somewhat ironically, that since God is almighty force, He can at the same time afford to be weak, if necessary.</p> <p>This is to widen the outlook of certain moralists who attribute definite qualities to God and will not permit Him to be otherwise.</p> <p>Strength as we see it and weakness as we see it are both an equally distorted expression of the Divine Truth which is secretly present behind all physical manifestations.</p> <p>People are so deeply imbued with the Christian idea of “God the Creator”—the creation on one side and God on the other. When you think about it you reject it, but it has penetrated into the sensations and feelings; so, spontaneously, instinctively, almost subconsciously, you attribute to God everything you consider to be best and most beautiful and, above all, everything you want to attain, to realise. Naturally, each one changes the content of his God according to his own consciousness, but it is always what he considers to be best. And that is also why instinctively and spontaneously, subconsciously, you are shocked by the idea that God can be things that you do not like, that you do not approve of or do not think best.</p> <p>But it is Him. There is nothing but Him. This is what we should repeat to ourselves from morning to evening and from evening to morning, because we forget it at each moment.</p> <p>But perfection is only one special way of approaching the Divine; it is one side, and in the same way there are innumerable sides, angles or aspects, innumerable ways of approaching the Divine, for example: will, truth, purity, perfection, unity, immortality, eternity, infinity, silence, peace, existence, consciousness, etc. The number of approaches is almost unlimited. With each one you approach or draw near or enter into contact with the Divine through one aspect and if you really do it, you find that the difference is merely in the most external form, but the contact is identical. It is as if you were turning around a centre, a globe, and seeing it from many different angles as in a kaleidoscope; but once the contact is made, it is the same thing.</p> <p>It is like the word “purity”; one could hold forth interminably on the difference between divine purity and what people call purity. The divine purity, at the lowest, allows no influence other than the divine influence—at the lowest. But that is already very much distorted; the divine purity means that there is only the Divine, nothing else—it is perfectly pure, there is only the Divine, there is nothing other than Him.</p>
<p style="text-align: center;">66</p>	<p style="text-align: center;">Sin is out of Place</p>	<p>Cruelty was one of the things that was most repugnant to Sri Aurobindo, but he always said that it was the distortion of an intensity, one could almost say the distortion of an intensity of love, something which is not satisfied with a middle course, which wants extremes—and that is justifiable.</p> <p>I had always known that cruelty, like sadism, is a need for violent, extremely strong sensation, to penetrate a thick layer of tamas that feels nothing—tamas needs something extreme in order to be able to feel. The explanation may lie in this direction.</p> <p>Certain things, like cruelty, could be called “sin”, but I can only see this explanation, that it is a distortion of the taste or need for an extremely strong sensation. I have observed in cruel people that they feel Ananda at that moment; they find an intense joy in it. So that is its justification, only it is in such</p>

		<p>a state of distortion that it is repugnant.</p> <p>One thing must necessarily cease, and that is the distortion, that is to say, the veil of falsehood upon Truth, because that is what is responsible for everything we see here. If this is removed, things will be completely different, completely. They will be what we feel them to be when we come out of this consciousness. When one comes out of this consciousness and enters into the Truth-consciousness; the difference is such that one wonders how there can be anything like suffering and misery and death and all that. There is a kind of astonishment in the sense that one does not understand how it can happen—when one has really tipped over to the other side. But this experience is usually associated with the experience of the unreality of the world as we know it, whereas Sri Aurobindo says that this perception of the unreality of the world is not necessary to live in the supramental consciousness—it is only the unreality of Falsehood, not the unreality of the world. That is to say, the world has a reality of its own, independent of Falsehood.</p> <p>I suppose that is the first effect of the Supermind—the first effect in the individual, because it will begin with the individual.</p>
<p>67</p>	<p>There is no Sin in Man</p>	<p>When egoism will no longer be necessary to make man a conscious individuality.</p>
<p>68 & 69</p>	<p>Sin and Virtue are a game of Resistance</p>	<p>The experience of the boat took place in the subtle physical. And the people who had dark patches and who had to be taken back were always the ones who lacked the suppleness needed for these two movements, but especially the movement of widening, more than the movement of progression to follow the Becoming; this seemed to be a preoccupation later, for those who had landed, after the landing. But the preparation on the boat was for this capacity for widening.</p> <p>There was also something else which I did not mention when I described my experience: the boat had no machines. Everything, everything was set in motion by the will — individuals and things — even people’s dress was a result of their will. And this gave a great suppleness to all these things and to the forms of individuals; because one was conscious of this will, which is not a mental will but a will of the Self, or a spiritual will, one might say, a will of the soul, if one gives that meaning to the word soul. But this is something which can be experienced here when one acts with an absolute spontaneity, that is to say, when an action, such as speech or movement, is not determined by the mind — I am not speaking of thought and intellect — not even by the mind which usually makes us act. Usually, when we do something, we perceive within us the will to do this thing — when we are conscious and observe ourselves doing it, we can see that; there is always — it may be very fleeting — the will to do it. It is the intervention of the mind, the habitual intervention, the order in which things happen. Whereas the supramental action is decided by overleaping the mind. It is not necessary to pass through the mind, it is direct. Something enters into direct contact with the vital centres and makes them act — without passing through the thought, but with full consciousness. The consciousness does not work in the usual order, it goes directly from the centre of spiritual will to Matter.</p> <p>As long as one can keep this absolute immobility of the mind, the inspiration is absolutely pure, it comes pure. If one can catch it and keep it while speaking, what comes through is also unmixed, it remains pure.</p> <p>It is an extremely delicate working, probably because it is unfamiliar — the least movement, the smallest mental vibration disturbs everything. But as long as it lasts it is perfectly pure. And that must be the constant state of a</p>

		<p>supramentalized life. The mentalised spiritual will should no longer intervene; because one may very well have a spiritual will, one can live constantly expressing the spiritual will — that is what happens to all those who feel that they are guided by the Divine within — but that comes through a mental transcription. And so long as it is like that, it is not the supramental life. The supramental life no longer passes through the mind. The mind is an immobile zone of transmission. The slightest twitch is enough to disturb it.</p> <p>From the point of view of thought it is elementary, very easy. And even from the point of view of feelings, it is not difficult; for the heart, that is, the emotional being, to widen itself to the dimension of the Supreme is relatively easy. But the body! It is very difficult, very difficult without the body losing — how to put it? — its centre of coagulation; without it dissolving into the surrounding mass. And even then, if one were in the midst of Nature with mountains, forests and rivers, and great natural beauty, plenty of space, it would be rather pleasant! But one cannot take a single step materially, out of one’s body, without coming across things that are painful. It occasionally happens that one comes in contact with a substance that is pleasing, harmonious, warm, that vibrates with a higher light. But this is rare. Yes, flowers, sometimes flowers — sometimes, not always. But this material world, oh!... You get knocked everywhere — scratched, scratched, scraped, knocked by all kinds of things that won’t unfold. Oh, how difficult it is! How little human life has blossomed! It is shrivelled up, hardened, without light, without warmth — to say nothing of joy.</p> <p>But sometimes, when one sees flowing water or a ray of sunlight in the trees — oh, everything sings, the cells sing, they are happy.</p> <p>The idea is that first of all some beings must reach a certain realisation here in the physical world that would give them the power to materialise a supramental being.</p> <p>I told you that once I endowed a vital being with a body, but I would never have been able to... it would have been impossible to make this body material: something is missing, something is missing. Even if it could be made visible, it probably could not be made permanent—at the very first opportunity it would dematerialise. It is this permanence that we cannot obtain.</p> <p>I had discussed this with Sri Aurobindo — “discussed” is a manner of speaking — we had talked about it and he saw it the same way as I did, that is, there is a power we do not have, the power to fix the form here on earth. Even for those who have the capacity to materialise things, they do not remain, they cannot remain, they do not have the quality of physical things.</p> <p>So the continuity of creation could not be assured without something which possessed that quality.</p>
<p>70</p>	<p>Examine Yourself Pitiless</p>	<p>Do not try to appear virtuous. See how much you are united, one with everything that is anti-divine. Take your share of the burden, accept yourselves to be impure and false and in that way you will be able to take up the Shadow and offer it. And in so far as you are capable of taking it and offering it, then things will change.</p> <p>Do not try to be among the pure. Accept to be with those who are in darkness and give it all with total love.</p>
<p>71</p>	<p>The Whole Target</p>	<p>Stop being an archer!</p> <p>It is a fine image. This is good for people who are in a state where they imagine they have discovered the Truth.</p> <p>It is a good thing to say to those who think they have found the Truth because they</p>

		<p>have touched one point.</p> <p>It is all right down here, on this plane, as long as one is the archer and hits only one point. But above it is not true—quite the contrary! All intelligence below is like that; it sees all kinds of things, and as it sees all kinds of things, it cannot choose in order to act. But in order to see the whole target, to see the Truth in its entirety, you must cross over to the other side. And when you cross over to the other side, you do not see a sum of multiple truths nor a countless number of truths added one to another, which you see one after another so that you cannot grasp the whole all at once. When you rise above, it is the whole that you see first; the whole presents itself all at once, in its entirety, in its wholeness, without division. And then you no longer have to make a choice, you have a vision: this is what has to be done. It is not a choice between this and that, or this or that, because it is no longer like that. You no longer see things successively, one after another; you have the simultaneous vision of a whole that exists as a unity. Then the choice is simply a vision.</p> <p>But as long as you are in the state of the archer, you cannot see the whole—you cannot see the whole successively, you cannot see the whole by adding one truth to another. That is precisely the incapacity of the mind. The mind cannot do it. It will always see successively, it will always see a sum of things and it is not that—something will escape, the very meaning of the truth will elude it.</p> <p>It is only when one has a global, simultaneous perception of the whole in its oneness that one can possess the truth in its entirety.</p> <p>And then action is no longer a choice subject to error, rectification and discussion, but the clear vision of what is to be done—which is infallible.</p>
<p style="text-align: center;">72</p>	<p style="text-align: center;">The Sign of Dawning Knowledge</p>	<p>There are all kinds of premonitory dreams. There are premonitory dreams that are fulfilled immediately, that is to say, you dream in the night what will happen on the next day, and there are premonitory dreams that are fulfilled over varying lengths of time. And according to their position in time, these dreams are seen on various planes.</p> <p>The higher we rise towards absolute certainty, the greater the distance is, because these visions belong to a region which is very close to the Origin and the length of time between the revelation of what is going to be and its realisation may be very great. But the revelation is certain, because it is very close to the Origin. There is a place—when one is identified with the Supreme—where one knows everything absolutely, in the past, the present, the future and everywhere. But usually people who go there forget what they have seen when they return. An extremely strict discipline is needed to remember. And that is the only place where one cannot make a mistake.</p> <p>But the links of the chain of communication are not always all there and one very rarely remembers.</p> <p>To come back to what I was saying, according to the plane on which one has seen, one can more or less judge the time that the vision will take to be fulfilled. And the immediate things are already realised, they already exist in the subtle physical and they can be seen there—they simply are, they exist there. They are only the reflection—not even a transcription—the reflection or projection of the image in the material world which will appear on the next day or in a few hours. There you see the exact thing in all its details, because it already exists; so everything depends on the accuracy of the vision and the power of vision. If you have a power of vision that is objective and sincere, you see the thing accurately; if you add your own feelings and impressions to it, it is coloured by them. So accuracy in the subtle physical depends exclusively on the instrument, that is to say, on the one who sees.</p> <p>But as soon as you enter a more subtle region, such as the vital—and even more</p>

so in the mental, but already in the vital there is a small margin of possibility—then there you can see roughly what is going to happen, but in detail it may be like this or like that; there are wills and influences that may possibly intervene and create a difference.

Thus when you know someone well and you often see him physically, if you see him in the subtle physical, already there are things which become more marked, more visible, more outstanding, which you had not seen physically, because in the greyness of the material world they had merged with many other things on the same plane. There are characteristics or expressions of character which become outstanding enough to be quite visible, although they had not been physically apparent. When you look at a person physically, there is the complexion, the features, the expression; at the same moment, if you see this face in the subtle physical, you suddenly notice that one part of the face is one colour, another part another colour; that in the eyes there is an expression and a kind of light which were not at all visible; and that the whole has quite a different appearance and, above all, gives a very different feeling, which to our physical eyes would seem rather extravagant, but which to the subtle vision is very expressive and revealing of the character, or even of the influences acting on this person. What I say here is the record of an experience that I had again a few days ago.

In fact, an important factor for those who predict or see, is their absolute sincerity. Unfortunately, because of people's curiosity, their insistence, the pressure they apply—which very few can resist—what happens, when there is something they do not see exactly and precisely, is that there is an almost involuntary faculty of inner imagination, which adds the little missing element. This is what causes the flaws in their predictions. Very few have the courage to say, "Oh no, I do not know about that, it eludes me." They do not even have the courage to say it to themselves. And then, just a touch of imagination, acting almost subconsciously, and they fill in the vision, the information—anything can happen. Very few people can resist that. I have known many, many clairvoyants, I have known many people who had a marvellous gift; very few of them would stop when they come to the end of their knowledge. Or else they would add some little detail. This is what always gives these faculties a rather doubtful quality. One must truly be a saint—a great saint, a great sage—and completely free, not at all influenced by other people. Naturally, I am not speaking of those who seek

fame, because there they fall into the crudest traps; but even goodwill, the wish to make people happy, to please them, to help them, is enough to create a distortion.

The protection may come from many different sources. Very often it was someone who informed me: a little entity, or some kind of being; sometimes it was the aura that protected me. And it was for all kinds of things. That is to say, life was seldom limited to the physical body—this is convenient, this is good. It is necessary, it increases your capacities. This is what the person who taught me occultism told me straightaway: "You are depriving yourself of senses which are most useful even for the most ordinary life." And this is true, quite true. We can know infinitely more things than we usually do, simply by using our own senses. And not only from the mental point of view, but also from the vital and even the physical point of view.

