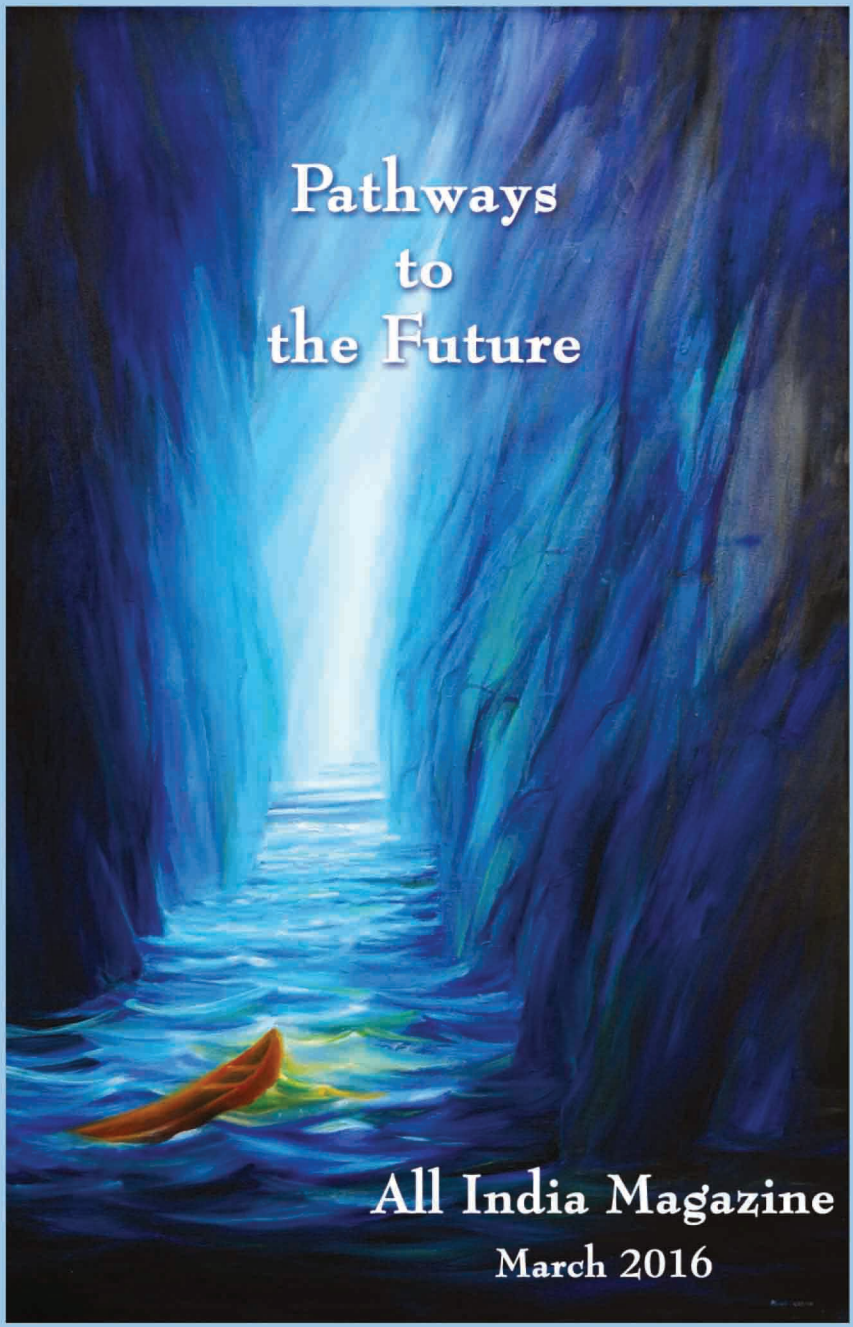

Pathways
to
the Future
All India Magazine
March 2016

The excerpts from the Works of Sri Aurobindo and the Mother published in *All India Magazine* carry titles and captions chosen by the editor, highlighting the theme of the excerpts and, whenever possible, borrowing a phrase from the text itself.

The excerpts selected are the editor's choice intended to give the reader some basic idea on the subject. These are by no means exhaustive. These compilations, we hope, will inspire the reader to study the complete works of Sri Aurobindo (CWSA) and the Mother (CWM).

Painting on the cover by Priti Ghsoh

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Matter shall reveal the Spirit's face.
— Sri Aurobindo: *Savitri*

Pathways to the Future

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

> ***"Lord, Thou hast willed and I execute,***
> ***A new light breaks upon the earth,***
> ***A new world is born.***
> ***The things that were promised are fulfilled."***
>
> *
>
> ***"The manifestation of the Supramental upon earth is no more a promise but a living fact, a reality.***
>
> ***"It is at work here, and one day will come when the most blind, the most unconscious, even the most unwilling shall be obliged to recognise it."*** ***CWM 15: 95-96***

The question that now concerns us most is how we can participate in this New manifestation; how we can collaborate with it? It is an entirely new path full of the unexpected and the incalculable. The old ways and methods focused on an escape from the world are no longer valid except for those who wish to exit the great World-Game initiated by an impulsion in the Divine, an impulsion of Delight so to say. It is a new yoga given to earth and man, a new adventure of consciousness and joy, a new pathway to the future. This issue is dedicated to this new path, a most fascinating and unprecedented journey in the history of earth's spiritual evolution.



Only One Safety

There is only one safety: to cling to the Divine, like this *(gesture of clenched fists)*. Not clinging to what one thinks to be the Divine, not even to that which one feels to be the Divine.... An aspiration... as sincere an aspiration as possible. And to cling to that.

CWM 11: 263 **The Mother**

During the Common Meditation on Wednesday

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

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

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

*

What Thou hast wanted me to do, I have done

My Lord, what Thou hast wanted me to do I have done. The gates of the Supramental have been thrown open and the Supramental Consciousness, Light and Force are flooding the earth. ...

Now that the supramental is there — for of that I am *absolutely certain* even if I am the only one upon earth to be aware of it — is it that the mission of this form is ended and that another form is to take up the work in its place? I am putting the question to Thee and ask for an answer — a sign by which I shall know for certain that it is still my work and I must continue in spite of all the contradictions, of all the denials.

