19 August 1953

“The movement of love is not limited to human beings and it is perhaps less distorted in other worlds than in the human. Look at the flowers and trees. When the sun sets and all becomes silent, sit down for a moment and put yourself into communion with nature, you will feel rising from the earth, from below the roots of the trees, and mounting upward and coursing through their fibres, up to the highest outstretched branches, the aspiration of an intense love and longing, — a longing for something that brings light and gives happiness, for the light that is gone and they wish to have back again. There is a yearning so pure and intense that if you can feel the movement in the trees, your own being too will go up in an ardent prayer for the peace and light and love that are unmanifested here.”

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The trees aspire for the light. What is this light?

The sun, my child. Have you never seen leaves closing up when night comes, as soon as the sun dips below the horizon?

Can trees have an aspiration for something else?

Something else means what? What are the possible openings for a tree?

To become a man?

A man? But they know nothing about man! As man aspires to be a god?... I knew animals which aspired to become human
beings, but they were living with human beings. Cats and dogs, for example, which lived in a close intimacy with human beings, truly had an aspiration. I had a cat which was very, very unhappy for being a cat, it wanted to be a man. It had an untimely death. It used to meditate, it certainly did a kind of sadhana of its own, and when it left, even a portion of its vital being reincarnated in a human being. The little psychic element that was at the centre of the being went directly into a man, but even what was conscious in the vital of the cat went into a human being. But these are rather exceptional cases.

You say that perhaps stones also feel love?\(^1\)

It is possible.

Can it be known?

One can feel it. There is a certain state of consciousness in which one perceives this divine Love wherever it is found, and one does not feel so great a difference between creatures as it appears physically. There is much more aspiration than one would think in things we call inanimate. Much more. In stones also there is a kind of spontaneous sense of what is higher, more noble, more pure, and though they cannot express it in any way, they feel it, and this affects them differently.

Even in things, even in objects, even in stones, there is a strange receptivity which comes from this Presence. There are stones — if you know how to do it — that can accumulate forces. They can accumulate forces, keep them and transmit them. One

\(^1\) “Love is universal and eternal; it is always manifesting itself and always identical in its essence. And it is a Divine Force; for the distortions we see in its apparent workings belong to its instruments. Love does not manifest in human beings alone; it is everywhere. Its movement is there in plants, perhaps in the very stones; in the animals it is easy to detect its presence.”

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can take stones (what are called precious stones) and concentrate forces into them and they keep them. And these forces irradiate slowly, very gradually. But if one knows how to do it one can accumulate such a quantity as would last, so to speak, indefinitely.

*Are these forces of any use when they come out from the stones?*

Certainly, yes! The stone can preserve the force almost indefinitely. There are those stones which can serve as a link, there are stones which can serve as a battery. There are stones which can hold a force for protection. That indeed is remarkable, my child. One can accumulate in a stone (particularly in amethysts) a force for protection, and the force truly protects the one who wears the stone. It is very interesting, I have experienced it. I knew someone who had a stone of this kind, charged with the power of protection, and it was wonderful when he wore it.... There are stones which can be used to foretell events. Some people know how to read in these stones events which are going to happen. Stones can carry messages. Naturally, this requires an ability on both sides: on one side, a sufficiently strong power of concentration; on the other, a power to see and read directly, without using very precise words either. Consequently, because they can serve as batteries, it means that they carry within them the source of the force itself, otherwise they wouldn’t be receptive. It is a force of this kind that is at the origin of crystallisations, as in rock-crystals, for instance, which form such magnificent patterns, with such a complete harmony, and that comes from one thing alone, this Presence at the centre. Now, one doesn’t see because one has no inner sensibility, but once one has the direct perception of the forces of love behind things, one sees that they are the same everywhere. Even in constructed things: one can come to understand what they say.

Anything else?
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_Mother, when flowers are brought to you, how do you give them a significance?_

To the flowers? But it’s in the same way, by entering into contact with the nature of the flower, its inner truth. Then one knows what it represents.

_Mother, one day you said you would tell us the difference between what you call “the Divine” and we call “God”._

Oh! but I told you that it would be later, several years later. I said that you had to be sufficiently old. I even said what age. I don’t now remember which, but the brain must be a little more ready to be able to follow.

“All the deformations of this great and divine Power come from the obscurity and ignorance and selfishness of the limited instrument. Love, the eternal force, has no clinging, no desire, no hunger for possession, no self-regarding attachment; it is, in its pure movement, the seeking for union of the self with the Divine, a seeking absolute and regardless of all other things. Love divine gives itself and asks for nothing. What human beings have made of it, we do not need to say; they have turned it into an ugly and repulsive thing. And yet even in human beings the first contact of love does bring down something of its purer substance; they become capable for a moment of forgetting themselves, for a moment its divine touch awakens and magnifies all that is fine and beautiful. But afterwards there comes to the surface the human nature, full of its impure demands, asking for something in exchange, bartering what it gives, clamouring for its own inferior satisfactions, distorting and soiling what was divine.”