But for more subtle things, the method is to make for yourself an exact image of what you want, to come into contact with the corresponding vibration, and then to concentrate and do exercises—such as to practise seeing through an object or hearing through a sound,¹ or seeing at a distance. For example, once, for a long time, for several months, I was confined to bed and I found it rather boring—I wanted to see. I was in a room and at one end there was another little room and at the end of the little room there was a kind of bridge; in the middle of the garden the bridge became a staircase leading down into a very big and very beautiful studio, standing in the middle of the garden. I wanted to go and see what was happening in the studio, for I was feeling bored in my room. So I would remain very quiet, close my eyes and send out my consciousness, little by little, little by little, little by little. And day after day—I chose a fixed time and did the exercise regularly. At first you make use of your imagination and then it becomes a fact. After some time I

		<p>really had the physical sensation that my vision was moving; I followed it and then I could see things downstairs which I knew nothing about. I would check afterwards. In the evening I would ask, “Was this like that? And was that like this?”</p> <p>But for each one of these things you must practise for months with patience, with a kind of obstinacy. You take the senses one by one, hearing, sight, and you can even arrive at subtle realities of taste, smell and touch.</p> <p>From the mental point of view it is easier, for there you are accustomed to concentration. When you want to think and find a solution, instead of following the deductions of thought, you stop everything and try to concentrate and concentrate, intensify the point of the problem. You stop everything and wait until, by the intensity of the concentration, you obtain an answer. This also requires some time. But if you used to be a good student, you must be quite used to doing that and it is not very difficult.</p>
73	When Wisdom comes	<p>There is no such thing as knowledge; there are only aperçus of the Infinite Deity.</p>
74 & 75	Practical Knowledge is Never Complete	<p>I do not think that a single individual on the earth as it is now, a single individual, however great, however eternal his consciousness and origin, can on his own change and realise—change the world, change the creation as it is and realise this higher Truth which will be a new world, a world more true, if not absolutely true. It would seem that a certain number of individuals—until now it seems to have been more in time, as a succession, but it could also be in space, a collectivity—are indispensable so that this Truth can become concrete and realise itself.</p> <p>That is to say, however great, however conscious, however powerful he may be, one Avatar cannot by himself realise the supramental life on earth. It is either a group in time, extending over a period of time, or a group spread out in space—perhaps both—that are indispensable for this Realisation. I am convinced of it.</p> <p>The individual can give the impulsion, indicate the path, walk on the path himself—that is to say, show the path by realising it himself—but he cannot fulfil. The fulfilment obeys certain group laws which are the expression of some aspect of Eternity and Infinity—naturally, it is all the same Being! They are not different individuals or different personalities, it is all the same Being. And it is all the same Being expressing Himself in a way which for us becomes a body, a group, a collectivity.</p> <p>Through yoga, I had achieved a kind of relationship with the material world, based on the notion of the fourth dimension—inner dimensions, which become innumerable in yoga—and the use of this attitude and this state of consciousness. I studied the relationship between the material world and the spiritual world with a sense of the inner dimensions, and by perfecting the consciousness of these inner dimensions—that was my experience until the latest one.</p> <p>Naturally, for a long time, there has no longer been any question of three dimensions—this belongs absolutely to the world of illusion and falsehood. But now the whole use of the sense of the fourth dimension with all that it entails seems superficial to me! This is so strong that I have lost it. The other one, the three-dimensional world is absolutely unreal; and this one seems to be—how to put it?—conventional. As if it were a conventional interpretation that allows</p>

		<p>you to make a certain kind of approach.</p> <p>This approach, which was very convenient, very helpful to me, which I used in my yoga, which gave me a hold on Matter, appeared to me as a method, a means, a process, but it is not that.</p>
76	A Child Shall Destroy Europe	<p>Of course, only the power can be destroyed, because one cannot destroy the earth.</p> <p>Yes, the earth cannot be destroyed, but a civilisation can be destroyed. Yes.</p> <p>He says: Europe will be destroyed. Yes... but which child?</p> <p>I have the impression that it came as something absolutely true, an absolutely true prediction—but I don't know.</p> <p>You had said that it would be better to leave it out.</p> <p>But now, on the contrary, I feel that it must be said.</p> <p>But I do not think that the time has come yet, I mean "come" for the realisation; the time has come to say it, but not for the realisation.</p>
77 & 78	Knowledge by Inspiration	<p>Sri Aurobindo is speaking here of knowledge by inspiration or revelation, when something suddenly descends and illumines the understanding. You suddenly have the impression that you know something for the first time, because it comes directly from the domain of Light, of true Knowledge, and it comes with all its innate power of truth—it illumines you. And when you have just received it, it seems indeed that nothing can resist that Light. And if you take care to allow it to act within you, it accomplishes all the transformation it can achieve in its own domain.</p> <p>This is an experience one may often have. When it comes, for some time—not very long—everything seems to organise itself quite naturally around that Light. And then, little by little, it mingles with the rest; the intellectual knowledge remains—it is formulated in one way or another—it remains, but it is just as if it were empty. It no longer has that driving power which transforms all the movements of the being into the image of this Light. That is what Sri Aurobindo means: the world moves quickly, the Lord is always moving onward and all this is the trail He leaves behind Him, but it no longer has the same immediate and almighty power as when He projected it into the world.</p> <p>It feels like a rain of truth falling; everyone who can catch even a drop of it receives a revelation. But unless they themselves are moving forward at a fantastic speed, the Lord with His rain of truth is already very far ahead and they must run very fast to catch up with it! This is what he means.</p> <p>But haven't you ever had the feeling of a dazzling light in your head? And then it is translated by, "Oh, but of course!" Sometimes it is something you knew intellectually, but it was dull, lifeless, and it suddenly comes like a tremendous power that arranges everything within the consciousness around that Light. It does not last very long. Sometimes it lasts only a few hours, sometimes a few days, but never more than that, unless you are very slow in your movement. And in the meanwhile the source of the truth is moving, moving, moving....</p> <p>This kind of revelation can only occur in a silent mind—at least in a mind that is at rest, completely quiet and still, otherwise they do not come. Or if they come, you do not notice them, because of all the noise you are making. And of course, they help this quiet, this silence, this receptivity to become better and better established. This feeling of something so still—but not closed, still but open, still but receptive—is something which becomes established through</p>

		<p>repeated experiences. There is a great difference between a silence that is dead, dull, unresponsive and the receptive silence of a quietened mind. That makes a great difference. But that is the result of these experiences. All the progress we make always results, quite naturally, from truths coming from above.</p> <p>They have an effect, all these things have an effect on the functioning of the body—the functioning of the organs, of the brain, of the nerves, etc. That will surely happen before—long before—there is any effect on the external form.</p> <p>But this rather unaesthetic business of transforming the organs—they don't give it much thought! And yet that will certainly be the first thing to happen, long before the transformation of the appearance.</p> <p>Because if you think it over, you will understand quite easily. If it were only a matter of stopping one thing and starting something else, it could be done quite rapidly. But to keep a body alive, so that it goes on functioning, and at the same time to bring in a new functioning, sufficient for it to stay alive, and a transformation—that makes a kind of combination which is very difficult to realise. I am very much aware of this, very much so... the immense amount of time required to do this without catastrophe.</p> <p>Especially when we come to the heart: the heart replaced by the centre of power, a tremendous dynamic power! (Mother laughs.) Precisely when are we going to cut off the circulation and release the Force?</p> <p>In ordinary life, you think things over and then you do them—it is just the opposite! In this life, first you must do the thing and then, afterwards, you understand, long afterwards. First you must do it—without thinking. If you think, you do nothing worthwhile; that is, you fall back into the old way.</p>
<p>79 & 80</p>	<p>Justification for Errors</p>	<p>Yes, he means that what is true at one time is no longer true at another. And this is why “Error is justified of her children.”</p> <p>Another way of saying the same thing. That is to say, what we call Error was Truth at a certain time.</p> <p>The impression is this: all our judgments are momentary. They are... one moment, it is like this; the next moment, it is no longer like this. And for us they are errors, because we see things one after another. But to the Divine they cannot appear like this, because everything is within Him.</p> <p>It is, and at the same time there is its opposite. So, for us, it cannot be yes and no at the same time. But for the Lord it is all the time yes and no at the same time.</p> <p>Only you must be able to leave the concept of space and time behind in order to understand.</p> <p>He has taken the stand of the spectator and He looks at Himself. And so in order to look at Himself, He must accept the concept of time and space, otherwise He cannot! And immediately the whole comedy begins. But it is a comedy, nothing more.</p> <p>But we take it seriously, because we are puppets! But as soon as we stop being puppets, we can see quite clearly that it is a comedy.</p> <p>If you identify yourself with the animals you see quite clearly that they do not take it tragically at all—except the ones which have come into contact with man; but then it is not their natural state, it is a transitional state. They become</p>

		<p>transitional beings between animal and man.... And the first things they naturally learn from man are his defects—they are always the easiest things to learn! And so they make themselves unhappy—for nothing.</p> <p>We are all acting a play, but we do not know what the play is, nor where it is going, nor where it comes from, nor what it is as a whole; we barely know—imperfectly—what we are supposed to do from moment to moment. Our knowledge is imperfect. And so we worry! But when one knows everything, one can no longer worry, one smiles—He must be having great fun, but we... And yet we are given the full power to amuse ourselves like Him.</p> <p>Perhaps this is the story of the earthly paradise.... In paradise they had a spontaneous knowledge, that is to say, they lived, they had the same consciousness as the animals, just enough to be able to enjoy life a little, like that, to have the joy of living. But they started wanting to know why, how, where they were going, what they should do, etc., and then all the worries began—they got tired of being quietly happy.</p> <p>I think that Sri Aurobindo meant that error is an illusion like all the rest—that there is no error, that all possibilities are there, that they are often—and necessarily—contradictory if they are all there. They appear contradictory. But one only has to look at oneself and say, “What do I call error?” If you look it in the face you see immediately that it is a stupidity—there is no error, it slips through your fingers.</p> <p>There can be no doubt that if you sincerely want to get out of it, it is not so difficult after all: you have nothing to do, you only have to allow the Lord to do everything. And He does everything. He does everything. It is so wonderful, so wonderful!</p> <p>Or else you don’t have faith, you believe that the Lord will not be able to do it and that you must do it yourself, because He does not know! (Mother laughs.) This, this kind of stupidity is very common. “How can He see things? We live in a world of Falsehood, how can He see Falsehood and see...” But He sees the thing as it is! Exactly!</p> <p>I am not speaking of people of no intelligence, I am speaking of people who are intelligent and who try—there is a kind of conviction, like that, somewhere, even in people who know that we live in a world of Ignorance and Falsehood and that there is a Lord who is All-Truth. They say, “Precisely because He is All-Truth, He does not understand. (Mother laughs.) He does not understand our falsehood, I must deal with it myself.” That is very strong, very common.</p> <p>And how often, how often the impression... there is no form—there is a form and there is no form, it cannot be put into words. And the impression of a look and there are no eyes—there are no eyes, but there is a look—a look and a smile, and there is no mouth, there is no face! And yet there is a smile, there is a look and (Mother laughs) one cannot help saying, “Yes, O Lord, I am stupid!” But He laughs, one laughs, one is happy.</p> <p>One cannot! It cannot be explained. It cannot be put into words. One cannot say anything. Whatever one says is nothing, nothing.</p>
<p>81 -</p>	<p>How to Laugh</p>	<p>Virtue claims to seek perfection, but perfection is a totality. So the two movements contradict each other. A virtue that eliminates, reduces, fixes limits, and a perfection that accepts everything, rejects nothing but puts each thing in its place, obviously cannot agree.</p> <p>Taking life seriously generally consists of two movements: the first one is to give importance to things that probably have none, and the second is to</p>

<p>83</p>	<p>with the Lord</p>	<p>want life to be reduced to a certain number of qualities that are considered pure and worthy of existence. In some people—for example, those Sri Aurobindo speaks about here, the “polite” or the puritans—this virtue becomes dry, arid, grey, aggressive and it finds fault everywhere, in everything that is joyful and free and happy.</p> <p>This delight, this wonderful laughter that dissolves every shadow, every pain, every suffering! You only have to go deep enough within yourself to find the inner Sun, to let yourself be flooded by it; and then there is nothing but a cascade of harmonious, luminous, sunlit laughter, which leaves no room for any shadow or pain.</p> <p>In fact, even the greatest difficulties, even the greatest sorrows, even the greatest physical pain—if you can look at them from that standpoint, from there, you see the unreality of the difficulty, the unreality of the sorrow, the unreality of the pain—and there is nothing but a joyful and luminous vibration.</p> <p>In fact, this is the most powerful way of dissolving difficulties, overcoming sorrows and removing pain. The first two are relatively easy—I say relatively—the last one is more difficult because we are in the habit of considering the body and its feelings to be extremely concrete, positive; but it is the same thing, it is simply because we have not learnt, we are not in the habit of regarding our body as something fluid, plastic, uncertain, malleable. We have not learnt to bring into it this luminous laughter that dissolves all darkness, all difficulty, all discord, all disharmony, everything that jars, that weeps and wails.</p> <p>As soon as the atmosphere becomes grave you can be sure that something is wrong, that there is a troubling influence, an old habit trying to reassert itself, which should not be accepted. All this regret, all this remorse, the feeling of being unworthy, of being at fault—and then one step further and you have the sense of sin. Oh! To me it all seems to belong to another age, an age of darkness.</p> <p>But everything that persists, that tries to cling and endure, all these prohibitions and this habit of cutting life in two—into small things and big things, the sacred and the profane.... “What!” say the people who profess to follow a spiritual life, “how can you make such little things, such insignificant things the object of spiritual experience?” And yet this is an experience that becomes more and more concrete and real, even materially; it’s not that there are “some things” where the Lord is and “some things” where He is not. The Lord is always there. He takes nothing seriously, everything amuses Him and He plays with you, if you know how to play. You do not know how to play, people do not know how to play. But how well He knows how to play! How well He plays! With everything, with the smallest things: you have some things to put on the table? Don’t feel that you have to think and arrange, no, let’s play: let’s put this one here and that one there, and this one like that. And then another time it’s different again.... What a good game and such fun!</p>
<p>84 -</p>	<p>About Miracles</p>	<p>But the number of miracles that Sri Aurobindo performed in the mind is incalculable; but naturally you could only see it if you had a very straight, very sincere, very pure vision—a few people did see it. But he refused—this I know—he refused to perform any vital or material miracles, because of this mixture.</p> <p>My experience is that in the present state of the world, a direct miracle, material or vital, must necessarily take into account a great many elements of</p>

falsehood that are unacceptable—they are necessarily miracles of falsehood. And they are unacceptable. I have seen what people call miracles; I saw many of them at one period, but this gave a right of existence to many things which to me are not acceptable.