Whatever is the sign, I do not care but it must be *obvious.*

CWM 13: 51, 56-57

No longer a hope but a certainty

I know—that it is now certain that we shall realize what he expects of us. It has become no longer a hope but a certainty. Only the time necessary for this realisation will be longer or shorter according to our individual effort, our concentration, our goodwill... and the *importance* we give to this fact. For the inattentive observer things may appear very much what they were before, but for one who knows how to see and is not deceived by appearances things are going well.

Let each one do his best and perhaps not many years will have to elapse before the first visible results become apparent to all.

It is for you to know whether this interests you more than everything else in the world....

CWM 9: 192

The needed aspiration

There comes a moment when the body itself finds that there is *nothing in the world* which is so worth living for as this transformation; that there is nothing which can have as great an interest as this passionate interest of transformation. It is as though all the cells of the body were athirst for that Light which wants to manifest; they cry out for it, they find an intense joy in it and are *sure* of the Victory.

This is the aspiration that I am trying to communicate to you, and you will understand that everything else in life is dull, insipid, futile, worthless in comparison with that: the transformation in the Light.

CWM 9: 192

Heralding the birth of a new world, we invite all those who want to have a place in it to prepare themselves sincerely for it.

CWM 15: 102 *The Mother*

An ardent will for progress is indispensable

At the basis of this collaboration there is necessarily the will to change, no longer to be what one is, for things to be no longer what they are. There are several ways of reaching it, and all the methods are good when they succeed! One may be deeply disgusted with what exists and wish ardently to come out of all this and attain something else; one may—and this is a more positive way—one may feel within oneself the touch, the approach of something positively beautiful and true, and willingly drop all the rest so that nothing may burden the journey to this new beauty and truth.

What is indispensable in every case is the *ardent* will for progress, the willing and joyful renunciation of all that hampers the advance: to throw far away from oneself all that prevents one from going forward, and to set out into the unknown with the ardent faith that this is the truth of tomorrow, *inevitable,* which must necessarily come, which nothing, nobody, no bad will, even that of Nature, can prevent from becoming a reality — perhaps of a not too distant future—a reality which is being worked out now and which those who know how to change, how not to be weighed down by old habits, will *surely* have the good fortune not only to see but to realise.

CWM 9: 159

From the moment you are satisfied and aspire no longer, you begin to die. Life is movement, life is effort; it is marching forward, climbing towards future revelations and realisations. Nothing is more dangerous than wanting to rest.

CWM 15: 75 *The Mother*

An exceptional hour

People sleep, they forget, they take life easy—they forget, forget all the time.... But if we could remember... that we are at an exceptional hour, a unique time, that we have this immense good fortune, this invaluable privilege of being present at the birth of a new world, we could easily get rid of everything that impedes and hinders our progress.

So, the most important thing, it seems, is to remember this fact; even when one doesn't have the tangible experience, to have the certainty of it and faith in it; to remember always, to recall it constantly, to go to sleep with this idea, to wake up with this perception; to do all that one does with this great truth as the background, as a constant support, this great truth that we are witnessing the birth of a new world.

We can participate in it, we can become this new world. And truly, when one has such a marvellous opportunity, one should be ready to give up everything for its sake.

CWM 9: 159–60

The remedy lies in union with the divine forces

We are at a moment of transition in the history of the earth. It is merely a moment in eternal time, but this moment is long compared to human life. Matter is changing in order to prepare itself for the new manifestation, but the human body is not plastic enough and offers resistance; this is why the number of incomprehensible disorders and even diseases is increasing and becoming a problem for medical science.

The remedy lies in union with the divine forces that are at work and a receptivity full of trust and peace which makes the task easier.

CWM 16: 423 **The Mother**

Constant aspiration and expansion needed

…..to hope to receive, use and form in oneself a supramental being, and consequently a supramental world, there must first of all be an expansion of consciousness and a *constant* personal progress: not to have sudden flights, a little aspiration, a little effort, and then fall back into somnolence. This must be the *constant* idea of the being, the *constant* will of the being, the *constant* effort of the being, the *constant* preoccupation of the being.

If for five minutes in the day you happen to remember that there is something in the universe like the supramental Force, and that, after all, "it would be nice if it manifested in me", and then all the rest of the time you are thinking of something else and are busy with other things, there is not much chance that it would come and do any serious work in you. Sri Aurobindo says this quite clearly and precisely. He does not tell you that *you* will do it, he says it is the Divine Will. So don't come and say, "Ah! I can't." No one is asking you to do it. But there *must* be enough aspiration and adhesion in the being to make the expansion of the being, the expansion of consciousness possible. For, to tell the truth, everybody is small, small, small, so small that there is not enough room to put any supramental in! It is so small that it is already quite filled up with all the ordinary little human movements. There must be a great widening to make room for the movements of the Supermind.

And then there must also be an aspiration for progress: not to be satisfied with what one is, how one is, what one does, what one knows or thinks one knows; but to have a constant aspiration for something more, something better, for a greater light, a vaster consciousness, a truer truth and a more universal goodness. And over and above all this, a goodwill which never fails.

CWM 8: 204–06

Three approaches to transformation

This problem of transformation, I see more and more clearly that there are three approaches to it, three ways of proceeding, and to be complete the three must be combined.

One, naturally the most important one, is the way that may be called "spiritual", which is that of contact with the Consciousness—Love-Consciousness-Power, yes, it is that; it is these three aspects: the supreme Love-Consciousness-Power, and the contact, the identification: to render all the material cells capable of receiving That and expressing That — to *be* That.

Of all the means, this is the most powerful, and the most indispensable.

There is the occult way, which makes all the intermediary worlds intervene. There is a very detailed knowledge of all the powers and personalities, all the intermediary regions, and it uses all that. It is there that one makes use of the divinities of the Overmind. This is in the second way. Shiva, Krishna, all the aspects of the Mother form part of this second way.

And then there is the higher intellectual approach, which is the projection of a spirit transcending the scientific, which seizes the problem from below, and which has its importance also. From the viewpoint of detailed handling, this approach diminishes the approximations, brings a more direct and precise action.

If the three can be combined, then evidently the thing will go faster.

