79 – God is infinite Possibility. Therefore Truth is never at rest; therefore, also, Error is justified of her children.

80 – To listen to some devout people, one would imagine that God never laughs; Heine was nearer the mark when he found in Him the divine Aristophanes.

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.”

Perhaps he means that there is no error.

Yes, it is the same thing, another way of saying the same thing. That is to say, what we call Error was Truth at a certain time. Error is a concept in time.

Some things may really appear to be errors.

For a moment.

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.

Now just try to imagine that you are the Divine, for a moment! Everything is within you; you simply amuse yourself by bringing it out in a certain order. But for you, in your consciousness, everything is there at the same time; there is no time — neither past nor future nor present — everything is together. And every possible combination. He amuses Himself by bringing out first one thing and then another, like that. So the poor fellows down below who can see only a tiny part — they can see only so much of it — say, “Oh, that is an error!” In what way is it an error? Simply because they can only see a tiny part.
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This is clear, isn’t it? It is easy to understand. This concept of error is a concept that belongs to time and space.

It is like the feeling that something cannot be and not be at the same time. And yet this is true, it is and it is not. It is the concept of time which introduces the concept of error — of time and space.

What do you mean, that a thing is and is not at the same time? How is that?

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.

It is like our concept of space; we say, “I am here, therefore you are not here.” But I am here, you are here and everything is here! (Mother laughs.) Only you must be able to leave the concept of space and time behind in order to understand.

This is something that can be felt very concretely, but not with our way of seeing.

Certainly, many of these aphorisms were written at the point where the higher mind suddenly emerges into the Supermind. It has not yet forgotten how it is in the ordinary way, but it also sees how it is in the supramental way. And so the result is this kind of thing, this paradoxical form. Because the one is not forgotten and the other is already perceived.

(Long silence)

And yet if one looks attentively, one has to think that the Lord is staging a fantastic play for Himself! That the Manifestation is a play which He is acting for Himself and with Himself.

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.

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.

*For some people it is also a real tragedy.*

Yes, we are the ones who make it tragic. *We are the ones* who make it tragic.

Recently, I have been looking at this carefully. I looked at the difference between similar incidents when they happen to men and when they happen to animals. 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 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.

So many things... So many things... Man has made a terrible tragedy out of death. These last few days, I have seen this, because last night or the night before I spent at least two hours in a world which is subtle physical, where the living and the dead intermingle without feeling any difference — it doesn’t make any difference. There, there is no difference. The living were there — those whom we call the “living” and those whom we call the “dead”. They were there together, they ate together, they moved together, they played together; and all this was in a pretty light, quiet and very pleasant, it was very pleasant. I said to myself, “There, men have made a break, like this, and then they say, ‘Now, dead.’ ” And “dead” — the best part of it is that they treat them as they would treat something unconscious — yet the body is still conscious.
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(Silence)

Where, where is Error? Where is Error?
That is to say, there is no error. Things only seem to be impossible, because we do not know that the Lord is all possibility and that He can do whatever He likes, as He likes. We cannot get that into our heads, we always say, “This is possible and that is not possible.” But it is not true! For our imbecility, it is not possible; but everything is possible.

(Silence)

You see, only the one who is watching the play is not worried, because he knows everything that is going to happen and he has an absolute knowledge of everything — everything that happens, everything that has happened and everything that is going to happen — and it is all there, as one presence for him. And so it is the others, the poor actors who do not even know, they do not even know their parts! And they worry a great deal, because they are being made to act something and they do not know what it is. This is something I have just been feeling very strongly: 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.

We simply do not take the trouble.

It is not easy!

Oh, if it were easy... if it were easy, we would get tired of it!
One also sometimes wonders why, why is this life so tragic? But if it were like a perpetual enchantment, first of all we would
not even appreciate it, because it would be quite natural —
mainly that, we would not appreciate it because it would be
absolutely natural — and then, who is to say that we would not
enjoy a little confusion just for a change? One cannot be sure.

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.

(Silence)

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.

(Silence)

I have a feeling that Sri Aurobindo was in his ascension; the
intuitive mind was piercing a hole and coming into contact with
the Supermind, and so it would come like that, pop! like an
explosion in the thought, and he would write these things. And
if you follow the movement you see the Origin.

Obviously what he meant is that Error is one of the
innumerable, infinite possibilities. “Infinite” means that ab-
solutely nothing is beyond possibility. So where does error
fit into it? We call it error, but it is completely arbitrary.
We say, “This is an error” — in relation to what? In rela-
tion to our judgment that “this is true”, but certainly not
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in relation to the judgment of the Lord, since it is a part of
Himself!

Very few people can bear this widening of the understand-
ing.

Now, when I start looking like this (Mother closes her
eyes), two things are there at the same time: this smile, this joy,
this laughter are there, and such peace! Such full, luminous,
total peace, in which there are no more conflicts, no more
contradictions. There are no more conflicts. It is one single
luminous harmony — and yet everything we call error, suffering,
misery, everything is there. It eliminates nothing. It is another
way of seeing.

(Long silence)

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!

He takes anything, even what we call a very ordinary intel-
ligence and he simply teaches you to put this intelligence aside,
to rest: “There, be quiet, don’t stir, don’t bother me, I don’t need
you.” Then a door opens — you don’t even feel that you have to
open it; it is wide open, you are taken over to the other side. All
that is done by Someone else, not you. And then the other way
becomes impossible.