What men call “miracles” nowadays are almost always performed by vital beings or by men who are in contact with vital beings, and this is a mixture—it accepts the reality of certain things, the truth of certain things that are not true. And this is the basis on which it works. So that is unacceptable.

He himself used to say that when he was in possession of the supramental power, when he could use it at will and focus it on a specific point with a definite purpose, it was irrevocable, inevitable: the effect was absolute. That can be called a miracle.

For example, take someone who was sick or in pain; when Sri Aurobindo was in possession of this supramental power—there was a time when he said that it was completely under his control, that is, he could do what he wanted with it, he could apply it where he liked—then he would apply this Will, for example, to some disorder, either physical or vital or, of course, mental—he would apply this force of greater harmony, of greater order, this supramental force, and focus it there, and it would act immediately. And it was an order: it created an order, a harmony greater than the natural harmony. That is, if it was a case of healing, for example, the healing would be more perfect and more complete than any obtained by ordinary physical and mental methods.

There were a great many of them. But people are so blind, so embedded in their ordinary consciousness that they always give “explanations”, they can always give an explanation. Only those who have faith and aspiration and something very pure in themselves, that is, who truly want to know, they were able to perceive it.

You give the name of miracle only to things which cannot be clearly explained or for which you have no mental explanation. From this point of view you can say that countless things that happen are miracles, because you cannot explain the how or the why of them.

If you look at it this way, for a universe a miracle would be the sudden intrusion of something from another universe. And for the earth, this reduces the problem to something very understandable—a miracle is the sudden intrusion of something which did not belong to the earth: it produces a radical and immediate change by introducing a principle which did not belong to this physical world of earth. But there again, it is said that at the very centre of each element everything exists in principle; so even that miracle is not possible.

One could say that the sense of miracle belongs only to a finite world, a finite consciousness, a finite conception. It is the sudden entry—the intrusion, the intervention, the penetration—without preparation, of something which did not exist in this physical world. So obviously, any manifestation of a will or a consciousness which belongs to a domain that is more infinite and more eternal than earth, is necessarily a miracle on earth. But if you leave the finite world, the understanding of the finite world, miracles do not exist. The Lord can play at miracles if it so amuses Him, but there are no miracles—He plays every possible game.

You can begin to understand Him only when you feel in this way, that He plays every possible game, and “possible” does not mean possible according to the human conception, but possible according to His own conception!

		<p>And there, there is no room for miracles—except that it looks like a miracle.</p> <p>If, instead of a slow evolution, something belonging to the supramental world appeared suddenly, man, the mental being, could call that a miracle, because it would be the intervention of something which he does not consciously carry within himself and which intervenes in his conscious life. And in fact, if you consider this taste for miracles, which is very strong—much stronger in children and in hearts that have remained childlike than in highly mentalised individuals—it is a faith in the realisation of the aspiration for the marvellous, of something higher than anything one can expect from normal life.</p> <p>The most splendid, most marvellous, most powerful, most expressive, most total things we can imagine are nothing compared to what they can be; and at the same time our meticulous exactitude in the tiniest detail is never exact enough. And both must go together. When one knows this (downward gesture) and when one knows that (upward gesture), one is able to put the two together.</p> <p>And this is the best possible use of the need for miracles. The need for miracles is a gesture of ignorance: “Oh, I would like things to be like this!” It is a gesture of ignorance and impotence. And those who say, “You live in a miracle”, know only the lower end—and even then they know it only imperfectly—and they have no contact with anything else.</p> <p>This need for miracles must be changed into a conscious aspiration for something—which is already there, which exists—which will be manifested by the help of all these aspirations; all these aspirations are necessary or, if one looks at it in a truer way, they are an accompaniment—an agreeable accompaniment—in the eternal unfolding.</p> <p>Of course, people with a very strict logic tell you, “Why pray? Why aspire? Why ask? The Lord does what He wants and He will do what He wants.” It is quite obvious, there is no need to say it, but this impulse: “O Lord, manifest!” gives a more intense vibration to His manifestation.</p> <p>Otherwise, He would never have made the world as it is. There is a special power, a special delight, a special vibration in the intensity of the world’s aspiration to become once more what it is. And that is why—partly, fragmentarily—there is an evolution.</p> <p>An eternally perfect universe, eternally manifesting the eternal perfection, would lack the joy of progress.</p>
<p style="text-align: center;">88 - 92</p>	<p style="text-align: center;">Opposition and Contraries are a Stimulus to Progress</p>	<p>It is the same idea, that is, opposition and contraries are a stimulus to progress. Because to say that without cruelty Love would be tepid... The principle of Love as it exists beyond the Manifested and the Non-Manifested has nothing to do with either tepidness or cruelty. Only, Sri Aurobindo’s idea would seem to be that opposites are the quickest and most effective means of shaping Matter so that it can intensify its manifestation.</p> <p>As an experience, this is absolutely certain, in the sense that, first of all, when one comes into contact with eternal Love, the supreme Love, one immediately has—how to put it?—a perception, a sensation—it is not an understanding, it is something very concrete: even the most illumined material consciousness, however much it has been moulded and prepared, is incapable of manifesting That. The first thing one feels is this kind of incapacity. Then comes an experience: something which manifests a form of—one cannot call it exactly cruelty, because it is not “cruelty” as we know it—but within the totality of circumstances, a vibration appears and, with a certain intensity, refuses love as it is manifested here. It is precisely this: something in the material world which refuses the manifestation of love as it exists at present. I am not</p>

speaking of the ordinary world, I am speaking of the present consciousness at its highest. It is an experience, I am speaking of something that has happened. So the part of the consciousness which has been struck by this opposition makes a direct appeal to the origin of Love, with an intensity which it would not have without the experience of this refusal. Limits are broken and a flood pours down which could not have manifested before; and something is expressed which was not expressed before.

When one sees this, there is obviously a similar experience from the point of view of what we call life and death. It is this kind of constant “brooding” or presence of Death and the possibility of death, as it is said in Savitri: we have a constant companion throughout the journey from cradle to grave; we are constantly accompanied by this threat or presence of Death. Well, along with this, in the cells, there is a call for a Power of Eternity, with an intensity which would not be there except for this constant threat. Then one understands, one begins to feel quite concretely that all these things are only ways of intensifying the manifestation, of making it progress, of making it more perfect. And if the means are crude, it is because the manifestation itself is very crude. And as it becomes more perfect and fit to manifest that which is eternally progressive, the very crude means will give way to subtler ones and the world will progress without any need for such brutal oppositions. This is simply because the world is still in its infancy and human consciousness is still entirely in its infancy.

It follows that when the earth no longer needs to die in order to progress, there will be no more death. When the earth no longer needs to suffer in order to progress, there will be no more suffering. And when the earth no longer needs to hate in order to love, there will be no more hatred.

There is a certain aspect of creation—which may be a very modern one—it is the need to escape from disorder and confusion, from disharmony and confusion: a confusion, a disorder which takes every possible form, which becomes struggle, useless effort, wastage. It depends on the domain you are in, but in the material world, in action, it means useless complications, waste of energy and material, waste of time, incomprehension, misunderstanding, confusion, disorder. This is what used to be called crookedness in the Vedas—I do not know the equivalent of this word, it is something twisted, which instead of going straight to the mark makes sharp, unnecessary zigzags. This is one of the things that is most opposed to the harmony of a purely divine action which has a simplicity... that seems childlike. Direct—direct, instead of making absurd and completely useless circumvolutions. Well, it is obviously the same thing: disorder is a way of stimulating the need for the pure divine simplicity.

And so that the being—this kind of individual agglomerate—can be transformed, it needs precisely to become more simple, simple, simple. All these complications of Nature, which they are now beginning to understand and study, which are so intricate for the slightest thing—the smallest of our functions is the result of a system so complicated that it is almost unthinkable; certainly it would be impossible for human thought to plan and put together all these things—now science is discovering them, and one can see very clearly that if the functioning is to be divine, that is, if it is to escape this disorder and confusion, it must be simplified, simplified, simplified.

And we come back to the same thing. From this excess of complication arises the possibility of a simplicity which would not be empty but full—a full simplicity, a simplicity that contains everything; whereas without these complications, simplicity is empty.

Now they are making discoveries like that. In anatomy, for example, they are discovering surgical treatments which are unbelievably complicated! It is like their classification of the elements of Matter—what frightful complexity! And all

		<p>this is for the purpose of... in an effort to express Unity, the one Simplicity—the divine state.</p> <p>We must hurry up and do what is needed to put an end to it, that is all; it is the only practical thing.</p> <p>For the body it is very interesting. But it is a mountain, a mountain of experiences that seem very small, but because of their multiplicity, they have their place.</p>
<p>93</p>	<p>Pain is the Touch of our Mother</p>	<p>As far as moral things are concerned, this is absolutely obvious, it is indisputable—all moral suffering moulds your character and leads you straight to ecstasy, when you know how to take it. But when it comes to the body...</p> <p>It is true that doctors have said that if one can teach the body to bear pain, it becomes more and more resilient and less easily disrupted—this is a concrete result. In the case of people who know how to avoid getting completely upset as soon as they have a pain somewhere, who are able to bear it quietly, to keep their balance, it seems that the body’s capacity to bear the disorder without going to pieces increases. This is a great achievement. I have asked myself this question from the purely practical, external standpoint and it seems to be like this. Inwardly, I have been told this many times—told and shown by small experiences—that the body can bear much more than we think, if no fear or anxiety is added to the pain. If we eliminate the mental factor, the body, left to itself, has neither fear nor apprehension nor anxiety about what is going to happen—no anguish—and it can bear a great deal.</p> <p>The second step is when the body has decided to bear it—you see, it takes the decision to bear it: immediately, the acuteness, what is acute in the pain disappears. I am speaking absolutely materially. And if you are calm—here, another factor comes in, the need for inner calm—if you have the inner calm, then the pain changes into an almost pleasant sensation—not “pleasant” in the ordinary sense, but an almost comfortable feeling comes. Again, I am speaking purely physically, materially.</p> <p>And the last stage, when the cells have faith in the divine Presence and in the sovereign divine Will, when they have this trust that all is for the good, then ecstasy comes—the cells open, like this, become luminous and ecstatic.</p> <p>The last one is probably not within everyone’s reach, but the first three are quite evident—I know it is like that. The only thing that used to worry me was that it was not a purely psychological experience and that there was some wear in the body by the fact of enduring suffering. But I have asked doctors and I was told that if the body is taught to bear pain when it is very young, its capacity to endure increases so much that it can really resist disease; that is, the disease does not follow its normal course, it is arrested. That is precious.</p>
<p>94</p>	<p>Renunciation</p>	<p>I have rarely had this experience of renunciation—for there to be renunciation, one must be attached to things, and there was always this thirst, this need to go further, to go higher, to feel better, to do better, to have something better. And rather than having a feeling of renunciation one has the feeling that it is a good riddance—you get rid of something cumbersome that weighs you down and hinders your advance. That is what I was saying the other day: we are still everything we no longer want to be and He is everything we want to become—what we call “we” in our egoistic stupidity is precisely what we do not want to be any more, and we would be so happy to throw all that off, to get rid of all that, so as to be able to be what we want to be.</p>

The only process that I have known, and which has been repeated several times during my life, is the renunciation of an error: something you believe to be true—which probably was true for a time—on which you base part of your action, but which in fact was only an opinion. You thought that it was a true evaluation with all its logical consequences, and your action—part of your action—was based on that, and it all followed automatically; and suddenly, an experience, a circumstance or an intuition, warns you that your evaluation is not as true as it looked. Then there is a whole period of observation, of study—or sometimes it comes like a revelation, a massive demonstration—and not only the idea or the false knowledge, but all its consequences must be changed—perhaps a whole way of acting on some point. And at that moment there is a kind of sensation, something akin to the sensation of renunciation, which means that you must break up a whole set of things which had been built—sometimes it can be quite extensive, sometimes it is something very small, but the experience is the same: it is the movement of a force, a power that dissolves, and there is resistance from everything which has to be dissolved, from all the past habits; and it is this movement of dissolution, with its corresponding resistance, which is probably expressed in the ordinary human consciousness as a feeling of renunciation.

This idea of renunciation can only arise in a self-centred consciousness. Naturally, people—the ones I call altogether primitive—are attached to things: when they have something, they do not want to let it go! It seems so childish to me!... When they have to part with something, it hurts! Because they identify themselves with the things they have. But this is childishness. The true process behind all this is the amount of resistance in things that were formed on a certain basis of knowledge—which was a knowledge at a particular time and which is no longer so at another—a partial knowledge, not fleeting but impermanent. There is a whole set of things built upon this knowledge and they resist the force that says: “No! it is not true, (laughing) your basis is no longer true, let’s take it away!” And then, oh! it hurts—this is what people experience as renunciation.

I have come to this conclusion: in principle, it is the consciousness and the union with the Divine that bring rapture—this is the principle—therefore, the consciousness and the union with the Divine, whether in the world as it is or in the construction of a future world, must be the same—in principle. That is what I repeat to myself all the time: “How is it that you do not have this rapture?”

And I must say that this rapturous state of consciousness would be dangerous in the present condition of the world. Because it produces reactions that are almost absolute—I see that this state of rapture has a formidable power. But I insist on the word formidable, in the sense that it is intolerant or intolerable—intolerable rather—to everything that is unlike it. It is the same thing or almost—not quite the same, but almost—as the supreme divine Love; the vibration of this ecstasy or rapture is a small beginning of the vibration of divine Love, and that is absolutely—yes, there is no other word for it—intolerant, in the sense that it will not permit the presence of anything that is contrary to it.

So it would have frightful consequences for the ordinary consciousness. I see it clearly, because sometimes this Power comes—this Power comes and one has the impression that everything is going to explode. For it can tolerate nothing but union, it can tolerate nothing but the response that accepts, that receives and accepts. And it is not an arbitrary will, it is by the very fact of its existence which is All-Power, “All-Power” not in the sense in which we understand it, but really All-Power. That is to say that it exists entirely, totally, exclusively. It contains everything, but anything that is contrary to its vibration is compelled to change, since nothing can disappear. So this immediate, almost brutal, absolute change, in the world as it is, is a catastrophe.