Without the first nothing is possible, without it the others are even illusory: they lead nowhere, you turn round and round indefinitely. But if you clothe the first with the other two, then I think the action becomes much more precise and direct and rapid. CWM 11: 60

The power of faith

That part of humanity, of human consciousness, which is capable of uniting with the supermind and liberating itself, will be completely transformed — it is advancing towards a future reality which is not yet expressed in its outer form; the part which is closest to Nature, to animal simplicity, will be reabsorbed into Nature and thoroughly assimilated. But the corrupted part of human consciousness which allows perversion through its misuse of the mind will be abolished.

This type of humanity is part of an unfruitful attempt —which must be eliminated — just as there have been other abortive species which have disappeared in the course of universal history.

Certain prophets in the past have had this apocalyptic vision but, as usual, things were mixed, and they did not have together with their vision of the apocalypse the vision of the supramental world which will come to raise up the part of humanity which consents and to transform this physical world. So, to give hope to those who have been born into it, into this perverted part of human consciousness, they have taught redemption through faith: those who have faith in the sacrifice of the Divine in Matter will be automatically saved, in another world — by faith alone, without understanding, without intelligence. They have not seen the supramental world nor that the great Sacrifice of the Divine in Matter is the sacrifice of involution which must culminate in the total revelation of the Divine in Matter itself.

CWM 9: 300–01

The best protection is an unshakable faith in the Divine Grace.

CWM 15: 47 *The Mother*

To be a candidate for supermanhood

If you are a candidate for supermanhood, you must resolve to dispense with your ego, to go beyond it, for as long as you keep it with you, the supermind will be for you something unknown and inaccessible.

But if through effort, through discipline, through progressive mastery, you surmount your ego and go beyond it, even if only in the tiniest part of your being, this acts like the opening of a small window somewhere, and by looking carefully through the window, you will be able to glimpse the supermind. And that is a promise. When you glimpse it, you find it so beautiful that you immediately want to get rid of all the rest... of the ego!

Please note that I am not saying that you must be totally free from all ego in order to have a glimpse of the supramental; for then that would be something almost impossible. No, to be free from ego, just a little bit somewhere, in some corner of your being, even only a little corner of the mind; if it is the mind and the vital, it is well and good, but if by chance—oh! not by chance —if by repeated efforts you have entered into contact with your psychic being, then the door is wide open. Through the psychic you can suddenly have a very clear and beautiful vision of what the supermind is, only a vision, not a realisation. That is the great way out. But even without going so far as this beautiful realisation, the psychic realisation, if you succeed in liberating some part of your mind or your vital, that makes a kind of hole in the door, a keyhole; through this keyhole you have a glimpse, just a little glimpse. And that is already very attractive, very interesting.

CWM 3: 242

Apprentice Supermen

All those who strive to overcome their ordinary nature, all those who try to realise materially the deeper experience which has brought them into contact with the divine Truth, all those who, instead of turning to the Beyond or the Highest, try to realise physically, externally, the change of consciousness they have realised within themselves—all are apprentice-supermen. And there, there are countless differences in the success of their efforts. Each time we try not to be an ordinary man, not to live the ordinary life, to express in our movements, our actions and reactions the divine Truth, when we are governed by that Truth instead of being governed by the general ignorance, we are apprentice-supermen, and according to the success of our efforts, well, we are more or less able apprentices, more or less advanced on the way.

CWM 9: 410

Mere mental curiosity is not enough

…..However, there is a very great difference, always, between a kind of mental curiosity which plays with words and ideas, and a true aspiration of the being which means that truly, really, it is *that* which counts, essentially, and nothing else—that aspiration, that inner will because of which nothing has any value except *that*, that realisation; nothing counts except *that*; there is no other reason for existence, for living, than *that*.

And yet it is this that's needed if one wants the Supramental to become visible to the naked eye. ...

Simply to have that feeling that the air one breathes is more living, the strength one has more lasting. And instead of always groping like a blind man to know what should be done, to have a clear, precise, inner intimation: it is this—not that: this.

CWM 8: 206

Suppleness, Widening and perfect Equality

First of all, from the psychological point of view, there must be the condition I spoke about:…. Perfect equality. It is an absolute condition. I have observed since 1956, for years, that no supramental vibration can be transmitted except in this perfect equality. If there is the least opposition to this equality—in fact the least movement of ego, any preference of the ego, it does not come through, it is not transmitted. This is already difficult enough.

Added to this, there are two conditions for the realisation to become total and they are not easily fulfilled. ... The two conditions are: first, a power of expansion, of widening, that is unlimited, so to say, so that you can widen yourself to the dimension of the supramental consciousness, which is total. The supramental consciousness is the consciousness of the Supreme in His totality — when I say "His totality", I mean the Supreme in His aspect of Manifestation. Naturally, from the higher point of view, the point of view of the essence — the essence of what becomes the Supermind in the Manifestation—there must be a capacity for total identification with the Supreme, not only in His aspect of Manifestation, but also in his static or nirvanic aspect, beyond the Manifestation—Non-Being. But in addition to this, one must be able to identify oneself with the Supreme in the Becoming. This implies two things: first a widening that is at least unlimited, as I have said, and at the same time a total plasticity in order to be able to follow the Supreme in His Becoming. It is not at one particular moment that one must be as wide as the universe, but indefinitely, in the Becoming. These are the two conditions; they must be there potentially.

CWM 10: 111–17

Need for perfect balance and surrender

….it would seem that the most conclusive and obvious aspect and the one which will probably be the first to manifest—probably—will be the aspect of Power, rather than the aspect of Joy or of Truth. For a new race to be founded on earth, it would necessarily have to be protected from other earthly elements in order to be able to survive; and power is protection—not an artificial power, external and false, but the true strength, the triumphant Will. It is therefore not impossible to think that the supramental action, even before being an action of harmonisation, illumination, joy and beauty, might be an action of power, to serve as a protection. Naturally, for this action of power to be truly effective, it would have to be founded on Knowledge and Truth and Love and Harmony; but these things could manifest, visibly, little by little, when the ground, so to say, has been prepared by the action of a sovereign Will and Power.

