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“The Shakti, the power of the Infinite and the Eternal descends within us, works, breaks up our present psychological formations, shatters every wall, widens, liberates... she frees the consciousness from confinement in the body; it can go out in trance or sleep or even waking and enter into worlds or other regions of this world and act there or carry back its experience. It spreads out, feeling the body only as a small part of itself, and begins to contain what before contained it; it achieves the cosmic consciousness and extends itself to be commensurate with the universe. It begins to know inwardly and directly and not merely by external observation and contact the forces at play in the world, feels their movement, distinguishes their functioning and can operate immediately upon them as the scientist operates upon physical forces, accept their action and results in our mind, life, body or reject them or modify, change, reshape, create immense new powers and movements in place of the old small functionings of the nature. We begin to perceive the working of the forces of universal Mind and to know how our thoughts are created by that working....”


Sweet Mother, how are our thoughts created by the forces of the universal Mind?

Because the forces of the universal Mind enter into our heads. We are bathed in forces, we are not aware of it. We are not something enclosed in a bag and independent from the rest: all forces, all vibrations, all movements enter into us and pass
through us. And so we have a certain mental force held in, that is to say, ready to be used by the formative or creative mental power. These are, as it were, free forces. As soon as a thought coming from outside or a force or movement enters our consciousness, we give it a concrete form, a logical appearance and all kinds of precise details; but in fact all this belongs to a domain one is rarely conscious of.

But this is not a special instance which occurs only from time to time: it is something constant. If a current of force is passing, with a particular thought formation, one sees it passing from one into another, and in each one it forms a kind of centre of light or force which keeps the imprint — more or less pure, more or less clear, more or less mixed — of the initial current; and the result is what we call “our” thought.

But our thought is something which hardly exists. It can be “our” thought only if, instead of being like a public place as we generally are in our normal state — we are like a public place and all the forces pass there, come and go, enter, depart, jostle each other and even quarrel — if instead of being like that, we are a concentrated consciousness, turned upwards in an aspiration, and open beyond the limits of the human mind to something higher; then, being open like this brings down that higher something across all the layers of reality, and this something may enter into contact with our conscious brain and take a form there which is no longer the creation of a universal force or a personal mind stronger than ours, but the direct expression and creation of a light which is above us, and which may be a light of the highest kind if our aspiration and opening allow it. That is the only case in which one can say that the thought is our own. Otherwise, all the rest is simply a passing notation: we note down, we invest a force with words, a force that's altogether universal and collective, which enters, goes out, moves and passes freely from one person to another.

*But how is the thought formed in the universal Mind?*
Questions and Answers

In the universal Mind?

You say that it comes from outside, don’t you?

Ideas have a higher origin than the mind. There is a region of the mind, higher than the ordinary mind, in which there are ideas, typal ideas, really prototypes; and these ideas descend and are clothed in mental substance. So, in accordance with — how to put it? — the quality of the receiver, they either keep all their own qualities and original nature or become distorted, coloured, transformed in the individual consciousness. But the idea goes far beyond the mind; the idea has an origin much higher than the mind. So, the functioning is the same from both the universal and the individual point of view; the individual movement is only representative of the universal one. The scale is different, but the phenomenon is the same. Of course, these are no longer “thoughts” as we conceive thoughts; they are universal principles — but it’s the same thing — universal principles on which the universes are built.

The universe, after all, is only one person, only one individuality in the midst of the eternal Creation. Each universe is a person who takes form, lives, dissolves, and another takes shape — it is the same thing. For us, the person is the human individual; and from the universal point of view the person is the universal individual; it is one universe in the midst of all the universes.