**The
Perfect
Renunciation
of
Desire**

It is impossible to satisfy desire perfectly—it is something impossible. And also to renounce desire. You renounce one desire and you have another. Therefore both are relatively impossible; what is possible is to enter into a state where there is no desire.

One might even say—for the mind is quiet, it keeps quiet—through the body; and the perception of the moment when this expression of the divine Will is clouded—distorted—by the introduction of desire, the special vibration of desire, which has a quality all its own and which has many apparent causes: it is not only the thirst for something, the need for something, or the attachment to something; the same vibration can be set in motion, for example, by the fact that the will which is expressed seems to be, or at least is mistaken for, the expression of the supreme Will; but there has been a confusion between the immediate action which was obviously the expression of the supreme Will and the result which should have followed—it is a mistake we very often make. We are in the habit of thinking that when we want something it should come to us, because the vision is too shortsighted—too shortsighted and too limited; instead of having an overall vision which would show us that this particular vibration was necessary to set off a certain number of other vibrations and that it is the totality of all that which will have an effect, which is not the immediate effect of the vibration emitted. I do not know if this is clear, but it is a constant experience.

So if we do not take care to preserve an overall vision, a certain vibration may occur, for example a vibration of impatience or of dissatisfaction, together with the impression that the vibration from the Lord is not understood and not received. Well, this little added vibration of impatience or, in fact, of not understanding what is happening, this impression of a lack of receptivity or response, is of the same quality as desire—it cannot be called a desire, but it is the same kind of vibration—this is what comes to complicate things. If we have the complete, exact vision, we know that “Give me this” will produce something other than the immediate result and that this other thing will bring in something else which is exactly what should be. I do not know if I am making myself clear, it is rather complicated! But this gave me the key to the difference in quality between the vibration of Will and the vibration of desire, and at the same time the possibility of eliminating this vibration of desire by a wider and more total vision—wider, more total and far-seeing, that is to say, the vision of a greater whole.

I insist on this point, because this eliminates all moral factors. It eliminates this pejorative notion of desire. More and more, the vision is eliminating all notions of good and bad, right and wrong, inferior and superior, and all that. There is only what might almost be called a difference of vibratory quality—“quality” still gives the idea of superiority and inferiority; it is not quality, it is not intensity. I do not know the scientific term they use to distinguish one vibration from another, but that’s what it is.

And so what is noteworthy is that the vibration, what one might call the quality of the vibration that comes from the Lord, is constructive—it builds and it is peaceful and luminous; while the other vibration of desire, or any similar vibration, complicates, destroys, confuses and twists things—confuses and distorts them, twists them. And this takes away the light; it produces a greyness, which can be intensified by violent movements into very dark shadows. But even when there is no passion, when passion does not intervene, it is like that. The physical reality has become nothing but a field of vibrations that mingle and unfortunately also clash and conflict with one another; and the clash, the conflict is a climax of this kind of turmoil and disorder and confusion created by certain vibrations which are in fact vibrations of ignorance—because we do not know. They are vibrations of ignorance and they are too small, too narrow, too limited—too short. The problem is no longer

perceived from a psychological point of view at all; there are only vibrations.

If we consider it from the psychological point of view... on the mental plane, it is very easy; on the vital plane it is not very difficult; on the physical plane it is a little heavier, for it takes the form of "needs"; but here too there has been a field of experience these last few days: the study of medical and scientific conceptions of the structure of the body, its needs, what is good or bad for it; and that, reduced to its essence, comes down to the same question of vibrations. It was rather interesting: there was an appearance—for all things as they are seen by the ordinary consciousness are pure appearances—there was an appearance of food-poisoning and it became the object of a special study in order to find out whether there was anything absolute in it or whether the poisoning was relative, that is, based on ignorance and a bad reaction, and on the absence of the true vibration. The conclusion was that it is a question of proportion between the amount, the sum of vibrations that belong to the Lord, and the vibrations that still belong to obscurity; and, depending on the proportion, it takes the form of something concrete and real or of something that can be eliminated, that is, which does not resist the influence of the vibration of Truth. And it was very interesting, for as soon as the consciousness was informed of the cause of the disturbance in the functioning of the body—the consciousness saw where it came from, what it was—immediately, the observation began with the idea, "Let us see what is happening." First, put the body in a state of perfect rest with the certitude—which is always there—that nothing happens except by the will of the Lord, that the result is also the will of the Lord, and that therefore one should be completely quiet; so the body is completely quiet, untroubled, it is not restless, not vibrating, nothing—completely quiet. And then, to what extent are the effects inevitable? As a certain amount of matter containing an element unfavourable to the elements of the body and to the life of the body has been absorbed, what is the proportion of favourable and unfavourable elements, or of favourable and unfavourable vibrations? Then I saw very clearly that the proportion varies according to the number of body cells under the direct influence, which respond only to the supreme vibration, and the others which still belong to the ordinary way of vibrating. It was very clear, because one could see all the possibilities, from the ordinary mass which is completely upset by this intrusion and in which one has to fight with all the ordinary methods to get rid of the undesirable element, to the total response of the cells to the supreme Force, which means that the intrusion can have no effect. But this is still the dream of tomorrow—we are on the way. And the proportion has become quite favourable—I cannot say all-powerful, far from it—quite favourable, which means that the consequences of the disturbance did not last very long and the damage was, so to say, minimal.

One can see it in everything. For example, take an external field of action, with the external world, external things—of course, to say that it is "external" is simply to put oneself in a false position—but, for example, from the higher consciousness, the Truth-consciousness, you tell someone, "Go",—I giving one example among millions—"Go and see this person and tell him this in order to obtain that." If this person is receptive, immobile within and surrendered, then he goes, he sees the person and tells him and the thing is done—without any complication whatever, like that. If this person has an active mental consciousness, if he does not have total faith, if he has all the mixture of everything brought in by ego and ignorance, he sees difficulties, he sees problems to be solved, he sees all the complications—and of course, all this happens. And so according to the proportion—everything is always a question of proportion—according to the proportion, it creates complications, it takes time, the thing is delayed or even worse, it is distorted, it does not happen exactly as it should, it is changed, diminished, distorted or in the end it is not done at all—there are many, many degrees, but all that belongs to the domain of complications—mental complications—and desire. Whereas the other way is

		<p>immediate. There are countless examples of these cases—of all cases—and also of the “immediate case”. Then people tell you: “Oh, you have performed a miracle!”—no miracle has been performed: that is how it should always be. It is because the intermediary did not add himself to the action.</p> <p>So this ranges from the smallest thing to an action on the terrestrial scale. There are examples, in terrestrial action, of things that have been done in this way—if there is a good intermediary. Nobody understood how it was done, why it was done—like that, very, very simply, everything turned out well. And in other cases, to get a visa or a permit one has to move mountains. So, from the smallest thing, the smallest physical indisposition to a worldwide action, it is all the same principle, everything comes to the same principle.</p>
96	Importance of Experience	That is to say, it should be explained to children that the statement, whatever it may be, the Scriptures, whatever they may be, are always a diminution of the experience, they are always less than the experience.
97	The Experience of Others	One can only smile and say, “Never doubt your experience, for your experience is the truth of your being, but do not imagine that it is a universal truth; and never on the basis of this truth deny the truth of others, because for each one, his experience is the truth of his being. And a total truth would only be the totality of all these individual truths... plus the experience of the Lord Himself!”
98	Revelation	<p>I assume that this is an answer to the Biblical belief in the “Commandments of God” received by Moses, supposedly uttered by the Lord Himself and heard by Moses—it is an indirect way of saying (Mother laughs) that this is not possible.</p> <p>“Our supreme authority” “because the soul saw it”—but it can only be a supreme authority for the soul that saw it, not for every soul. For the soul that had this experience and saw, it is the supreme authority, but not for the others.</p> <p>This was one of the things which used to make me think when I was a small child: these ten “Commandments”, which are besides extraordinarily commonplace. Love thy father and thy mother.... Do not kill.... It is revoltingly commonplace. And Moses went up Mount Sinai to hear that!</p> <p>More and more my experience is that revelation—it does come—revelation may be universally applicable, but it is always personal in form, always personal.</p> <p>It is as if one had an angle of vision of the Truth. It is necessarily, necessarily an angle, from the very moment it is put into words.</p> <p>You have a wordless, thoughtless experience of a kind of vibration which gives you a feeling of absolute truth and then, if you remain very still, without seeking to know anything, after some time it is as if the vibration were passing through a filter and it is translated as a kind of idea. Then this idea—it is still rather hazy, that is, very general—if you continue to keep very still, attentive and silent, this idea passes through another filter, and then a kind of condensation occurs, like drops, and it turns into words.</p> <p>You must have a kind of very austere sincerity. You are seized with enthusiasm, because the experience brings an extraordinary power: the Power is there—it is there, before the words, and it diminishes with the words—but the Power is there and with this Power you feel very universal, you have the feeling: “It is a universal revelation”—yes, it is a universal revelation, but when you put it into words, it is no longer universal; then it is relevant only for minds</p>

		<p>that are built to understand this way of speaking. The Force is behind, but you have to go beyond the words.</p> <p>You must be very steady, very quiet, very critical—especially very quiet, silent, silent, silent, without trying to seize hold of the experience—“Oh! What is it, what is it?”—that spoils everything. But watch—watch very closely. In the words there is something left, something that remains of the original vibration—so little! But there is something, something that makes you smile, that is pleasant, like a sparkling wine, and here (Mother indicates a word or a passage in an imaginary note), here it is dull. Then you look with your knowledge of the language, or with your sense of word-rhythm: “Look, there’s a pebble.” You must remove the pebble; and then you wait and suddenly it comes, plop! it falls into place: the right word. If you are patient, after a day or two, it becomes absolutely accurate.</p>
99	The Interpretation of Scripture	I am not quite sure that this is not ironical.... To people who say “The Scripture is infallible”, he answers: “Yes, yes, of course the Scriptures are infallible, but beware of your own understanding!”
100	Religious Thoughts	No Comment
101 & 102	Our Perception	<p>This is precisely what one cannot say! When you have the vision and the consciousness of the Order of Truth, of what is direct, the direct expression of the Truth, you immediately have an impression of something inexpressible, because all words belong to the other domain; all images, all comparisons, all expressions belong to the other domain.</p> <p>Yes, everything—the whole world is different! Everything is different. And the experience has convinced me of one thing, which I still feel continually, that both states—of Truth and Falsehood—are simultaneous, concomitant, and that only... yes, what he calls a “change of consciousness”, that is to say that one is either in this consciousness or in that consciousness, but one does not move for all that.</p> <p>Yesterday again, the experience was absolutely concrete and powerful, that there is no need to move oneself or to move anything whatever for this Truth-Consciousness to replace the consciousness of deformation or distortion. That is to say, the capacity to live and be this true—essential and true—vibration seems to have the power to substitute this vibration for the vibration of falsehood and distortion, to such an extent that... for example, the natural result of distortion or of the vibration of distortion, should be an accident or a catastrophe; but if, inside these vibrations, there is a consciousness which has the power to become conscious of the vibration of Truth and therefore to manifest the vibration of Truth, it can—and must—annul the other, which would be translated in the external phenomenon by an intervention that would avert the catastrophe.</p> <p>It is a growing impression that the True is the only way to change the world, that all the other processes of slow transformation are always at a tangent—tone draws nearer and nearer but one never arrives—and that the last step must be this: the substitution of the true vibration.</p> <p>You are told—Sri Aurobindo has just said it himself—that for the consciousness of the Lord there is no past, no time, no movement, nothing—everything is. To translate this, we say “from all eternity”, which is nonsense, but anyway, everything is. So everything is (Mother folds her arms), and that is all there is to it, there is nothing to be done. This conception, or rather this way of speaking—for it is only a way of speaking—cancels all sense of progress, it cancels evolution, it cancels... You are told that it is part of the determinism</p>

that you should strive for progress—yes, all that is empty talk.

And note that this way of speaking is only a minute of experience, it is not the whole experience. There is a moment when one feels like that, but it is not total, it is partial. It is only one way of feeling, it is not everything. There is something much deeper and much more inexpressible than that in the eternal consciousness—much more. This is only the first bewilderment one feels when one leaves the ordinary consciousness, but that is not everything. It is not everything. When the memory of this Aphorism came back to me recently, I had the impression that it was merely a little glimpse one suddenly has, and a feeling of opposition between the two states, but that is not everything, it is not everything. There is something else.

And this is what cannot be said. It cannot be said because it is inexpressible, inexpressible.

This amounts to a feeling that everything which in our ordinary consciousness becomes false, untrue, distorted, crooked, is all essentially true for the Truth-Consciousness. But true in what way? That is precisely something which cannot be put into words, because words belong to Falsehood.

Yes, perhaps this is what Sri Aurobindo calls the sense of multiplicity in unity, it may correspond a little; just as one feels the inner multiplicity of one's being, something like that... I no longer have the feeling of a separate self, not at all, not at all, even in the body, but that does not prevent me from having a certain sense of objective relation—yes, look—this is the same thing as his “relation of consciousness” between earth and sun, which changes (Mother laughs). It is true that this is perhaps the best way of saying it! It is a relation of consciousness. It is not at all a relation of self and “others”—not at all, that is completely cancelled—but it might be like a relation of consciousness between the different parts of one's being. And obviously, that gives objectivity to the different parts.

Nevertheless there is an All-Consciousness that knows all things from all eternity—all this in words that are absolutely inadequate. But nevertheless, when you look at the process, it was this intervention which was able to forestall the accident: the substitution of a false consciousness by a true one arrested the process of the false consciousness.

It seems to me that this happens quite often—much more often than one might think. For example, each time an illness is cured, each time an accident is avoided, each time a catastrophe, even a terrestrial catastrophe, is averted, in all these things, it is always an intervention of the vibration of harmony in the vibration of disorder that causes the disorder to cease.