But for the least of these things to be possible, there must first be a basis of *perfect* balance, the balance given by a total absence of egoism, a perfect surrender to the Supreme, the true purity: identification with the Supreme. Without this basis of perfect balance, the supramental power is dangerous, and one must on no account seek it or want to pull it down, for even in an infinitesimal quantity it is so powerful and so formidable that it can unbalance the entire system.

CWM 9: 241

Silence all outside noise, aspire for the Divine's help; open integrally to it when it comes and surrender to its action, and it will effectively bring about your transformation.

CWM 15: 87 — *The Mother*

The true attitude

Q: The true attitude, at present, is it not to try to be as transparent as possible?

Transparent, receptive to the new force.

Above all, to be confident. The big difficulty in Matter is that the material consciousness (that is to say, the mind in Matter) has been formed under the pressure of difficulties — difficulties, obstacles, sufferings, struggles. It has been, so to say, "worked out" by these things and that has left upon it a stamp, almost of pessimism, defeatism, which is certainly the greatest obstacle.

It is of this that I am conscious in my own work. The most material consciousness, the most material mind is accustomed to act, to make an effort, to advance through whippings; otherwise, it is *tamas*. And then, so far as it imagines, it imagines always difficulty, always the obstacle or always the opposition, and that slows down the movement terribly. Very concrete, very tangible and *often repeated* experiences are needed to convince it that behind all its difficulties there is a Grace, behind all its failures there is the Victory, behind all its pains, its sufferings, its contradictions, there is Ananda. Of all efforts it is this one which has to be repeated most often; all the while you are obliged to stop or to remove, to convert a pessimism, a doubt or an imagination altogether defeatist.

CWM 11: 1–2

True attitude is more important than circumstances

Surely a big stride will have been taken when man will naturally turn to perfect himself instead of waiting to find perfection in others.... This reversal is the very basis of all true progress. The first human instinct: "It is the fault of circumstances, the fault of people, the fault... this one is like

this, that one is like that, the other one..." And this goes on indefinitely. *The first step,* the very first step is to say: "If I were as I ought to be or if this body were as it ought to be, all would be perfectly all right for it." If in order to progress, you were to wait for others to progress, you would have to wait indefinitely. That is the very first thing that is to be circulated everywhere. Never put the blame on others or on circumstances, because whatever the circumstances, even those that appear the worst, if you keep the true attitude and have the true consciousness, they will have no importance at all for your inner progress, no importance — I say this and I include even death.

CWM 11: 208-09

True attitude changes everything

Well, the consciousness here takes a certain attitude and then it is all delight and harmony; and the thing remains the same, but then *(gesture of just a tilt to the left),* a slight change in the attitude of the consciousness, and the thing becomes almost unbearable! ... there is only *one thing* that has importance, the attitude of the consciousness: the old attitude of the individual being *(gesture of contraction)* or that *(gesture of expansion).* It must be (to put it into words that we understand) the presence of the ego and the abolition of the ego. It is that.

And then, as I have said, for all the actions of life, even the most ordinary, it is demonstrated that if the presence of the ego is suffered *(surely to make you understand what it is)*, it can really lead to an imbalance of health, and that the only remedy is the disappearance of the ego—and at the same time the disappearance of all illness. For things that we consider quite unimportant, quite... And it is for everything, for everything, all the while, all the while, night and day.

CWM 11: 219

Need for endurance and patience

One must last—hold on, above all, that is the impression —one must have endurance. These are the two absolutely indispensable things: endurance, and a faith that nothing can shake, even an apparently complete negation, even if you suffer, even if you are miserable (I mean to say, in the body), even if you are tired—to last. To hold on and to last—to endure. That is it….

I believe that for the effect to be lasting—not a miraculous effect that comes, dazzles and goes away —it must really be the effect of a *transformation*. One must be very, very patient — we have to deal with a consciousness very slow, very heavy, very obstinate, which is not able to advance rapidly, which clings to what it has, to what has appeared to it as truth; even if it is quite a tiny truth, it clings to that and does not want to move. Then to cure that, one must have very much patience — much patience. The whole thing is to hold on, to endure, to endure. Sri Aurobindo has said this many times in many forms: Endure and you'll conquer... bear — bear and you'll vanquish. Triumph comes to the most enduring.

CWM 11: 1–3

Pessimism is the demon's weapon

All that does not want the Divine creates this atmosphere purposely to discourage those who want the Divine. You must... you must not pay attention. That, that is the way of the devil. Pessimism is the demon's weapon and he senses his situation *(gesture of shaking).* Well, if what I see as possible is realised, it will be truly a decisive victory over the adverse forces—naturally, he defends himself as best he can.... That, it is always the devil; as soon as you see even the tail of pessimism, it is the devil.

That is his great weapon.

CWM 11: 256–57

Do not cling

The best one can do is not to take sides, not to have preconceived ideas or principles. Oh! The moral principles, the set rules of conduct, what one must do and what one must not and the preconceived ideas from the moral point of view, from the point of view of progress, and all the social and mental conventions... no worse obstacle than that. There are people, I know people who have lost decades in surmounting *one* such mental construction!... If one can be like that, open — truly open in a simplicity, well, the simplicity that knows that it is ignorant — like that *(gesture upward, of self-abandon)*, ready to receive whatever comes. Then something can happen.

And naturally, the thirst for progress, the thirst for knowledge, the thirst for transformation and, above all, the thirst for Love and Truth — if one keeps that, one goes quicker. Truly a thirst, a need, a need.

All the rest has no importance; it is *that* one has need of.

To cling to something one believes that one knows, to cling to something that one feels, to cling to something that one loves, to cling to one's habits, to cling to one's so-called needs, to cling to the world as it is, it is that which binds you. You must undo all that, one thing after another. Undo all the ties. And it has been said thousands of times and people continue to do the same thing.... Even they who are most eloquent and preach that to others, do c-l-i-n-g—they cling to their way of seeing, their way of feeling, their habit of progress, which seems for them the only one.

No more bonds — free, free. Always ready to change everything, except one thing: to aspire, this thirst.

