realisation here in the physical world that would give them the power to materialise a supramental being.

I told you that once I endowed a vital being with a body, but I would never have been able to... it would have been impossible to make this body material: something is missing, something is missing. Even if it could be made visible, it probably could not be made permanent — at the very first opportunity it would dematerialise. It is this permanence that we cannot obtain.

I had discussed this with Sri Aurobindo — “discussed” is a manner of speaking — we had talked about it and he saw it the same way as I did, that is, there is a power we do not have, the power to fix the form here on earth. Even for those who have the capacity to materialise things, they do not remain, they cannot remain, they do not have the quality of physical things.

So the continuity of creation could not be assured without something which possessed that quality.

I knew the whole occult process in detail, but I could never have made the thing more material, even if I had tried — visible, yes, but impermanent, incapable of progressing.

12 January 1962

70 – Examine thyself without pity, then thou wilt be more charitable and pitiful to others.

Very good!

It is very good, very good for everybody, particularly for people who think themselves very superior.

But this really corresponds to something very profound.

In fact, this is an experience which I have been having for some time. It is almost like a reversal of attitude.

Indeed, men have always considered themselves victims harassed by adverse forces; those who are courageous fight, the others complain. But I have an increasingly concrete vision of the role that the adverse forces play in the creation, of the almost
absolute necessity for them, so that there can be progress and for
the creation to become its Origin once again — and such a clear
vision that instead of asking for the conversion or abolition of
the adverse forces one must realise one’s own transformation,
pray for it and carry it out. This is from the terrestrial point of
view, I am not taking the individual standpoint. We know the
individual standpoint; this is from the terrestrial point of view. It
was the sudden vision of all the error, all the misunderstanding,
all the ignorance and obscurity, and even worse, all the bad
will in the terrestrial consciousness which felt responsible for
the perpetuation of these adverse beings and forces and which
offered them in a great aspiration — more than an aspiration, a
kind of holocaust — so that the adverse forces might disappear
and have no further reason to exist, so that they might no longer
be there to point out everything that has to be changed.

Their presence was made unavoidable by all these things
that were negations of the divine life. And this movement of
offering of the earth consciousness to the Supreme, in an ex-
traordinary intensity, was like a redemption so that the adverse
forces might disappear.

It was a very intense experience which expressed itself like
this: “Take all the faults I have committed, take them all, accept
them, efface them so that these forces may disappear.”

This aphorism is the same thing from the other end, it is
the same thing in essence. As long as it is possible for a hu-
man consciousness to feel, act, think or be contrary to the great
divine Becoming, it is impossible to blame anyone else for it; it is
impossible to blame the adverse forces which are maintained in
creation as the means of making you see and feel all the progress
that has yet to be made.

(Silence)

The state I found myself in was like a memory — a memory
that is eternally present — of that Consciousness of supreme
On Thoughts and Aphorisms

Love which the Lord emanated upon earth, in the earth — in the earth — to bring it back to Him. For that was truly a descent into the most total negation of the Divine, the negation of the very essence of the divine Nature, and therefore a renunciation of the divine state in order to accept earth’s obscurity and bring earth back to the divine state. And unless this supreme Love becomes all-powerfully conscious here on earth, the return can never be final.

This experience came after the vision of the great divine Becoming, and I asked myself, “Since this world is progressive, since it is becoming more and more the Divine, will there not always be this intensely painful feeling of the thing which is undivine, of the state which is undivine compared to the one which is to come? Will there not always be what we call ‘adverse forces’, that is, something which is not following the movement harmoniously?” Then the answer came, the vision came: no, indeed the time for this possibility is near, the time for the manifestation of that essence of perfect Love which can transform this unconsciousness, this ignorance and the bad will which results from it into a progression that is luminous, joyful, eager for perfection and all-inclusive.

It was very concrete.

And this corresponds to a state in which one is so perfectly identified with all that is, that one becomes all that is anti-divine in a concrete way, and that one can offer it — one can offer it and truly transform it by offering it.

Basically, this kind of will for purity, for good, in men — which expresses itself in the ordinary mentality as the need to be virtuous — is the great obstacle to true self-giving. This is the origin of Falsehood and even more the very source of hypocrisy — the refusal to accept to take upon oneself one’s own share of the burden of difficulties. And in this aphorism Sri Aurobindo has gone straight to this point in a very simple way.

3 See the commentary on the preceding aphorism.
Jnana

Do not try to appear virtuous. See how much you are united, one with everything that is anti-divine. Take your share of the burden, accept yourselves to be impure and false and in that way you will be able to take up the Shadow and offer it. And in so far as you are capable of taking it and offering it, then things will change.

Do not try to be among the pure. Accept to be with those who are in darkness and give it all with total love.

21 January 1962

71 – A thought is an arrow shot at the truth; it can hit a point, but not cover the whole target. But the archer is too well satisfied with his success to ask anything farther.

But it is obvious! It is so obvious for us.

Yes, but what must we do to cover the whole target?

Stop being an archer!

It is a fine image. This is good for people who are in a state where they imagine they have discovered the Truth.

It is a good thing to say to those who think they have found the Truth because they have touched one point.

But so often, we have said something else.

One wonders how far it is possible to act once one is able to include the whole target, that is, to know all points of view and the usefulness of each thing, since one can see that everything is useful, that everything is in its place. In order to act, doesn’t one need to be in some way exclusive or combative?

You know the story of the philosopher who lived in the south of France — I do not remember his name, a very well-known