It is something I have felt very, very clearly and which one cannot feel so long as the physical ego is there, because the physical ego has the sense of its own importance and that disappears entirely with the physical ego. And when it disappears one has the precise perception that the intervention or the manifestation of the true vibration does not depend on egos or individualities—human or national individualities or even those of Nature: animals, plants, etc. It depends on a certain play of the cells and Matter in which some agglomerates are particularly favourable to the transformation—not “transformation”, but substitution, to be precise: the substitution of the vibration of Truth for the vibration of Falsehood. And this phenomenon can be quite independent of any groupings or individualities—it may be one piece here, one piece there, one thing here, one thing there—and it always corresponds to a certain quality of vibration that brings about an expansion—a receptive

		<p>expansion. Then the phenomenon can take place.</p> <p>And this vibration—which I feel and see—gives an impression of fire. This is what the Vedic Rishis must have translated as the “Flame”—in the human consciousness, in man, in Matter they always spoke of a Flame. It is in fact a vibration which has the intensity of a higher fire.</p> <p>Several times, when the work was very concentrated or condensed, the body even felt that it was the equivalent of a fever.</p> <p>Two or three nights ago, something like that happened; there was this descent of Force, a descent of this Truth-Power with a special intensity.... Well, that is what is happening—happening everywhere, all the time. So, if it happens in an agglomerate that is large enough, it appears to be a miracle—but it is the miracle of the whole earth.</p> <p>One must hold firm, because it has consequences, it brings a sensation of Power, and very few people can feel it, experience it, without their balance being more or less disturbed, because they do not have a sufficient basis of peace, of vast and very, very quiet peace. Many times I have said: There is only one answer, one single answer: one must be quiet, quiet, and even more quiet, more and more quiet, and not trying to find a solution with the head, because it cannot. One must only be quiet—quiet, quiet, immovably quiet. Calm and peace, calm and peace—that is the only answer.</p>
<p>103</p> <p>-</p> <p>107</p>	<p>Sannyasins</p>	<p>To be free from all attachment does not mean running away from all occasion for attachment. All these people who assert their asceticism, not only run away but warn others not to try!</p> <p>This seems so obvious to me. When you need to run away from a thing in order not to experience it, it means that you are not above it, you are still on the same level.</p> <p>Anything that suppresses, diminishes or lessens cannot bring freedom. Freedom has to be experienced in the whole of life and in all sensations.</p> <p>As a matter of fact I have made a whole series of studies on the subject, on the purely physical plane.... In order to be above all possible error, we tend to eliminate any occasion for error. For example, if you do not want to say any useless words, you stop speaking; people who take a vow of silence imagine that this is control of speech—it is not true! It is only eliminating the occasion for speech and therefore for saying useless things. It is the same thing with food: eating only what is necessary. In the transitional state we have reached, we no longer want to lead this entirely animal life based on material exchange and food; but it would be foolish to believe that we have reached a state where the body can subsist entirely without food—nevertheless there is already a great difference, since they are trying to find the essential nutrients in things in order to lessen the volume. But the natural tendency is to fast—it is a mistake!</p> <p>For fear of being mistaken in our actions, we stop doing anything at all; for fear of being mistaken in our speech, we stop speaking; for fear of eating for the pleasure of eating, we do not eat at all—this is not freedom, it is simply reducing the manifestation to a minimum; and the natural conclusion is Nirvana. But if the Lord wanted only Nirvana, nothing but Nirvana would exist! It is obvious that He conceives of the co-existence of all opposites, and that for Him this must be the beginning of a totality. So obviously, if one feels meant for that, one can choose only one of His manifestations, that is to say, the absence of manifestation. But it is still a limitation. And this is not the only way to find Him, far from it!</p>

It is a very common tendency which probably originates from an ancient suggestion or perhaps from some lack, some incapacity—reduce, reduce, reduce one's needs, reduce one's activities, reduce one's words, reduce one's food, reduce one's active life—and all that becomes so narrow. In one's aspiration not to make any more mistakes, one eliminates any occasion for making them. It is not a cure.

But the other way is much, much more difficult.

No, the solution is to act only under the divine impulsion, to speak only under the divine impulsion, to eat only under the divine impulsion. That is the difficult thing, because naturally, you immediately confuse the divine impulsion with your personal impulses.

It is a restriction, a constriction, whereas the True Thing is an opening, a widening, an identification with the whole.

When you reduce, reduce, reduce yourself, you do not have any feeling of losing yourself, it takes away your fear of losing yourself—you become something solid and compact. But if you choose the method of widening—the greatest possible widening—you must not be afraid of losing yourself.

It is much more difficult.

My child, that is why the Ashram was created! That was the idea. Because, in France, I was always asking myself: How can one find the time to find oneself? How can one even find the time to understand how to become free? So then I thought: a place where material needs will be sufficiently provided for, so that if one truly wants to become free, one can do so. And the Ashram was founded on this idea, not on any other—a place where people would have enough to live on so as to have time to think of the True Thing.

Indeed, the first movement is this: "Oh! To find the place where one can concentrate, find oneself, truly live without being preoccupied with material things." That is the first aspiration. It was even on this basis, at any rate in the beginning, that disciples were chosen but it does not last! Things become easy and so one lets oneself go. There are no moral restraints and so one acts foolishly.

But one cannot even say that there was a mistake in the selection—one would be tempted to believe it, but it is not true; because the selection was made according to a very precise and clear inner indication.... It is probably the difficulty of keeping the inner attitude unmixed. This is exactly what Sri Aurobindo wanted, what he was trying for. He said: "If I could find one hundred people, that would be enough." But it did not stay one hundred for long, and I must say that even when it was a hundred, it was already mixed.

Many came, attracted by the True Thing, but... one lets oneself go. That is, it is impossible to hold firm in one's true position.

That is what Sri Aurobindo said: For love to be true, hatred was necessary; true love could be born only under the pressure of hatred.⁵ That's it. Well, one must accept things as they are and try to go further. That is all.

That is probably why there are so many difficulties—difficulties accumulate here: difficulties of character, health and circumstances. It is because the consciousness awakens under the stress of difficulties. If everything is easy and peaceful, one falls asleep.

		<p>That is also how Sri Aurobindo explained the necessity of war. In peacetime, one becomes slack.</p> <p>I have to say this: when this Power of pure Love—which is so wonderful, which is beyond all expression—as soon as it begins to manifest abundantly, freely, it is as if quantities of things crumbled down immediately—they cannot stand. They cannot stand, they are dissolved. Then... then everything stops. And this stopping, which one might think is a disgrace, is just the opposite! It is an infinite Grace.</p> <p>Sri Aurobindo also has written this: Aspire intensely, but without impatience.... The difference between intensity and impatience is very subtle—it is all a difference in vibration. It is subtle, but it makes all the difference.</p> <p>Intensely, but without impatience. That's it. One must be in that state.</p> <p>And for a very long time, a very long time, one must be satisfied with inner results, that is, results in one's personal and individual reactions, one's inner contact with the rest of the world—one must not expect or be premature in wanting things to materialise. Because our hastiness usually delays things.</p> <p>We—I mean men—live harassed lives. It is a kind of half-awareness of the shortness of their lives; they do not think of it, but they feel it half-consciously. And so they are always wanting—quick, quick, quick—to rush from one thing to another, to do one thing quickly and move on to the next one, instead of letting each thing live in its own eternity. They are always wanting: forward, forward, forward.... And the work is spoilt.</p> <p>All those who have tried to be wise have always said it—the Chinese preached it, the Indians preached it—to live in the awareness of Eternity. In Europe also they said that one should contemplate the sky and the stars and identify oneself with their infinitude—all things that widen you and give you peace.</p> <p>In reality, the moral of all these Aphorisms is that it is much more important to be than to seem to be—one must live and not pretend to live—and that it is much more important to realise something entirely, sincerely, perfectly than to let others know that you are realising it!</p> <p>That was the wisdom of the Buddha who spoke of “the Middle Way”: neither too much of this nor too much of that, neither falling into this nor falling into that—a little of everything and a balanced way... but pure. Purity and sincerity are the same thing.</p>
<p>108</p>	<p>Narada can't see the Soul</p>	<p>Narada was a demi-god, he belonged to the overmind world and he was able to materialise himself, but these beings have no psychic. The gods do not have within them the divine spark, which is the core of the psychic, because only on earth—I am not even speaking of the material universe—only on earth did this descent of divine Love take place, which was the origin of the divine Presence in the core of Matter. And naturally, since they have no psychic being, they do not know the psychic being. Some of these beings have even wanted to take a physical body so as to have the experience of the psychic being—but not many of them.</p> <p>As a rule, they did it only partially, through an “emanation”, not a total descent. For example, Vivekananda is said to have been an incarnation—a Vibhūti—of Shiva; but Shiva himself has clearly expressed his will to come down on earth only with the supramental world. When the earth is ready for the supramental life, he will come. And almost all these beings will manifest—they are waiting for that moment, they do not want any of the present struggle and the obscurity.</p> <p>Certainly Narada was one of those who came here.... In fact, it was for fun! He liked to play with circumstances. But he had no knowledge of the psychic being and</p>

		<p>that must have prevented him from recognising the psychic being where it existed.</p> <p>But all these things cannot be explained; they are personal ideas and experiences; this knowledge is not objective enough to be taught. One can say nothing about a phenomenon which depends on one's personal experience and which has a value only for the person who has the experience.</p> <p>What Sri Aurobindo said is based on the traditional learning of India and he spoke of what agreed with his own experience.</p> <p>So to see the soul, one must know one's own soul?</p> <p>Yes, to be in relation with the soul, that is, the psychic being, one must have a psychic being oneself, and only men—men who belong to the evolution, who are sons of the terrestrial creation—possess a psychic being.</p> <p>None of these gods has a psychic being. It is only by coming down and uniting with the psychic being of a man that they can have one, but they have none themselves.</p>
<p>109</p>	<p>If Man gets in Contact with God</p>	<p>Sri Aurobindo is the Lord, but only a part of the Lord, not the Lord in His totality, because the Lord is all—all that is manifested and all that is not manifested. Then I added: There is nothing that is not the Lord, nothing—there is nothing that is not the Lord, but few indeed are those who are conscious of the Lord. And it is this unconsciousness of the creation which constitutes its Falsehood.</p> <p>All at once it was so obvious: “There it is! There it is!” How did Falsehood come? But that's it, it is the unconsciousness of the creation that constitutes the Falsehood of the creation. And as soon as the creation once more becomes conscious of being the Lord, Falsehood will cease.</p> <p>And it's that, isn't it? Everything is difficult, laborious, hard, painful because everything is done outside the consciousness of the Lord. But when He takes possession of His domain once more—or rather when we allow Him to take possession of His domain once more—and when things are done in His consciousness, with His consciousness, everything will become not only easy, but wonderful, glorious—and in an inexpressible delight.</p> <p>It came like something self-evident. We say, “What is it? What do we call Falsehood? Why is the creation false?” It is not an illusion in the sense of not existing: it really exists, but... it is not conscious of what it is! Not only unconscious of its origin, but unconscious of its essence, of its truth—it is not conscious of its truth. And that is why it lives in Falsehood.</p>
<p>110</p>	<p>Smile at the Wonders of Physical Science</p>	<p>This is the continuation of what we were saying before about those who want to “see”. Ramakrishna is supposed to have said to Vivekananda, “You can see the Lord just as you see me and hear His voice just as you hear mine.” Some people understood this as an announcement that the Lord was on earth in flesh and blood. I said (laughing): “No, it is not that! What he meant is that if you enter the true consciousness, you can hear Him—I say, hear much more clearly than you hear physically and see much more clearly than you see physically.”—“Oh! But...”—Immediately they open their eyes wide, it becomes something unreal!</p> <p>The “wonders” are all right, that is their business. But it is their overweening self-assurance that makes me smile. They imagine that they know. They imagine that they have the key, that is what makes one smile. They imagine that with everything they have learnt they are the masters of Nature—that is childishness. Something will always escape them so long as they are not in touch with the creative Force and the creative Will.</p> <p>It is an experiment you can easily make. A scientist can explain all visible</p>

phenomena, he can even use physical forces and make them do what he wants—and they have achieved staggering results from the material point of view—but if you just ask them this question, this simple question, “What is death?”—in fact they know nothing about it. They can describe the phenomenon as it happens materially, but if they are sincere, they are obliged to say that it explains nothing.

There always comes a time when it no longer explains anything. Because to know... to know is to have power.

Ultimately, what is most accessible to materialistic thought, to scientific thought, is the fact that they cannot foresee. They can foresee many things, but the unfolding of terrestrial events is beyond their prevision. I think that this is the only thing they can admit—there is a problematical element, a field of unpredictability which eludes all their calculations.

What Sri Aurobindo means, I think, is that when one is in communion with the soul and has the knowledge of the soul, that knowledge is so much more wonderful than material knowledge that there is almost a smile of disdain. I do not think he means that the knowledge of the soul teaches you things about material life that one cannot learn through science.

I think he meant that the world of the soul and the inner realities are so much more wonderful than physical realities, that all physical wonders make you smile—it is more like that.

I mean that this inner knowledge does not have the power to convince them. So that when in connection with any particular event I see: “Oh, but it is quite, quite obvious—for me—I have seen the Force of the Lord at work here, I have seen such and such a thing happen and of course that is what is going to occur”—for me, it is quite obvious, but I do not say what I know, because it does not correspond to anything in their experience; to them it would sound like rambling or pretension. That is to say, when you do not have the experience yourself, another person’s experience is not convincing, it cannot convince you.

Even if some kind of miracle were to happen in front of them, they would have a material explanation for it; for them it would not be a miracle in the sense of an intervention of a force or power other than the material forces and powers. They would have their material explanation. For them it would not be convincing.

You can only understand if you yourself have touched this domain in your experience. That is exactly what I mean. The transformation can take place up to a certain point without one even being aware of it.

They say that there is a great difference: when man came, the animal had no way of perceiving it. Well, I say it is exactly the same thing: in spite of everything man has realised, man has no way of perceiving it—certain things may occur and he will only know about it much later, when “something” within him has developed enough for him to perceive it.

And precisely because they have acquired the capacity to explain, they explain external phenomena to themselves in such a way that they remain in their denial of the reality of inner phenomena—they say that these are, as it were, extensions of what they have studied.