CWM 11:5-6

Think of the Grace rather than of the difficulties

When the Force which is at work is stronger, more insistent, naturally what resists, resists as strongly. And if instead—it is here I have to say something that's not very pleasant—if instead of being hypnotised by your little difficulties, your little inconveniences, your small discomforts, your "big" defects, if instead of being hypnotised by all that, you tried to see the other side, how much more powerful the Force is, the Grace more active, the Help more tangible; in a word, if you were a little less egoistic and less concentrated on yourselves and had a little wider vision in which you could include things that don't concern you personally, perhaps your view of the problem would change.

Well, this is what I advise you to do, and then we shall speak about it later when you have tried my remedy: don't think so much about yourself.

After all, this perhaps is the problem which interests you most, but it is certainly not the most interesting!

CWM 8: 219–20

I have already had the experience, partially, that when one is in this state of inner harmony and no part of the attention is turned towards the body, the body works perfectly well. It is this... "self-concentration" which upsets everything. And this I have observed many times, many times.... In reality one does *make* oneself ill. It is the narrowness of consciousness, the division. If you let it work, there is... everywhere there is a Consciousness and a Grace that do everything so that all may go well, and it is because of this imbecility that all goes wrong — it is strange! The ego-centric imbecility, it is that which Sri Aurobindo calls "the old man".

It is truly interesting.

CWM 11: 207



Open yourself to the new Light that has dawned upon earth and a luminous path will spread in front of you.

CWM 15: 97 — *The Mother*

Surrender and trust brings peace

But it is the attitude that is important, not the consequences it is the attitude that is important. Well, it must be like this *(gesture of open hands)*. In fact I have found that in the majority of cases surrender to the Divine does not necessarily mean trust in the Divine— because you surrender to the Divine, you say, "Even if you make me suffer, I surrender myself", but it is an absolute lack of trust! Yes, it is really amusing, surrender *does not imply* trust; trust is something else, it is... a kind of knowledge—an "unshakable" knowledge which nothing can disturb—that it is we who change into difficulties, sufferings and miseries what, in the Divine Consciousness, is... perfect Peace. It is we who bring about this little transformation.

CWM 11: 282

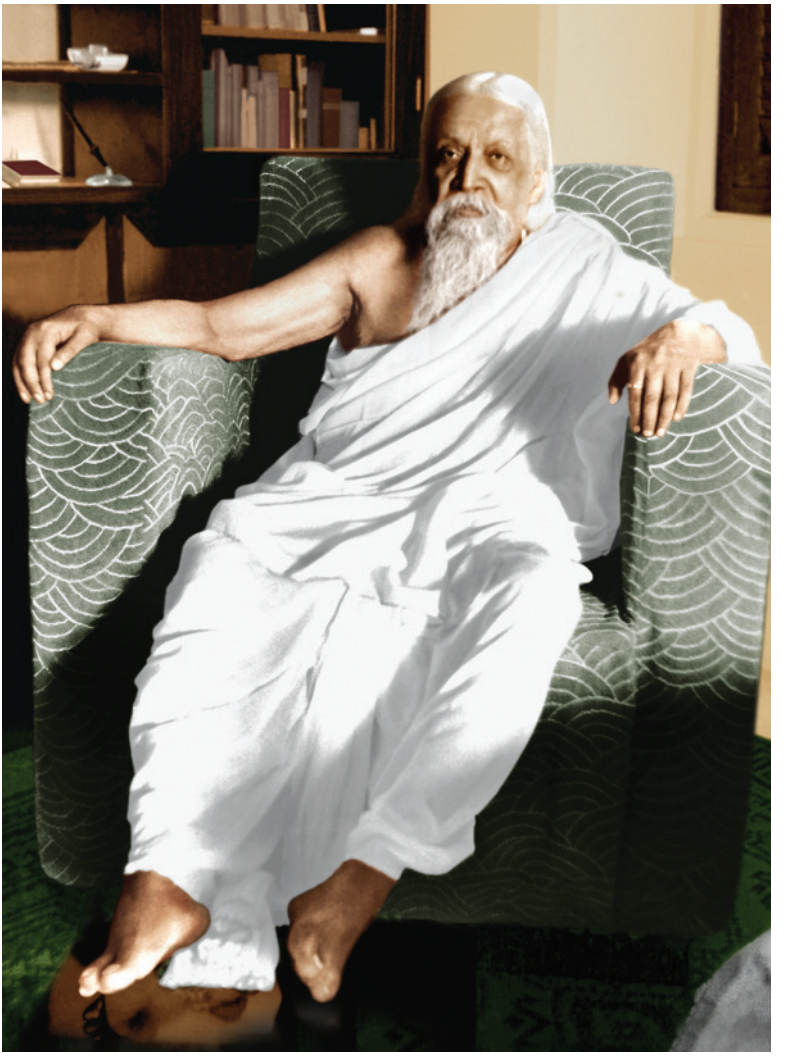
The Cocoon of Calm and Peace

The whole thing is to hold on. And to hold on, I have found only one way; it is this Calm, the inner calm—a calm that has to become all the more... complete, as the struggle is more material. ...

That is why I tell you: "It does not matter, do not worry if you are occupied with your body; only try to *profit* by that—profit by this preoccupation — to bring into it the Peace, the Peace." Always it is as though I was enveloping you within a cocoon of Peace. And then, if you could put, precisely into this mind that vibrates, stirs all the while, truly like a monkey, if you could put there... it is a Peace which acts *directly* in this material vibration — a Peace in which everything relaxes.

Do not think, do not think of trying to transform this physical mind or to silence it or abolish it; all that is still activity. Simply let it go on, but... put the Peace, feel the Peace, live the Peace, know the Peace — the Peace, the Peace.

CWM 11:8-9



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

CWM 15: 98 — *The Mother*

The will to conquer

Well, I am constantly struggling against people who have come here so that they may be comfortable and "free to do whatever they like", so... I tell them, "The world is big enough, you can go out" — there is no soul, no aspiration, nothing. ...

It is that, yes, this flame, this will... what they call "push". To be satisfied with petty personal satisfactions... which take you nowhere, busy with what they are going to eat, oh!... I have the feeling that now there is a sort of "display", a show of all that should not be.

But the flame, the flame of aspiration there are not many who bring it.

