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You say, “Love is everywhere. Its movement is there in plants, perhaps in the very stones....”¹ If there is love in a stone, how can one see it?

Perhaps the different elements constituting the stone are coordinated by the spark of love. I am sure that when the Divine Love descended into Matter, this Matter was quite unconscious, it had absolutely no form; it may even be said that forms in general are the result of the effort of Love to bring consciousness into Matter. If one of you (I have my doubts, but still) went down into the Inconscient, what is called the pure Inconscient, you would realise what it is. A stone will seem to you a marvellously conscious object in comparison. You speak disdainfully of a stone because you have just a wee bit more consciousness than it has, but the difference between the consciousness of the stone and the total Inconscient is perhaps greater than that between the stone and you. And the coming out of the Inconscient is due exclusively to the sacrifice of the Divine, to this descent of divine Love into the Inconscient. Consequently, when I said “perhaps in the stone”, I could have removed the “perhaps” — I can assert that even in the stone it is there. There would be nothing, neither stone nor metal nor any organisation of atoms without this presence of Divine Love.

Most people say there is “consciousness” when they begin to think — when one doesn’t think one is not conscious. But plants are perfectly conscious and yet they do not think. They have very precise sensations which are the expression of a consciousness, but they do not think. Animals begin to think and their reactions are much more complex. But both plants and animals are

¹ Questions and Answers 1929 (2 June).
conscious. One can be conscious of a sensation without having the least thought.

Did material substance exist before the descent of Divine Love?

I don’t think it could be said that there was a material substance. The Inconscient... is the Inconscient. I don’t know how to explain this to you. If there is a negation of something, it is truly the Inconscient, it is the negation of everything. It has not even the capacity of emptiness. One needs to have descended there to know what it is and explain it. Words cannot describe it. It is the negation of all things because everything begins with consciousness. Without consciousness there is nothing.

Were there any beings before this descent of Love? Were they conscious?

There were no terrestrial beings. The terrestrial world, the earth came into existence after the descent into the Inconscient, not before.

The gradual formation of the different stages of being, from the Supreme to the most material region, is subsequent to the Inconscient. When, precisely, the Consciousness “began” its creation (don’t take what I say quite literally as though it were a little history of another country, for it is not that, I am trying to make you understand, that’s all), the first manifestation of the creative Consciousness was just an emanation of consciousness — of conscious light — and when this emanation separated itself from its origin, the Inconscient was born, through opposition (how to put it?) yes, really through opposition. Consequently, the birth of the Inconscient is prior to the formation of the world, and it was only when the perception came that the whole universe was going to be created uselessly that there was a call and Divine Love plunged into the Inconscient to change it into
consciousness. Therefore, it can be said that the formation of the material worlds as we know them is the result of the descent of the supreme Consciousness into the Inconscient. It cannot be said that there was something prior to that, things as we know them in the material world (I apologise for the ambiguity of my words, but you understand one cannot express these things in our usual words).

The formation of the earth as we know it, this infinitesimal point in the immense universe, was made precisely in order to concentrate the effort of transformation upon one point; it is like a symbolic point created in the universe to make it possible, while working directly upon one point, to radiate it over the entire universe.

If we want to make the problem a little more comprehensible, it is enough to limit ourselves to the creation and the history of the earth, for it is a good symbol of universal history.

From the astronomical point of view the earth is nothing, it is a very small accident. From the spiritual point of view, it is a symbolic willed formation. And as I have already said, it is only upon earth that this Presence is found, this direct contact with the supreme Origin, this presence of the divine Consciousness hidden in all things.

The other worlds have been organised more or less hierarchically, if one may say so, but the earth has a special formation due to the direct intervention, without any intermediary, of the supreme Consciousness in the Inconscient.

*Have the solar fragments the same matter as the earth?*

I have taken care to tell you that this radiation was a symbolic creation, and that all action on this special point had its radiation in the whole universe; remember this, instead of beginning to say that the formation of the earth comes from an element projected from the sun or that a nebula must have been scattered giving birth to the sun and all its satellites, etc.

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But is it true that there is no difference between solar matter and terrestrial matter? Were the sun and the other worlds of the solar system formed at the same time as the earth?

Necessarily, everything was formed at the same time, the creation was simultaneous, with a special concentration of the Consciousness upon the earth.

Have the beings of the other worlds and planets a psychic being?

No, it is a purely terrestrial phenomenon. Only, there is nothing against the idea that psychic beings may go to the other worlds if it so pleases them. There is no reason to think that one cannot, if one went to another planet, meet psychic beings; it is not impossible; but these would be psychic beings formed upon earth who have become free in their movement, going here and there at will for some reason or other. All knowledge in all traditions, from every part of the earth, says that the psychic formation is a terrestrial formation and that the growth of the psychic being is something that takes place upon earth. But once they are formed and free in their movement, they can go anywhere in the universe, they are not limited in their movement; but their formation and growth belong to the terrestrial life, for reasons of concentration.