Only, because of his very constitution, because there hardly exists a human being who hasn’t at least a reflection, or a shadow, or a beginning of a relation with his subtle being, his inner being, his soul—because of that there is always

		<p>a flaw in their denial. But they consider that to be a weakness—it is their only strength.</p> <p>In reality, one cannot lead to the other—except by an act of grace; if inwardly, there is an absolute sincerity which enables the scientist to see, to sense, to perceive the point at which it eludes him, then that can lead him to the other state of consciousness, but not by his own procedures. Something must abdicate and accept the new methods, the new perceptions, the new vibration, the new state of soul. So, it is an individual matter. It is not a question of class or category—the question is whether the scientist is ready to be... something else.</p> <p>This has been the whole object of my work recently: how to touch this refusal to know? It has been there for a long time. It is the continuation of what Sri Aurobindo said in one of his letters: he says that India has done much more for spiritual life with her methods than Europe has done with all her doubts and questionings. That's exactly it. It is a kind of refusal—the refusal to accept a particular method of knowledge which is not the purely material one, and the denial of experience, of the reality of experience. How can one convince them of that?... And then, there is the method of Kali which is to give a sound thrashing. But according to me that means a lot of damage without much result.</p> <p>It seems that the only method which can overcome all resistances is the method of Love. But then the adverse forces have perverted love in such a way that many very sincere people, sincere seekers, have steeled themselves, so to say, against this method, because of its distortion. That is the difficulty. That is why it is taking time. However...</p> <p>When the disciple asked Mother whether this “something” was in fact the supramental force, she answered: “I would rather not give it a name, because people will make a dogma out of it. That is what happened when what is called ‘the first supramental manifestation’ occurred in 1956. I tried my best to prevent it from being made into a dogma. But if I say, ‘On such a date, such a thing happened’, it will be written in big letters and if anyone says anything else he will be told, ‘You are a heretic.’ So I do not want that. But it is indisputable that the atmosphere has changed, there is something new in the atmosphere—we can call it the ‘descent of the supramental truth’, because for us these words have a meaning, but I do not want to make a declaration out of it, because I do not want that to be the classical or ‘true’ way of describing the event. That is why I leave my phrase vague, purposely.”</p>
<p>111 & 112</p>	<p>The Silence of Wisdom</p>	<p>It is an experience I had here, long ago: the difference between wanting to spread and make use of what one has learnt, immediately, and the contact with higher knowledge, where one remains as quiet as one can so that it can have a transforming effect. I have had the living experience of this—half a day of living experience—but now that seems old to me, old, far behind.</p> <p>This is what people used to seek in the past when they wanted to escape from life. They would go into a trance, they would leave their body quite still and they would go within and they were perfectly happy. And with the Sannyasis who had themselves buried alive it was like that. They said, “Now, I have finished my work”—their language was very impressive—“I have finished, I am entering into Samadhi” and they had themselves buried alive. They went into a room or something, and then it was closed and that was the end of it. And that is what happened: they went into a trance, and after some time, naturally, their body was dissolved and they were in peace.</p> <p>No, because it is not manifested, it is outside the manifestation. But Sri Aurobindo wants us to bring it down here. That is the difficulty. And one must accept infirmity and even the appearance of imbecility, everything, and not one</p>

		<p>out of fifty million has the courage for that.</p> <p>There are millions of ways of fleeing. There is only one way to remain: it is truly to have courage and endurance, to accept every appearance of infirmity, helplessness, incomprehension, even an apparent denial of the Truth. But if one does not accept that, it will never change. Those who want to remain great, luminous, strong, powerful and so on and so forth, well, let them stay up there, they cannot do anything for the earth.</p> <p>And this incomprehension is a very small thing—a very small thing because the consciousness is such that it is not affected in the least—but it is a total and all-embracing incomprehension! That is to say, one is insulted and held in contempt and all that, just because of what one is doing; for, according to them—all the “great minds” of the earth—one has forsaken one’s divinity. They do not put it like that, they say: “What? You claim to have a divine consciousness, and then...” And one meets it in everybody, in all circumstances. From time to time, someone, for a moment, has a flash, but it is quite exceptional, whereas, “Well then, show your power”—this is everywhere.</p> <p>That’s it: “Show your power, change the world. And to begin with, do what I want. I mean, the first and most important thing is to do what I want—show your power!” That is what they say constantly.</p>
<p>113 & 114</p>	<p>Hatred, Selfishness and Meanness</p>	<p>This corresponds to a kind of vibration—the vibration received from people who hate. It is a vibration that is fundamentally the same, so to say, as the vibration of love. In its very depths there is the same sensation. Although on the surface it is the opposite, it is supported by the same vibration. And one could say that one is the slave of what one hates just as much as of what one loves, perhaps even more so. It is something that grips you, that haunts you, and which you cherish; a sensation you cherish, for underneath its violence there is a warmth of attraction which is just as great as the warmth you feel for what you love. And it seems that this distortion in the appearance only exists in the activity of the manifestation, that is, entirely on the surface.</p> <p>One is obsessed by what one hates even more than by what one loves. And the obsession comes from this inner vibration.</p> <p>All these “feelings”—what to call them?—have a mode of vibration, with something very essential at the core, and covering layers, as it were. And the most central vibration is the same, and as it expands to express itself, it becomes distorted. With love, it is quite obvious; it becomes, outwardly, in the vast majority of cases, something whose nature is quite different from the inner vibration, because it is something that withdraws into itself, shrivels up and wants to draw things towards itself in an egoistic movement of possession. You want to be loved. You say, “I love that person,” but at the same time there is what you want; the feeling is lived as, “I want to be loved.” And so this distortion is almost as great as the distortion of hatred which consists in wanting to destroy what you love in order not to be bound by it. Because you cannot obtain what you want from the object of your love, you want to destroy it in order to become free; in the other case, you shrivel up almost in an inner rage, because you cannot obtain, you cannot absorb what you love. And truly speaking (laughing), from the standpoint of the deeper truth, there is not much difference!</p> <p>It is only when the central vibration remains pure and expresses itself in its initial purity, which is an unfolding—what to call it?... it is something that radiates, a vibration that spreads out in splendour; and it is a blossoming, yes, a radiant blossoming—then it remains true. And materially, this is translated as self-giving, self-forgetfulness, generosity of soul. And that is the only true movement. But what is usually called “love” is as far removed from the central vibration of true Love as hatred; only, one withdraws, shrivels up and hardens,</p>

		<p>and the other strikes. This is what makes all the difference.</p> <p>In fact I have had to study this a great deal recently. I have had the opportunity to see these vibrations. The external results may be deplorable, from the practical point of view they may be dreadful; that is to say, this kind of vibration encourages the urge to harm, to destroy; but from the standpoint of the deeper truth, this distortion is not much greater than the other, it is only of a more aggressive nature—and even then...</p> <p>If one pursues this experience further and deeper, if one concentrates on this vibration, one realises that it is the initial vibration of creation, the vibration which has been altered, distorted in all that exists. And then there is a kind of all-embracing warmth—one cannot call it exactly a “sweetness”, but it is a kind of strong sweetness—an all-embracing warmth in which there is as much smile as sadness—much more smile than sadness....</p> <p>This does not justify the distortion, but it is above all a reaction to the choice that the human mentality—especially the human morality—has made between one kind of distortion and another. There is a whole series of distortions that have been labelled “bad” and there is a whole series of distortions towards which people are full of indulgence, almost compliments. And yet from the essential point of view these distortions are not much better than the others—it is a matter of choice.</p> <p>In fact, one should first perceive the central vibration and then appreciate its unique and wonderful quality so much that one would automatically and spontaneously avoid all distortions, whatever they may be, the virtuous as well as the vicious.</p> <p>We always come back to the same thing, there is only one solution: to attain the truth of things and cling to it—this essential truth, the truth of essential Love—and cling to it.</p>
<p>115 & 116</p>	<p>There is No End and No Beginning</p>	<p>In fact, it is the same thing for worlds as for individuals, for universes as for worlds. Only the duration is different—an individual is small, a world is a little bigger, and a universe is a little bigger still! But what has a beginning has an end.</p> <p>We have to use words but the Thing escapes. What we know as “the eternal Principle”, “the Supreme”, “God”, has neither beginning nor end—we are obliged to say “it is”, but it is not like that, because it is beyond Non-Manifestation and Manifestation; it is something which we are unable to understand and perceive in the Manifestation—and that is what has neither beginning nor end. But constantly and eternally, That is manifested in something that begins and ends. Only there are two ways of “ending”, one which appears to be a destruction, an annihilation, and another which is a transformation; and it would seem that as the Manifestation becomes more perfect, the necessity of destruction diminishes until a time comes when it will disappear and be replaced by a process of progressive transformation. But this is a very human and external way of putting it.</p> <p>I am fully aware of the inadequacy of words, but through the words you must catch hold of the Thing.... The difficulty for human thought and still more for expression, is that words always carry a sense of beginning.</p> <p>I have had a perception of this manifestation—a “pulsating” manifestation, one might say, which expands and contracts, expands and contracts.... And there comes a time when there is such an expansion, such a fluidity, plasticity, capacity for change that there is no longer any need for it to be reabsorbed so that it can take a new form; and there will be a progressive transformation. I</p>

used to know an occultist who said that this is the seventh universal creation, that there have already been six pralayas and that this is the seventh creation, but that this one will be able to transform itself without being reabsorbed—which obviously has no importance whatsoever, for when one has the eternal consciousness it does not matter whether it is like this or like that. Only in the limited human consciousness is there this kind of ambition or need for something that has no end, because, within, there is what might be called the “memory of eternity” and this memory of eternity aspires for the manifestation to share in this eternity. But if this sense of eternity is active and present, we do not grieve; we do not grieve when we throw away a spoiled garment—we may be attached to it, but even so we do not grieve! It is the same thing: if a universe disappears, it means that it has fully fulfilled its function, it has come to the end of its possibilities and must be replaced by another one.

I have followed the whole curve. When you are very small in consciousness and development, you feel a great need that the earth should not disappear, that it should continue perpetually—it can go on transforming itself, but it should always be the earth that goes on. A little later, when you are a little more mature, you give it much less importance. And when you are in constant communion with the sense of eternity, it becomes merely a question of choice; it is no longer a need, because it is something that does not affect the active consciousness. A few days ago—I do not remember when, but very recently—I lived this Consciousness for a whole morning and I saw, in the curve of the being’s development, that this kind of need, which seems to be deep-seated, for the life of the earth to be prolonged—for the life of the earth to be prolonged indefinitely—this need is objectified, so to say, it is no longer so deep-seated; it is like looking at a performance and judging whether it should be like this or like that. It was an interesting change of viewpoint.

With the curve also came an adage, “What has a beginning must have an end”—this seems to be one of those human mental constructions that are not necessarily true. But subjectively, what is interesting is that the problem gradually becomes less acute as one views it from higher up, or from a more central point, to be more exact.

It seems that it is the same... not “principle”, because it is not a principle—the same law for the individual as for worlds and universes.

One could say that only limits make differences—differences in time, differences in space, differences in size, differences in power. It is only the limits. And as soon as the consciousness goes outside its limits at any point in the manifestation, whatever the dimension of this manifestation—yes, the dimension of this manifestation has absolutely no importance—at any point in the manifestation, if one goes outside the limits, it is the Consciousness.

And what is strange, what is strange, is that outwardly one goes on living automatically according to certain ways of life, which no longer even have the virtue of seeming necessary to you, which no longer even have the force of habit, and which are accepted and lived almost automatically, with a sense—a kind of feeling or sensation, but it is neither feeling nor sensation, it is a kind of very subtle perception—that Something, so immense that it is undefinable, wants it. I say “wants” it or I say “chooses” it, but it is “wills” it; it is a Will that does not function like the human will, but which wills it—which wills it or sees it or decides it. And in each thing there is this luminous, golden, imperative vibration... which is necessarily all-powerful. And it provides as a background the perfect well-being of certitude, which, a little lower down in the consciousness, expresses itself by a smile of benevolent amusement.

This is another experience of these last few days. It came to me with an absolute certitude—although it is very difficult to express—that this so-called

“error” of the material world as it is, was indispensable; that is to say, the material mode or way of perceiving, of becoming aware of things, was gained through the “error” of this creation and would not have existed without it, and it is not something that will vanish into non-existence when we gain the true consciousness—it is something that is added in a special way—which was perceived, lived at that moment in the essential Consciousness.

It was like a justification of the creation that has made possible a certain mode of perception—which might be described by the words “precision”, “exactness” in objectivisation—which could not have existed without it. Because when this Consciousness—the perfect Consciousness, the true Consciousness, the Consciousness—was there, present and lived to the exclusion of any other, there was something like a mode of vibration, so to say, a mode of vibration with objective precision and exactness, which could not have existed without this material form of creation.... You see, there was always this great “Why?”—“Why is it like this?” Why is there all this, which brought about everything that the human consciousness interprets as suffering, misery and helplessness and everything, all the horrors of ordinary consciousness—why? Why is it? And so this was the answer: in the true Consciousness there is a mode of vibration, of precision and exactness and clarity in objectivisation, which could not have existed without that, which would not have had any opportunity to manifest. That is certain. That is the answer—the all-powerful answer to the “why”.

It is obvious—obvious—that what we experience as progress, as a progressive manifestation, is not simply a law of the material manifestation as we know it, but the very principle of the eternal Manifestation. To come down to the level of terrestrial thought, one might say that there is no manifestation without progress. But what we call progress, what is “progress” to our consciousness, up there it is... it can be anything, a necessity, whatever you like—there is a kind of absolute that we do not understand, an absolute of being: it is like that because it is like that, that is all. But for our consciousness it is more and more, better and better—and these words are stupid—it is more and more perfect, better and better perceived. That is the very principle of manifestation.

There is a level here (pointing to the chest) where something plays with words, with images, with phrases, like this (shimmering, undulating gesture), that makes pretty pictures; it has a power of bringing you into contact with the Thing, which may be greater—at least as great, but perhaps greater—than here (pointing to the forehead), than the metaphysical expression—“metaphysical” is a manner of speaking. Images, that is to say, poetry. Here there is an almost more direct way of access to that inexpressible vibration. I see Sri Aurobindo’s expression in its poetic form, it has a charm and a simplicity—a simplicity and a sweetness and a penetrating charm—which brings you into direct contact much more intimately than all the things of the head.

Yesterday or the day before, throughout the day, from morning till night, something was saying, “I am—I am or I have the consciousness of the dead on earth.” I am translating it into words, but it was as if I was being told, “This is what the consciousness of a dead person is like, relative to the earth and physical things... I am a dead person living on earth.” According to the position of the consciousness—for the consciousness is always changing its position—according to the position of the consciousness, it was, “This is how dead people are, relative to the earth”; then, “I am absolutely like a dead person relative to the earth”; then, “I am living as a dead person lives in the consciousness of the earth”; then, “I am exactly like a dead person living on earth...” and so on. I went on behaving, speaking, acting as usual. But it has been like this for a long time. For a long time, for more than two years, I have been seeing the world like this (upward gesture from one level to another) and now I see it like this (downward gesture). I do not know how to explain this

because there is nothing mentalised about it, and non-mentalised sensations have something hazy about them which is hard to define. But the words and the thought were a certain distance away (gesture around the head), like something that watches and evaluates, that is to say, which says what it sees—something that is all around. And today, two or three times, it was extremely strong—I mean that this state dominated the whole consciousness—a kind of impression or sensation or perception—but it is none of these: I am a dead person living on earth.