Provided they are what they call "comfortable", it is all they need — and free to do some nonsense which they would not do in the world!... On the other side, one feels that to hasten the coming — one could hasten it if one were... if one were a conqueror! CWM 11: 252

Do not pull, rather give yourself

In your desire for progress and your aspiration for realisation, take great care not to attempt to pull the forces towards you. Give yourself, open yourself with as much disinterestedness as you can attain through a constant self-forgetfulness, increase your receptivity to the utmost, but never try to *pull* the Force towards you, for wanting to pull is already a dangerous egoism. You may aspire, you may open yourself, you may give yourself, but never seek to take. When things go wrong, people blame the Force, but it is not the Force that is responsible: it is ambition, egoism, ignorance and the weakness of the vessel.

Give yourself generously and with a perfect disinterestedness and from the deeper point of view nothing bad will ever happen to you. Try to take and you will be on the brink of the abyss. CWM 9: 241-42





To pull is always an egoistic movement.

It is a deformation of aspiration.

True aspiration consists

in a giving, a self-giving,

whereas to pull means to want for oneself.

CWM 11: 22 – 23 **The Mother**

Offering: The key to cure without suppression

Q: Now I would like to know what is the key to cure without suppression?

Yes, that is a general rule. The opposite is to be done: instead of driving it underground, it is to be offered. It is to place the thing, the movement itself, to *project* it into the light.... Generally it wriggles and refuses! But *(Mother laughs)* that is the only way. That is why this Consciousness is so precious.... Well, what brings about the suppression is the idea of good and bad, a kind of contempt or shame for what is considered bad, and you do like this *(gesture of repulsion)*, you do not want to see it, you do not want it to be there. It must... The first thing — the very first thing to realise is that it is the weakness of our consciousness that makes this division and that there is a Consciousness in which that does not exist, in which what we call "evil" is as much necessary as what we call "good", and that if we can project our sensation—or our activity or our perception—into that Light, that will bring the cure. Instead of suppressing or rejecting it as something to be destroyed (it cannot be destroyed!), it has to be projected into the Light. And because of this I have had for several days a very interesting experience: instead of seeking to throw away far from oneself certain things (which one does not accept, and which produce an imbalance in the being), instead of doing that, to accept them, take them as part of oneself and... *(Mother opens her hands)* offer them up. They do not want to be offered, but there is a way of compelling them: the resistance is diminished in the proportion as we can diminish in us our sense of disapprobation; if we can replace this sense of disapprobation by a higher understanding, then we succeed. It is much more easy.

CWM 11: 211-12



The problem of Virtue

Virtue has always spent its time eliminating whatever it found bad in life, and if all the virtues of the various countries of the world had been put together, very few things would remain in existence.

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.

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 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.

CWM 11: 155

The only way to make life perfect

The only way to make life perfect — I mean here, life on earth, of course — is to look at it from high enough to see it as a whole, not only in its present totality, but in the whole of the past, present and future: what it has been, what it is and what it will be — one must be able to see everything at once. Because that is the only way to put everything in its place. Nothing can be eliminated, nothing *should* be eliminated, but each thing must be in its place in total harmony with all the rest. And then all these things that seem so "bad", so "reprehensible", so "unacceptable" to the puritan mind, would become movements of delight and freedom in a totally divine life. And then nothing would prevent us from knowing, understanding, feeling and living this wonderful laughter of the Supreme who takes infinite delight in watching Himself live infinitely.

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.

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.

In fact, this is the most powerful way of dissolving difficulties, overcoming sorrows and removing pain. ...

CWM 10 : 155-56

The inner resistance brings catastrophe

The depth of human stupidity is incredible. Incredible. It is as though this Force of which I have spoken was going down like that *(gesture of an imperturbable descent)*, deeper and deeper, towards the subconscient.

In the subconscient, there are things... incredible — incredible. I am passing night after night seeing that. And the Force goes down and down, *imperatively.*

And then the human subconscient cries out, "Oh! Not yet, not yet — not so soon!" And it is against that that one must struggle. It is the general subconscient.

And naturally, the resistance brings about catastrophes, but then one says, "Just see, see how beneficial is your action! It brings catastrophes." Incredible, incredible stupidity.

One must remain... remain clinging to the Divine….

CWM 11:310

One must always laugh

I have noticed that if I resist, it becomes bad. If I have the feeling of fluidity, there are no more knocks. It is the same thing as for this scratch *(Mother shows her elbow)*. If you stiffen and things resist, you get a knock. It is like men who know how to fall: they fall, they break nothing; whereas men who do not know how to fall, just a little fall and they break something. It is the same thing. One must learn how to be... the perfect unity. To correct, to straighten, is still resistance. So what will happen if the invasion, as you say, continues? It will be amusing, let us see! *(Mother laughs.)* As others are not in the same state, perhaps they will be vexed, but I am helpless! *(Mother laughs.)*

One must always laugh, always. The Lord laughs, and He laughs, and His laugh is so nice, so nice, so full of love. It is a laugh that envelops you with an extraordinary sweetness.

CWM 11: 56

The Sun of Divine laughter

…. this Sun of divine laughter is at the centre of all things, the truth of all things: we must learn to see it, to feel it, to live it.

And for that, let us avoid people who take life seriously; they are very boring people.

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.

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! ...

So, it is agreed, we shall try to learn how to laugh with the Lord.

CWM 10 : 156-57

The supramental influence liberates man from all that holds him back to the animal.

CWM 15: 98 — *The Mother*

The best remedy

…If you can have the experience that it is the Divine who is doing everything, then with an unshakable faith you say, "All your arguments have no value; the delight of being with the Divine, conscious of the Divine, surpasses everything—surpasses the creation, surpasses life, surpasses happiness, surpasses success, surpasses everything." *(Mother raises a finger)* That!

Then everything is all right, there is an end of the thing.

It is as though That was pushing into the light, was forcing into the light, into contact with this Force all the worst that there is in the nature... so that it may be ended….

…I have more and more the feeling that there is only one way.... *(Mother laughs)* It makes an amusing picture: sit upon the mind. Sit upon the mind: "Keep quiet." That is the only way.

You sit upon the mind *(Mother gives a little tap):* "Keep quiet."

….Ah, my child, we have no faith. As soon as one has faith... We say, "We want the divine life"—yet we are afraid of it! But as soon as fear goes away and we are sincere... everything changes truly. We say, "We do not want any more this life", and *(Mother laughs)* something is there that clings to it! It is so ridiculous. We cling to our old ideas, our old... to this old world which must disappear—and we are afraid!