Are Divine Love and Grace the same thing?

Essentially, all things are the same. In its essence everything is the same, it is a phenomenon of consciousness; but Love can exist without Grace and Grace can exist without Love. But for the human consciousness all manifestation of Grace is a manifestation of the supreme Love, inevitably. Only it goes beyond human consciousness.
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_How can one become conscious of Divine Love and an instrument of its expression?_

First, to become conscious of anything whatever, you must will it. And when I say “will it”, I don’t mean saying one day, “Oh! I would like it very much”, then two days later completely forgetting it.

To will it is a constant, sustained, concentrated aspiration, an almost exclusive occupation of the consciousness. This is the first step. There are many others: a very attentive observation, a very persistent analysis, a very keen discernment of what is pure in the movement and what is not. If you have an imaginative faculty, you may try to imagine and see if your imagination tallies with reality. There are people who believe that it is enough to wake up one day in a particular mood and say, “Ah! How I wish to be conscious of divine Love, how I wish to manifest divine Love....” Note, I don’t know how many millions of times one feels within a little stirring up of human instinct and imagines that if one had at one’s disposal divine Love, great things could be accomplished, and one says, “I am going to try and find divine Love and we shall see the result.” This is the worst possible way. Because, before having even touched the very beginning of realisation you have spoilt the result. You must take up your search with a purity of aspiration and surrender which in themselves are already difficult to acquire. You must have worked much on yourself only to be ready to aspire to this Love. If you look at yourself very sincerely, very straight, you will see that as soon as you begin to think of Love it is always your little inner tumult which starts whirling. All that aspires in you wants certain vibrations. It is almost impossible, without being far advanced on the yogic path, to separate the vital essence, the vital vibration from your conception of Love. What I say is founded on an assiduous experience of human beings. Well, for you, in the state in which you are, as you are, if you had a contact with pure divine Love, it would seem to you colder than
ice, or so far-off, so high that you would not be able to breathe; it would be like the mountain-top where you would feel frozen and find it difficult to breathe, so very far would it be from what you normally feel. Divine Love, if not clothed with a psychic or vital vibration, is difficult for a human being to perceive. One can have an impression of grace, of a grace which is something so far, so high, so pure, so impersonal that... yes, one can have the feeling of grace, but it is with difficulty that one feels Love.

*But, then, can it be said that the psychic vibration is the vibration of divine Love?*

Each one of you should be able to get into touch with your own psychic being, it is not an inaccessible thing. Your psychic being is there precisely to put you in contact with the divine forces. And if you are in contact with your psychic being, you begin to feel, to have a kind of perception of what divine Love can be. As I have just said, it is not enough that one morning you wake up saying, “Oh! I would like to be in contact with divine Love”, it is not like that. If, through a sustained effort, a deep concentration, a great forgetfulness of self, you succeed in coming into touch with your psychic being, you will never dream of thinking, “Oh! I would like to be in contact with divine Love” — you are in a state in which everything appears to you to be this divine Love and nothing else. And yet it is only a covering, but a covering of a beautiful texture.

*So, divine Love need not be sought and known apart from the psychic being?*

No, find your psychic being and you will understand what divine Love is. Do not try to come into direct contact with divine Love because this will yet again be a vital desire pushing you; you will perhaps not be aware of it, but it will be a vital desire.

You must make an effort to come into touch with your
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psychic being, to become aware and free in the consciousness of your psychic being, and then, quite naturally, spontaneously, you will know what divine Love is.

_The fact of being born with a psychic being and upon earth which is a spiritual symbol proves that we have each one of us a great responsibility, doesn’t it?_

Surely. One has a big responsibility, it is to fulfil a special mission that one is born upon earth. Only, naturally, the psychic being must have reached a certain degree of development; otherwise it could be said that it is the whole earth which has the responsibility. The more conscious and individualised one becomes, the more should one have the sense of responsibility. But this is what happens at a given moment; one begins to think that one is here not without reason, without purpose. One realises suddenly that one is here because there is something to be done and this something is not anything egoistic. This seems to me the most logical way of entering upon the path — all of a sudden to realise, “Since I am here, it means that I have a mission to fulfil. Since I have been endowed with a consciousness, it is that I have something to do with that consciousness — what is it?”

Generally, it seems to me that this is the first question one should put to oneself: “Why am I here?”

I have seen this in children, even in children of five or six: “Why am I here, why do I live?” And then to search, with whatever consciousness is available, with a very little bit of consciousness: why am I here, for what reason?

This seems to me the normal starting-point.