I see through and by the consciousness. As regards hearing, I hear in a very different way; there is a kind of discrimination—it is not “discernment”—something in the perception which chooses, something which decides—decides, but not automatically—what is heard and what is not heard, what is perceived and what is not perceived. It already exists with sight but it is even stronger with hearing: for some things one can only hear a continuous hum and others are crystal-clear; others are vague, scarcely audible. With sight it is the same thing: everything is behind a luminous mist, as it were—very luminous, but still a mist, that is to say, there is no precision—and then, suddenly, there is something absolutely precise and clear, an extraordinarily precise vision of detail. Usually, the vision is the expression of the consciousness in things. That is to say, everything seems more and more subjective, less and less objective.... And they are not visions that impose themselves on the sight or sounds that impose themselves on the hearing; there is a kind of movement of consciousness which makes some things perceptible and others a kind of very vague background.

And there are even moments when one has the feeling that the slightest thing would make you lose the contact (gesture of disconnection, as if the link with the body were broken) and it is only when one keeps very still and very indifferent—indifferent—that it can continue.

These experiences are always preceded by a kind of very intimate and very inward closeness to the Supreme Presence, with a kind of suggestion: “Are you ready for anything?” Naturally I reply, “Anything.” And the Presence becomes so marvellously intense that there is a kind of thirst in the whole being: that it should be like that constantly. Only That exists, only That has any reason to exist. And in the midst of it comes the suggestion: “Are you ready for anything?”

I am speaking of the body, not of the inner beings, but of the body.

And the body always says yes. It does this (gesture of surrender): no choice, no preference, not even aspiration, a total, total surrender. And then things like this come to me; all day yesterday, it was: “A dead person living on earth.” With the perception—not yet very marked, but quite clear—of the very great difference between this way of living and that of other people—all of them. It is not yet clear-cut or distinct or very precise, but it is very clear. It is very clear, very perceptible. It is another way of living.

From the point of view of consciousness, it is a tremendous gain! Because every bondage, every attachment to outer things, all that is finished, it has fallen away completely—fallen away completely: an absolute freedom. That is to say, only That—the Supreme Master—is master. From this point of view, it can only be a gain. It is such a radical realization.... This seems to be an absolute of freedom, something that is considered to be impossible to realise while leading an ordinary life on earth.

This corresponds to the experience of absolute freedom one has in the higher parts of the being when one is no longer at all dependent on the body. But what is remarkable—I insist strongly on this—is that the consciousness of the

		<p>body has these experiences and it is a body which is still visibly here!</p> <p>There are moments when the sight is more precise than it has ever been. But it is fleeting, it comes and goes; because, probably, it is only like an assurance of what is to come. But for example, the perception of the inner reality of people—not what they think they are or what they pretend to be or what they seem to be: all that disappears—but the perception of their inner reality is infinitely more precise than before. I see a photograph, for example; it is no longer a matter of seeing “through” something: I see almost nothing but what the person is. The “through” diminishes to such an extent that sometimes it does not exist at all.</p> <p>Naturally, if a human will wanted to act on this body, if a human will said, Mother must do this or “Mother must do that, or she should be able to do this, she should be able to do that...” it would be completely disappointed; it would say, “She is no longer good for anything”, because the body would not obey it any more.... And human beings constantly exert their will on one another, or the human being himself receives suggestions and manifests them as his own will, without noticing that all that is the outer Falsehood.</p> <p>There is a kind of certainty in the body that if even for a few seconds I were to lose contact—“I” means the body—with the Supreme, it would instantly die. Only the Supreme keeps it alive. That’s how it is. So, naturally, for the ignorant and stupid consciousness of human beings this is a pitiful condition—to me it is the true condition! Because for them, instinctively, spontaneously, in an absolute way, so to say, the sign of perfection is the power of life, ordinary life.... Well, that no longer exists at all—it has completely gone.</p> <p>Yes, many times, several times, the body has asked the question, “Why do I not feel Thy Power and Thy Force in me?” And the reply has always been a smiling one—one puts it into words, but it is without words—the reply is always: “Patience, patience, for that to happen you must be ready.”</p>
<p>117 - 121</p>	<p>Feeling of an Irresistible Power</p>	<p>This is the experience I have had these last few days, yesterday or the day before. The feeling of an irresistible Power governing everything: the world, things, people, everything, without needing to move materially, and that this excessive material activity is only like the foam that forms when water flows very fast—the foam on the surface; but that the Force runs on underneath like an all-powerful stream. One always comes back to that: to know is all right, to speak is good, to do is all very well, but to be is the only thing which has any power.</p> <p>You see, people are restless, because things do not move quickly; so I had this vision of the formation, of the divine creation in the making, under the surface, all-powerful, irresistible, and in spite of everything, of all this outer turmoil.</p> <p>Each time I have been conscious of the Power, the experience has been similar. The Will from above is translated into a vibration which certainly takes on some vital force but which acts in a subtle physical domain. One perceives a certain quality of vibration which is difficult to describe, but which gives the impression of something coagulated, not fragmented, something which seems to be denser than air, but which is extremely homogeneous, with a golden luminosity, with a tremendous driving power, and which expresses a certain will—which is not of the same nature as human will, which has the nature of vision rather than of thought; it is like a vision that imposes itself in order to be realised—in a domain that is very close to material Matter, but invisible, except to the inner sight. And that vibration exerts a pressure on people, things, circumstances, to mould them according to its vision. And it is irresistible. Even people who think the opposite, who want the opposite, do what is wanted without wanting to; even the things that by their very nature are opposed to it are turned around.</p>

The resistances of the inertia that is in every consciousness and in Matter mean that this Action, instead of being direct and perfectly harmonious, becomes confused, full of contradictions, clashes and conflicts; instead of everything resolving itself “normally”, so to say, smoothly—as it should be—all this inertia that resists and opposes, gives it a tangled movement in which things collide and there is disorder and destruction, which become necessary only because of the resistance, but which were not indispensable, which might not have existed—which truly speaking should not have been—because this Will, this Power is a Power of perfect harmony where each thing is in its place, and it organises things wonderfully. It comes as an absolutely luminous and perfect organisation, which one can see when one has the vision; but when it comes down and presses on Matter, everything begins to seethe and resist. Therefore, to attempt to impute the disorders and confusions and destructions to the divine Action, to the divine Power, is another human foolishness. It is the inertia—not to mention the bad will—which causes the catastrophe. It is not that the catastrophe was intended, nor even foreseen, it is caused by the resistance.

And then, there is added the vision of the action of Grace, which comes to moderate the results wherever possible, that is to say, wherever it is accepted. And this explains why aspiration, faith, complete trust on the part of the earthly human element have a harmonising power, because they allow the Grace to come and set right the consequences of this blind resistance.

One could, if one wanted to, make prophecies by saying what has been seen. But there is a kind of super-compassion which prevents this prophecy, because the Word of Truth has a power of manifestation and to express the result of the resistance would make that state concrete and diminish the action of the Grace. That is why even when one sees, one cannot speak, one must not speak.

But Sri Aurobindo certainly meant that it is this Power, this Force which does everything—which does everything. When one sees it or is one with it, one knows at the same time, one knows that That is really the only thing that acts and creates; everything else is the result of the domain or the world or the material or the substance in which it acts—the result of the resistance, but not the Action. And to unite with That means to unite with the Action; to unite with what is below means to unite with the resistance.

And this applies to everything, everything, all the time, all the time. And so, when one is doing the yoga of the cells, one notices the same thing: there is the Force that acts, and then (Mother laughs) what the body does with this Action!...

Immediately there comes the how and why. But that belongs to the domain of mental curiosity, because the important thing is to stop the resistance. That is the important thing, to stop the resistance so that the universe can become what it should be: the expression of a harmonious, luminous, wonderful power, of an unparalleled beauty. Afterwards, when the resistance has stopped, if out of curiosity we want to know why it happened... it won't matter any more. But now, one cannot find the remedy by seeking the reason why, but by taking the true attitude. That is the only thing that matters.

To stop the resistance by a total surrender, a total self-giving in every cell, if one can do that.

They begin to feel the intense delight of existing only by the Lord, for the Lord, in the Lord. When this is established everywhere, all will be well.

		<p>About the Vietnam war, Mother said:</p> <p>If it is from the political point of view—politics are sunk in falsehood and I have nothing to do with them.</p> <p>If it is from the moral point of view—morality is a shield which ordinary men flourish to protect themselves from the Truth.</p> <p>If it is from the spiritual point of view—the divine Will alone is justifiable and That is what men travesty and distort in all their actions.</p>
<p>122 - 124</p>	<p>Our Opinions</p>	<p>I was trying to find out in what way opinions are serviceable.... Sri Aurobindo says that they are “serviceable” or “unserviceable”—in what way can an opinion be serviceable?</p> <p>No, this is precisely what I deplore; people act according to their opinion, and that is worthless. I am constantly receiving letters from people who want or do not want to do something and tell me: “This is my opinion, this is true, that is not true”, and always, more than ninety-nine times out of a hundred it is wrong, it is nonsense.</p> <p>One feels very clearly—in fact, it is visible—that the opposite opinion has just as much value, that it is simply a question of attitude, nothing more. And naturally the ego’s preferences are always involved: you like it better like that and so you have the opinion that it is like that.</p> <p>It would be better to have some wisdom rather than an opinion, that is, to consider all the possibilities, all the aspects of the question and then try to be as unegoistic as possible and to see, for example, in the case of an action, which one can be of service to the greatest number of people or is the least destructive, the most constructive. Anyway, even from a standpoint that is not spiritual, but merely utilitarian and unselfish, it is better to act according to wisdom than according to one’s opinion.</p> <p>I think it is to consider all the aspects of the problem, to lay them before your consciousness as disinterestedly as possible and to see which one is the best—if this is possible—or which one is the least harmful if there are unpleasant consequences.</p> <p>Ah, that’s just it, to intervene you must be sure that you are right; you must be sure that your vision of things is superior, preferable or truer than the vision of the other person or people. Then it is always wiser not to intervene—people intervene without rhyme or reason, simply because they are in the habit of giving their opinion to others.</p> <p>Even when you have the vision of the true thing, it is very rarely wise to intervene. It only becomes indispensable when someone wants to do something which will necessarily lead to a catastrophe. Even then, intervention (smiling) is not always very effective.</p> <p>In fact, intervention is justified only when you are absolutely sure that you have the vision of truth. Not only that, but also a clear vision of the consequences. To intervene in someone else’s actions, one must be a prophet—a prophet. And a prophet with total goodness and compassion. One must even have the vision of the consequences that the intervention will have in the destiny of the other person. People are always giving each other advice: “Do this, don’t do that.” I see it: they have no idea how much confusion they create, how they increase confusion and disorder. And sometimes they impair the normal development of the individual. I consider that opinions are always dangerous</p>

		<p>and most often absolutely worthless.</p> <p>You should not meddle with other people’s affairs, unless first of all you are infinitely wiser than they are—of course, one always thinks that one is wiser!—but I mean in an objective way and not according to your own opinion; unless you see further and better and are yourself above all passions, desires and blind reactions. You must be above all these things yourself to have the right to intervene in someone else’s life—even when he asks you to do so. And when he does not, it is simply meddling with something which is not your business.</p> <p>I have just seen a curious image! It looked like a very steep mountain slope and someone—like the symbol of Man—was climbing. A being... It’s strange, I have seen this several times: beings without clothes who are not naked! I mean, they have a kind of robe of light. But it does not look like a radiating light or anything of that kind. It is like an atmosphere, or rather the aura, the aura made visible. And this transparence does not conceal the form and at the same time the form is not naked.... And then from the sky—there was a vast sky stretching from top to bottom, like a painting, a very clear, very luminous, very pure sky—there were countless... hundreds of birdlike things flying towards him and he was beckoning them to him. The picture was mainly pale blue, white; from time to time there was something a little darker like a wing-tip or the top of a crest, but that was incidental. And they kept coming in hundreds and he summoned them together with a gesture, then he sent them down to earth—he was standing on a steep slope—he sent them down, into the valley. And there, they became... (Mother laughs) they were opinions! They became opinions! There were dark ones, light ones, brown ones, blue ones... They were like birds flying down towards earth, like that. But it was a picture—and yet it was not a picture, because it was moving. It was very amusing.</p> <p>And he said: “Look, that is how opinions are formed”.... They came from the sky, a vast sky—vast and luminous and clear, neither blue nor white nor pink nor... it was luminous, simply luminous; and from this sky, it was... I said they came in hundreds, but they came in thousands, and he was there, he received them, and then he gestured with his hands and sent them down to earth, and... they became opinions! I think I began to laugh, it amused me.</p> <p>They were all going down, going down—one could not see the bottom—they were going down. So then it may be that opinions come from a sky of light! (Mother laughs). In truth, images are much more expressive than words.</p>
125 & 126	The Law of Nature	<p>There is no law of Nature that cannot be overcome and changed, if we have the faith that all is ruled by the Lord and that it is possible for us to come into direct contact with Him, if we know how to escape from the prison-house of age-old habits and give ourselves unreservedly to His will.</p> <p>In truth, nothing is fixed, everything is in perpetual change; and this ascending transformation will lead this inconscient and mortal creation back step by step to the eternal and all-powerful consciousness of the Lord.</p>
127	Law is a Formula	<p>The laws of Nature are imperative for the physical nature only so long as this nature is not under the influence of the psychic being (the soul); for the psychic being is in possession of the divine power which can, for its own ends, use all processes and formulas and transform them at will.</p>
128 & 129	Psychic Nature	<p>The nature which exceeds the body is the nature which goes on living even after the disappearance of the body; it is the psychic nature which is immortal and divine in essence. The psychic can and must become conscious of the Divine at its centre and consciously unite with Him.</p>