And the Divine child seated on the head of the mind and playing!...

(Silence)

For me, the best remedy (that is to say, the easiest) is: "What Thou willest. What Thou willest", in all sincerity. And then— then comes understanding. Then you understand. But you do not understand mentally, it is not there (*Mother touches her head).*

"What Thou willest."

CWM 11:310-12

The only solution

... there is only one way, the ego must go, that is all. It is that. Only when, there, instead of "I" there is nothing any more... it is not even expressed by words, but a very stable sensation of: "What Thou willest, as Thou willest". Indeed, to have a concrete sensation that this (the body), this does not exist, it is only used—there is only That. It is That which does like this *(gesture of pressure)*. This feeling of That, this conscious Vastness which (Mother stretches her arms).... In the end you do see it , a vision of this vast Force, this vast Vibration which presses, presses, presses... and then the world which wriggles under it and the thing which opens, and when it opens, that enters and spreads.

This is the only solution.

There is no other. All the rest, it is aspirations, conceptions, expectations... it is still the superman, it is not the supramental. It is a higher humanity which tries to draw the whole of its humanity upward, but that... that is of no use, of no use.

The picture is very clear, of this whole humanity which clings in order to climb, which seeks to hold like that, but which does not give itself—it wants to take! And that, that will not do. It must do away with itself. Then the Thing will be able to come and take its place.

The whole secret is there.

... that there is only that *(Mother opens her hands in a gesture of self-effacement)*, and then to let oneself lie prostrate till one disappears.

Indeed, that is the most difficult thing: to learn to disappear.

CWM 11: 215–16

The hour to be heroic

For centuries and centuries humanity has waited for this time. It is come. But it is difficult. I don't simply tell you we are here upon earth to rest and enjoy ourselves, now is not the time for that. We are here... to prepare the way for the new creation. ...

So I have called you to tell you that. Take what you can, do what you can, my help will be with you. All sincere effort will be helped to the maximum.

It is the hour to be heroic. Heroism is not what it is said to be: it is to become wholly unified—and the Divine help will always be with those who have resolved to be heroic in full sincerity. There!

You are here at this moment, that is to say upon earth, because you chose it at one time—you do not remember it any more, but I know it—that is why you are here. Well, you must rise to the height of the task. You must strive, you must conquer all weaknesses and limitations; above all you must tell your ego: "Your hour is gone." We want a race that has no ego, that has in place of the ego the Divine Consciousness. It is that which we want: the Divine Consciousness which will allow the race to develop itself and the supramental being to take birth.

If you believe that I am here because I am bound—it is not true. I am not bound, I am here because my body has been given for the first attempt at transformation. Sri Aurobindo told me so. Well, I am doing it. I do not wish anyone to do it for me because... because it is not very pleasant, but I do it willingly because of the results; everybody will be able to benefit from it. I ask only one thing: do not listen to the ego. If there is in your hearts a sincere Yes, you will satisfy me completely. I do not need words, I need the sincere adhesion of your hearts. That's all.

CWM 11: 307–08

Everything comes to make you go forward

... *everything* comes to make you go forward as quickly as possible, everything: obstacles, contradictions, lack of understanding, useless preoccupations, everything, everything, everything to make you go forward; it is for touching one point, then another, then yet another, and make you advance as fast as possible. If you are not concerned with this Matter, how can it change?

And it is very clear, it is quite evident that all objections, all contradictions come merely from a superficial mind which sees only the appearance of things. It is precisely to put your consciousness on guard against that, so that it might not be duped by such things and might see clearly that it is altogether external, superficial, and that behind this, all that is being done is moving as fast as possible towards... transformation.

CWM 11:217

There is but one way

There's but one way: to want what the Supreme Consciousness wants — whatever the consequences in terms of our silly little conception.

Like this *(Mother opens her hands)*: to want what You want. ...

We are — we are the Divine who has forgotten Himself. And our task, the task is to reestablish the connection — call it by any name you like, it doesn't matter. It's the Perfection we must become, that's all.

The Perfection, the Power, the Knowledge we must become, that's all. Call it what you like, it doesn't matter to me. That's the aspiration we must have. We must get out of this mire, this stupidity, this unconsciousness, this disgusting defeatism that crushes us because we allow ourselves to be crushed.

The Mother: Conversations with a disciple: July 19, 1972

Humility is the safeguard

Humility, a perfect humility, is the condition for all realisation. The mind is so cocksure. It thinks it knows everything, understands everything. And if ever it acts through idealism to serve a cause that appears noble to it, it becomes even more arrogant more intransigent, and it is almost impossible to make it see that there might be something still higher beyond its noble conceptions and its great altruistic or other ideals. Humility is the only remedy. I am not speaking of humility as conceived by certain religions, with this God that belittles his creatures and only likes to see them down on their knees. When I was a child, this kind of humility revolted me, and I refused to believe in a God that wants to belittle his creatures. I don't mean that kind of humility, but rather the recognition that one does not know, that one knows nothing, and that there may be something beyond what presently appears to us as the truest, the most noble or disinterested. True humility consists in constantly referring oneself to the Lord, in placing all before Him. When I receive a blow (and there are quite a few of them in my sadhana), my immediate, spontaneous reaction, like a spring, is to throw myself before Him and to say, 'Thou, Lord.' Without this humility, I would never have been able to realise anything. And I say 'I' only to make myself understood, but in fact 'I' means the Lord through this body, his instrument. When you begin living this kind of humility, it means you are drawing nearer to the realization. It is the condition, the starting point.

The Mother: Conversation with a disciple, December 21, 1957

Smiling trust in the Divine

When you become simple, you know, like a child ... all goes well. But you mustn't be afraid. Neither afraid of falling ill, nor of becoming imbecile, nor even ... of dying — you must be like this *(vast and quiet gesture, like the sea)*. If we could only have (I have it from time to time, it comes: it's on its way) a feeling of smiling trust. But to get that the consciousness must be as vast as the creation itself. You are as vast as the creation, and totally trusting.... Ultimately, it always boils down to this (which can be put in a very childlike manner): He knows better than we what has to be done. There. He knows better than we what has to be done.