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Why do human beings always want to have something in exchange for what they give?

Because they are shut up in themselves.

They sense their limitation and think that in order to grow, increase and even survive, they need to take things from outside, for they live in the consciousness of their personal limitation. So, for them, what they give makes a hole and this hole must be filled up by receiving something!... Naturally, this is a mistake. And the truth is that if instead of being shut up in the narrow limits of their little person, they could so widen their consciousness as to be able not only to identify themselves with others in their narrow limits, but to come out of these limits, pass beyond, spread out everywhere, unite with the one Consciousness and become all things, then, at that moment the narrow limits will vanish, but not before. And as long as one senses the narrow limits, one wants to take, for one fears to lose. One spends and wants to replenish. It is due to that, my child. For if one were spread out in all things, if all the vibrations which come and go expressed the need to merge into everything, to widen oneself, grow, not by remaining within one’s limits but coming out of them, and finally to be identified with everything, one would no longer have anything to lose for one would have everything. Only, one doesn’t know this. And so, as one doesn’t know, one can’t do it. One tries to take, accumulate, accumulate, accumulate, but that is impossible, one can’t accumulate. One must identify oneself. And then, the little bit one gives, one wants to get back: one has a kind thought, one expects some recognition; one gives a little affection, one expects it from others... for one doesn’t have the ability to become the kind thought in everything, one doesn’t have the ability to be the affection, the tender love in all things. One feels just like that, all cut up and limited, and fears to lose everything, fears to lose what one has because one would be impoverished. On the other hand, if one were able to identify oneself, one would no longer need to
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pull. The more one spreads out, the more one has. The more one gets identified, the more one becomes. And then, instead of taking, one gives. And the more one gives, the more one grows.

But for this, one must be able to come out of the limits of one’s little ego. One must be identified with the Force, identified with the Vibration instead of being identified with one’s ego.

It is very difficult, but one can succeed.

*Why do people say that it is easier to do bad things than good ones?*

They say so, but it is not always true, and it depends on people. I knew people (not many, but still...) for whom it was impossible to do anything bad. Everything in their nature revolted at the idea of doing harm; the spontaneous movement was completely against this. But this is rare. Still, it does exist.

This happens because the world as it is at present is still largely under the influence of the adverse forces, particularly the vital force which is dynamic and generally makes you act. This force is largely under the influence of the adverse vital, that is, forces which like to hurt, destroy, damage. That kind of will to spoil things: when one sees something beautiful, instead of admiring, loving, being happy, wishing that it grows and progresses (which is the true divine movement), one feels a sort of anger, rage, one wants to destroy, one wants to damage. This is the movement of the adverse forces. Unfortunately, this is quite spontaneous in many people, and even in children... the instinct to destroy and spoil. Well, it is the presence of the adverse forces. And these are forces which come directly from the vital world and incarnate on earth in human consciousness, and at times also in animal consciousness. It is the hatred for things beautiful, for what is pure, what is good, what is true. It is the hatred of the divine Presence. And naturally, with this hatred, the will to destroy and damage, to spoil, mar, deform,
disfigure. One step more and it is the will to inflict suffering. And all this is the influence of the adverse forces, which acts quite spontaneously in the inconscient, in the subconscient, in half-consciousness. It is only the pure and luminous consciousness which can oppose this and prevent it from acting. But the state of the world is such that this is a constant battle. Very few people can escape from this hold. Everyone generally has a tiny little corner in him—at times quite small, at times bigger, sometimes quite unconscious, sometimes a little conscious, sometimes superbly, completely conscious—which likes destroying, likes spoiling. And the state of the world is such that when one gives way to that, one is helped by an onrush of forces which lie waiting for the opportunity, waiting for the moment to be able to manifest, which need human collaboration to be able to manifest and seek it. As soon as the opportunity comes, they rush forth, throwing out a formidable amount of energy. And so one feels stronger as soon as one begins to do evil. That is why it is easier, whilst if one wants to react, refuses to become the instrument of these forces, one must fight hard, be very strong, very straight, very pure, very sincere, and above all, not egoistic. One must not turn round upon oneself, and must never be afraid. And this is not easy. That is, the world is in such a state that in order never to be moved by the adverse forces—the forces of darkness, destruction, wickedness, hatred—one must be a hero, a true hero, who is not afraid of blows and fears nothing, who never turns round upon himself and doesn’t have that kind of self-pity which is so despicable a thing. That is why... in order not to do evil, think evil, wish evil, never, under any circumstances, one must be a hero.... It is not always easy to be a hero. The days one is tired, the days one wants to rest, not to make any effort, one slips, everything slips down. It is terribly slippery. It is more slippery than a children’s toboggan. One slides down, down like that, down in a whirlwind. And it is only when one is right at the bottom that one realises that one has
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come down. Then one must climb back. That is not always comfortable.

But for one who has faith in the Divine Grace, the return to the Light becomes easy.\(^2\)

\(^2\) This last sentence was added by Mother in September 1969 when this talk was published for the first time.