130	<p style="text-align: center;">God's Fore- knowledge</p>	<p>In each domain (physical, vital and mental) everything is foreseen; but the intrusion of a higher domain (overmental and beyond) introduces another determinism into events and can change the course of things. This is what aspiration can achieve.</p> <p>As for human effort, it is one of the things that are determined and its role is foreseen in the overall play of forces.</p>
131 & 132	<p style="text-align: center;">Moral Notions</p>	<p>For one who has fully realised that the world is nothing but the One Supreme in His manifestation, all human moral notions necessarily disappear to give way to a vision of the whole in which all values are changed—oh, how greatly changed!</p>
133	<p style="text-align: center;">The Titans are stronger than the Gods</p>	<p>To understand rightly what Sri Aurobindo truly means, one must know the wonderful sense of humour in his way of thinking.</p> <p>What Sri Aurobindo writes here is a paradox to awaken sluggish minds. But one must understand all the irony these phrases contain and above all the intention he puts behind the words. Besides, cowardly or not, I see no need for us to worship the gods, great or small. Our worship must go to the Supreme Lord alone, one in all things and beings.</p>
134 - 136	<p style="text-align: center;">Disease and Pain</p>	<p>One has only to attempt the experience and to persevere in one's effort, then one will find that what is stated here is perfectly true.</p> <p><u>135 – Added from Agenda 03.03.1970:</u></p> <p>Yes, yes (Mother nods approvingly), that's what I am doing right now. And one has be really persevering.</p> <p>It's not to compliment myself, but I think it's not easy! Because as long as it's vital or mental, it's nothing—nothing at all! But when it becomes physical... it's more difficult! (Mother laughs).</p> <p>This aphorism remains wholly, entirely true. This is “all human passions turned to the Divine,” and this is the Response.</p>
137	<p style="text-align: center;">The Way of the Soul</p>	<p>It is obvious that the same event or the same contact causes pleasure in one and pain in another, depending on the inner attitude taken by each one.</p> <p>And this observation leads towards a great realisation; for once one has not only understood but also felt that the Supreme Lord is the originator of all things and one remains constantly in contact with Him, all becomes the action of His Grace and is changed into calm and luminous bliss.</p>
138	<p style="text-align: center;">Relationships between Souls</p>	<p>Human beings are in the habit of basing their relationships with others on physical, vital and mental contacts; that is why there is almost always discord and suffering. If, on the contrary, they based their relationships on psychic contacts (between soul and soul), they would find that behind the troubled appearances there is a profound and lasting harmony which can express itself in all the activities of life and cause disorder and suffering to be replaced by peace and bliss.</p>
139	<p style="text-align: center;">Superman</p>	<p>The superman is now in the making and a new consciousness has very recently manifested on earth to bring this process to perfection.</p> <p>But it is unlikely that any human being has yet arrived at this fulfilment, especially since it must be accompanied by a transformation of the physical body, and this has not yet been accomplished.</p>

140	Impostor Supermen	This naturally implies that all the ambitious people who now declare themselves to be supermen can only be impostors or people full of pride who deceive themselves and try to deceive others.
141	Nietzsche's Superman	To be the slave of all mankind means to be ready to serve mankind; and to make oneself as the cow of plenty means to be able to pour forth abundantly all the force, the light, the power that mankind needs in order to emerge from its ignorance and incapacity; for if this were not so, a superhuman being would be a burden rather than a help to earth.
142	Ascent of Humanity is needed	These are the qualities needed for the growth of the being until its divinisation; it is also a reminder that no transformation can be complete without the ascent of humanity.
143 & 144	Beyond Visible Nature	It all depends on the way in which photography is used. Its natural purpose and common use is documentary; the more exact and precise it is, the more useful it is. But undeniably, there are artists who use photography as a medium of expression. But then what they do is no longer an exact copy of Nature, it is an arrangement of forms and colours intended to express something else which is usually hidden by physical appearances.
145	Truth in the extern. Symbol	The eternal symbol is the secret soul of Nature and it is the Truth of this soul that the poet and the artist must seek and express.
146 - 150	Shakespeare and the Knowledge of the Supreme	Everything that happens, happens by the will of the Supreme Lord in order to lead the whole creation to the knowledge of the Supreme. But by far the greatest part of this action works by contrast and negation. This is how religions work for most so-called believers, who follow their religion with no faith and even less experience.
151	Scientists' Knowledge	Scientists, who are mostly materialists, use the same procedures to refute occult and spiritual knowledge as ignorant imbeciles use to refute science. What is clear proof to a man of goodwill is imposture to one who refuses to learn.
152 & 153	Immaterial Consciousness	Sri Aurobindo does not mention here the consciousness that is higher than either of the two consciousnesses in question (material and immaterial), that is, the supramental consciousness which contains all the other consciousnesses in itself and can thus know everything on all planes of being. This is the consciousness we should aspire for, this is the consciousness which can teach us the total Truth.
154 - 156	The Way of Seeing Creation	Sri Aurobindo seems to be referring here to a school of philosophy which holds that the Idea has created the worlds. Naturally, this is wrong. Idealists who refuse to be the slaves of Matter need not be proponents of this philosophy and can, by their idealism, help men to be no more the slaves of material desires.

<p>157 & 158</p>	<p>Manifestation of God in Human Beings</p>	<p>This question will be easier to answer when the supermind is manifested in living beings on earth.</p> <p>I had always heard that Sri Aurobindo was “the last Avatar”; but he is probably the last Avatar in a human body—afterwards, we do not know....</p>
<p>159</p>	<p>Supreme Reality</p>	<p>One who truly follows the path given by Sri Aurobindo, as soon as he begins to have the experience of this path, will find it impossible to confine his consciousness to the worship of any god or goddess or even of all of them together.</p>
<p>160 & 161</p>	<p>Infertile Intellectuality</p>	<p>If intellectual culture is carried to its furthest limit, it leads the mind to the unsatisfactory acknowledgement that it is incapable of knowing the Truth and, in those who aspire sincerely, to the necessity of being quiet and opening in silence to the higher regions which can give you knowledge.</p>
<p>162</p>	<p>Evolution</p>	<p>I would like to see the English to know which tense Sri Aurobindo used for the verb emerge—whether it is present or future?</p> <p>If it is in the future, it is a promise we all know and for whose realisation we are working. If it is in the present... I have nothing to add.</p>
<p>163 & 164</p>	<p>The Basis of Freedom</p>	<p>I suppose that Sri Aurobindo is referring to the various disciplines of initiation practised in the various initiatory schools in the days when they had some importance and authority.</p> <p>Our age has become very materialistic and no longer gives the same importance and authority to these schools.</p>
<p>165</p>	<p>True Liberty</p>	<p>True liberty is to be in constant union with the Divine and to do only what the Divine wants us to do. But until then, it is better to impose on ourselves a higher law of action and conduct and to observe it scrupulously rather than to obey the law of other men or of moral and social conventions.</p> <p>It is obvious that if you have chosen or accepted to live in a community, you must observe the laws of that community, otherwise you become an element of disorder and confusion.</p> <p>But a discipline willingly accepted cannot be harmful to the inner development and the growth of the higher consciousness.</p>
<p>166</p>	<p>The Idea of Sin and Virtue</p>	<p>As Sri Aurobindo says, the law of sin and virtue was certainly necessary for the progress of humanity when it was given several thousand years ago. But today it no longer has any meaning or usefulness and should no longer be heeded. It belongs to a past which should no longer have any authority.</p> <p>But for this to be possible, it must be replaced by a more luminous and truer law and not by disorder and corruption. Perfect and spontaneous obedience to the divine order that must replace all law.</p> <p>What has value at one period no longer has any at another as human consciousness goes on progressing. But one must take great care to replace a law one no longer obeys by a higher and truer law that fosters progress towards the future realisation.</p> <p>One has no right to abandon a law until one is capable of knowing and following a higher and better law.</p>

167	The Leader is God Within	The goal foreseen by the Divine is always attained, but only those whose consciousness is united with the Divine Consciousness attain it directly and knowingly; the others—the vast majority of those who are conscious only of their external being—attain this goal only after having made many detours, which often seemed to be going in the opposite direction.
168 & 169	The Sword of God	The sword of God is the power that nothing can resist. <u>Added from Agenda 11.10.1969:</u> Mother: I was asked what's "the sword of God". I said it was the irresistible Power.
170 & 171	Christ and Mohamed	Love alone as preached by Christ failed to transform man. Force alone as preached by Mohamed did not transform man, far from it. That is why the consciousness which is at work to transform mankind, unites Force with Love, and the One who must realise this transformation will come on earth with the Power of Divine Love.
172	Freedom is the Liberator	This is irrefutably clear and it is exactly what we are trying to do. But human nature is rebellious and finds it difficult to win freedom at the price of renouncing desire and ignorance and egoism. Most human beings prefer the slavery of desire and ignorance and egoism to freedom without them.
173 & 174	To Understand God truly	To the human way of understanding, the world is terribly immoral, full of suffering and ugliness, especially since the appearance of the human race. So it is difficult for the human consciousness to accept that this world could be the work of a personal God, because for man it seems to be the work of an omnipotent monster. But Sri Aurobindo adds that it is better to try to understand instead of condemning. And surely the best way to understand is to unite with this Supreme Consciousness so as to see as It sees and understand as It understands. This is certainly the only true wisdom. And Yoga is the true way of uniting with the Supreme.
175	There is no Good, Bad or Luck	First, once and for all, you should know that luck, good or bad, does not exist. What to our ignorance looks like luck is simply the result of causes we know nothing about. It is certain that for someone who has desires, when his desires are not satisfied, it is a sign that the Divine Grace is with him and wants, through experience, to make him progress rapidly, by teaching him that a willing and spontaneous surrender to the Divine Will is a much surer way to be happy in peace and light than the satisfaction of any desire.
176 & 177	Learn the true Cosmic Vision	This simply means the vision of the whole earth at the same time and the sentiment which is the result of this vision of the whole. This whole contains all things at the same time, light and darkness, suffering and pleasure, happiness and unhappiness, and all together makes a vibration of adoration turned towards the Divine, just as all sounds heard together make the supreme invocation to the Divine: OM.
178	The Limits of Ego	To be free, one must come out of the prison. The prison is the ego, the sense of separate personality. To be free, one must unite consciously and totally with the Supreme and through this identification break the limits of the ego and eradicate the very existence of the ego by universalising oneself, even though the individualisation of the consciousness is preserved.
179	God is everywhere	There is nothing to add. It is true—every obviously true—and to be sure, you must experience it, for only experience is absolutely convincing.

180	How to experience Eternity	By uniting with the Eternal, that is to say, with the Divine.
181 & 182	Calling Someone a Fool	For some years, almost all our children, big or small, have been in the habit of always using vulgar words in their everyday speech. For example, they punctuate every sentence with words like “idiot”, “fool”, etc... and other similar Indian terms, without any bad intention. How can we help them to get rid of this bad habit which has become so common? The only remedy is to learn to think before you speak and to say only the words that are absolutely indispensable to express your thought.
183 & 184	Exaggeration	Any exaggeration, any exclusiveness, is a lack of balance and a breach of harmony, and therefore an error in one who seeks perfection. For perfection can only exist in supreme harmony.
185 & 186	Don't be Affected by Good and Bad	Sri Aurobindo means that there is a height in the consciousness where the ordinary notions of good and bad lose all their value. ¹ And he advises us, instead of being affected by the way things happen on earth, to rise in consciousness to communion with the Divine; then we shall understand why things are as they are.
187 & 188	Virtue and Vice	Vice and virtue are inventions of human thought for the needs of evolution and progress—but in the Divine Consciousness, vice and virtue do not exist. The whole universe is in a slow ascending evolution towards That which it must manifest.
189 - 191	Charity and Poverty	To live within in a constant aspiration for the Divine enables us to look at life with a smile and to remain peaceful whatever the outer circumstances may be. As for the poor, Sri Aurobindo says that to come to their help is good, provided that it is not a vain ostentation of charity, but that it is far nobler to seek a remedy for poverty so that there may be no poor left on earth.
192	Old Indian Society	In the beginning, about six thousand years ago, this was absolutely true, and each individual was classed according to his nature. Afterwards it became a rigid and more and more arbitrary social convenience (according to birth), which completely ignored the true nature of the individual. It became a false conception and had to disappear. But gradually, with human progress, human activities are being classified more and more in a similar, less rigid but much truer way (according to each one's nature and capacity).
193 - 196	Poverty	That is absolutely certain for all those who understand Sri Aurobindo's teaching and have faith in him. It is with the intention of creating a place where this can come about that we want to establish Auroville. But for this realisation to be possible, each one of us must make an effort to transform himself, for most of the sufferings of men are the result of their own mistakes, both physical and moral. How can you believe that in Auroville there will be no more suffering so long as

		<p>people who come to live there are men of the same world, born with the same weaknesses and faults?</p> <p>I have never thought that there would no more be suffering in Auroville, because men, as they are, love suffering and call it to them even while they curse it. But we shall try to teach them to truly love peace and to try to practise equality. What I meant was involuntary poverty and begging.</p> <p>Life in Auroville will be organised in such a way that this does not exist—and if beggars come from outside, either they will have to go away or they will be given shelter and taught the joy of work.</p>
197 & 198	The Necessity of Inner Development	<p>This is quite obvious and this is what we are trying to make people understand. A safe and quiet life is not enough to make people happy. Inner development is necessary, and the peace that comes from a conscious contact with the Divine.</p>
199 & 200	Religion and Philosophy	<p>Sri Aurobindo used the words philosophy and religion so that everyone could understand. But he knew very well that the effective remedy for human egoism lies beyond philosophy and religion, in a true spiritual life accepted and lived on earth by the physical consciousness itself—this makes it truly capable of getting rid of the ego once and for all.</p>
201 & 202	Christianity vs. Vedanta	<p>There is nothing to add. Sri Aurobindo has clearly and masterfully stated first the evil and then its remedy. All we have to do is to put into practice what he has taught us.</p>
203 & 204	No Bondage to Nature	<p>Man finds his full power for progress when he no longer feels bound to Nature or limited by her laws.</p> <p>Nature is only a limited expression of the Divine, whereas man was created to become the conscious expression of the Divine, with all the possibilities of power and light which that implies.</p>
205	Life and Action	<p>No doubt, this is the description of man when he reaches the summit of his being. But it is only the first step of the superman.</p>