…..If we could smile, it would be so much easier.

The Mother: Conversations with a disciple: May 17, 1972

The peace of absolute trust

If someone has given himself to the Divine and trusts the Divine, the Divine looks after him. And ... (how to explain?) for instance, all that has to be done for you is being done every minute; and if you in turn ask the Divine to look after someone, that too is done. And done for the best. But this best is as the Divine sees it.

You must be in peace. The peace of absolute trust.

Peace has the power to annul the obstacles.

The Mother: Conversations with a disciple: June 18, 1972

Supramental action: an action which is not exclusive but total.

CWM 15: 98 — *The Mother*

Be simple, be simple

You know, we are surrounded by complications, but there is always a place where it all opens out simple and straight — this is a fact of my experience. You go around in circles, seeking, working at it, and you feel stuck; then something in the inner attitude gives way, and all of a sudden it opens out — quite simply.

I have had this experience very often. So I have asked Sri Aurobindo to give it to you.

And he says repeatedly, insistently: *Be simple, be simple. Say simply what you feel. Be simple, be simple,* insistently. These are only words, but as a matter of fact, when he spoke these words it was like a path of light opening up, and everything became very simple: 'Just take one step after another, that's all we have to do!' — that's how it seemed to me.

It's curious, all the complications seemed to be there *(Mother touches her temples)*, very complicated and very difficult to adjust; and then when he said, Be simple – how strange — it was like a light coming from his eyes, as if one had suddenly emerged into a garden of light.

It gave that impression — like a garden bathed in light.

Such great insistence on the simple thing: say simply what you see or what you know — simple, simple. A simplicity ... it was altogether the impression of a joyous garden.

Be simple, be simple.

The complications are there *(same gesture)*, it is hard and complicated – and then a door opens: Be simple.

As if there were too much mental tension: something here at the temples.

The Mother: Conversation with a disciple, September 16, 1961

A joyous spontaneity

... I know what he[1] means: to deny entry to regimenting, organizing, prescriptive, judgmental thought — he wants none of all that. What he calls being simple is a joyous spontaneity; in action, in expression, in movement, in life — be simple, be simple, be simple. A joyous spontaneity. To rediscover in evolution that condition he calls divine, which was a spontaneous and happy condition. He wants us to rediscover that. And for days now he has been here telling me (and the same goes for your work): *Be simple, be simple, be simple.* And in his simplicity was a luminous joy.

A joyous spontaneity.

What's terrible is this organizing mind. It's terrible! It has us so convinced that we can't do without it that it's very difficult to resist. Indeed, it has convinced all humanity. The whole so-called elite of humanity has been convinced that nothing worthwhile can be achieved without this mental organizing power.

But Sri Aurobindo wants us to have the same simple joy as a blossoming rose: *Be simple, be simple, be simple.* And when I hear it or see it, it's like a rivulet of golden light, like a fragrant garden — all, all, all is open. *Be simple.*

... And I know that as long as we are controlled by that admirable mind, we feel that to relax means to fall into tamas and unconsciousness. All these old notions remain, prolonging themselves; and there's something like the residue of one of those marvelous censors, telling you: 'Be careful, tamas, tamas! Be careful, you are dozing off — very bad, very bad.' And it's idiotic, because tamas is neither joyous nor luminous, while this is an immediate joy and light.

The Mother: Conversation with a disciple, September 16, 1961

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1. Sri Aurobindo

THE POWER OF LOVE

There is in Love, at its Origin, something which is translated constantly as the intervention of Grace: a force, a sweetness, something like a vibration of solace spread everywhere, but which an illumined consciousness can direct, concentrate on some points. And it is there, there itself that I saw the true use one can make of thought: thought serves as a kind of channel to carry this vibration from place to place, wherever it is necessary. This force, this vibration of sweetness is there in a static way upon the world, pressing in order to be received, but it is an impersonal action. And thought – illumined thought, surrendered thought, thought which is no longer anything but an instrument, which tries no longer to initiate things, which is satisfied with being moved by the higher Consciousness – thought serves as an intermediary to establish a contact, a relation, and to enable this impersonal Force to act wherever it is necessary, upon definite points.

CWM 11: 43 — *The Mother*

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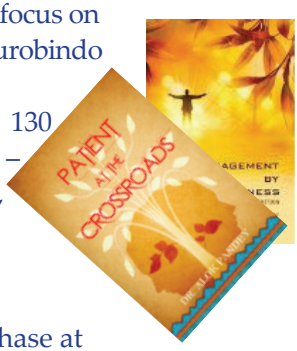
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Address for contact:
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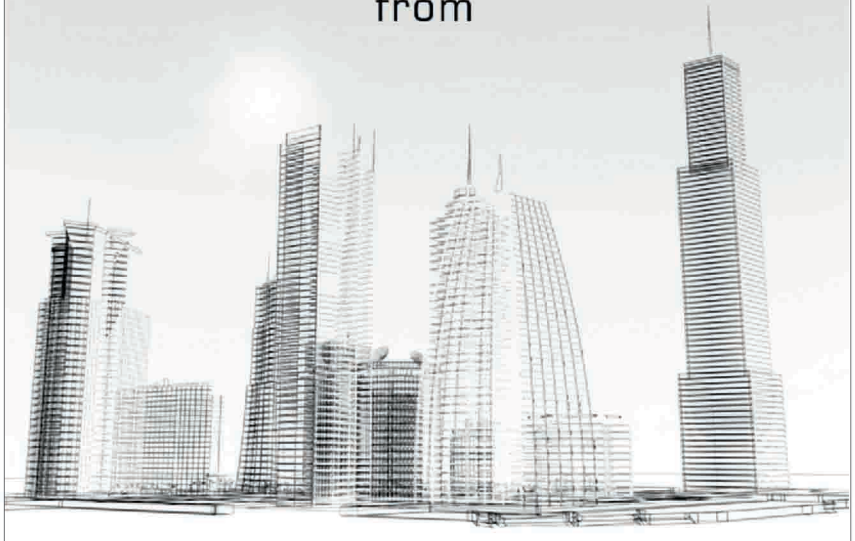
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