All this... oh, this tremendous labour of the mind striving to
understand, toiling and giving itself headaches!... It is absolutely
useless, absolutely useless, no use at all, it merely increases the
confusion.

You are faced with a so-called problem: what should you
say, what should you do, how should you act? There is nothing
to do, nothing, you only have to say to the Lord, “There, You see,
it is like that” — that’s all. And then you stay very quiet. And
then quite spontaneously, without thinking about it, without
reflection, without calculation, nothing, nothing, without the slightest effort — you do what has to be done. That is to say, the Lord does it, it is no longer you. He does it, He arranges the circumstances, He arranges the people, He puts the words into your mouth or your pen — He does everything, everything, everything; you have nothing more to do but to allow yourself to live blissfully.

I am more and more convinced that people do not really want it.

But clearing the ground is difficult, the work of clearing the ground beforehand.

But you don’t even need to do it! He does it for you.

But they are constantly breaking in: the old consciousness, the old thoughts....

Yes, they try to come in again, by habit. You only have to say, “Lord, You see, You see, You see, it is like that” — that’s all. “Lord, You see, You see this, You see that, You see this fool” — and it is all over immediately. And it changes automatically, my child, without the slightest effort. Simply to be sincere, that is to say, to truly want everything to be right. You are perfectly conscious that you can do nothing about it, that you have no capacity. I feel more and more that this amalgam of matter, like this, of cells, all that, is pitiful. It is pitiful! I do not know whether there are certain states in which people feel powerful, wonderful, luminous, capable; but for me it is because they do not really know what they are like! When you really see how you are made — it is really nothing, nothing. But it is capable of everything, provided... provided that you allow the Lord to act. But there is always something that wants to do it by itself; that’s the trouble, otherwise...

No, you may be full of an excellent goodwill and then you
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*want* to do it. That’s what complicates everything. 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!

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.

Ah! we make complications for nothing.

*There is something I have often wondered about: when
one prays to the Lord, when one wants to make Him
understand that something is wrong, I always have the
impression that one must concentrate very hard and that
after all one is calling to something far away. Is that
right? Or is it really...*

That depends on us!

Now I can feel Him everywhere, all the time, all the
time... even a physical contact — it is subtle physical, but physi-
cal — in things, in the air, in people, in... like this. (Mother
presses her hands to her face.) And then, it is not far to go, all
I have to do is this (Mother turns her hands slightly inwards),
one second of concentration — He is there! He is there, He is
everywhere. He is far away only when we think He is far away.

Naturally, when we begin to think of all the zones, all the
planes of universal consciousness and that it is at the very end, at
the very end, right at the very end, then it becomes very far away,
very, very far! (Mother laughs.) But when we think that He is everywhere, that He is everything and that it is only our perception that prevents us from seeing Him and feeling Him and that we only have to do this (Mother turns her hands inwards); it is a movement like this and like that (Mother turns her hands alternately inwards and outwards), it becomes very concrete: you do this (outward movement), everything becomes artificial, hard, dry, false, untrue, artificial; you do this (inward movement), everything becomes wide, tranquil, luminous, peaceful, vast, joyful. And it is simply this, that (Mother turns her hands alternately inwards and outwards). How? Where? It cannot be described, it is only, only a movement of consciousness, nothing else. A movement of consciousness. And the difference between the true consciousness and the false consciousness becomes more and more precise, and at the same time, thin — you don’t have to do “great things” to come out of it. Before that, one has the impression that one is living inside something and that a great interiorisation, concentration, absorption, is needed to get out of it; but now the impression is of something one accepts (Mother screens her face with her hand), something like a thin little peel that is very hard — very hard but malleable, very, very dry, very thin, very thin, something like putting on a mask; and then one does this (gesture), and it disappears.

One can foresee the time when it will not be necessary to be aware of the mask; it will be so thin that one will be able to see, to feel, to act through it with no need to put the mask on again. That is what has just begun.

But this Presence in all things.... It is a vibration, but it is a vibration that contains everything — a vibration which contains a kind of infinite power, infinite delight and infinite peace, of vastness, vastness, vastness; there are no limits.... But it is only a vibration, it does not... Oh, Lord! it cannot be thought, so it cannot be said. If you think, as soon as you think, the whole muddle begins again. That is why one cannot speak.

No, He is very far away because you think He is very far
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away. Even, you know, if you think He is there, like this (gesture close to her face) touching you... if you could feel — it is not like the touch of a person, it is not like that. It is not something alien, external, which comes in from outside. It is not that.... It is everywhere.

Then you feel — everywhere, everywhere, everywhere: inside, outside, everywhere, everywhere — Him, nothing but Him — Him, His vibration.

No, you must stop that (the head), until you stop that, you cannot see the True Thing — you look for comparisons, you say, “It is like this, it is like that.” Oh!

(Silence)

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.

One cannot! It cannot be explained. It cannot be put into words. One cannot say anything. Whatever one says is nothing, nothing.

12 October 1962

81 – God’s laughter is sometimes very coarse and unfit for polite ears; He is not satisfied with being Molière, He must needs also be Aristophanes and Rabelais.

82 – If men took life less seriously, they could very soon make it more perfect. God never takes His works seriously; therefore one looks out on this wonderful Universe.

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