On Thoughts and Aphorisms

109 – All things seem hard to man that are above his attained level and they are hard to his unaided effort; but they become at once easy and simple when God in man takes up the contract.

This is perfect.

As it happens, two or three days ago I wrote something in reply to a question and I said something like this: Sri Aurobindo is the Lord, but only a part of the Lord, not the Lord in His totality, because the Lord is all — all that is manifested and all that is not manifested. Then I added: There is nothing that is not the Lord, nothing — there is nothing that is not the Lord, but few indeed are those who are conscious of the Lord. And it is this unconsciousness of the creation which constitutes its Falsehood.

All at once it was so obvious: “There it is! There it is!” How did Falsehood come? But that’s it, it is the unconsciousness of the creation that constitutes the Falsehood of the creation. And as soon as the creation once more becomes conscious of being the Lord, Falsehood will cease.

And it’s that, isn’t it? Everything is difficult, laborious, hard, painful because everything is done outside the consciousness of the Lord. But when He takes possession of His domain once more — or rather when we allow Him to take possession of His domain once more — and when things are done in His consciousness, with His consciousness, everything will become not only easy, but wonderful, glorious — and in an inexpressible delight.

It came like something self-evident. We say, “What is it? What do we call Falsehood? Why is the creation false?” It is not an illusion in the sense of not existing: it really exists, but... it is not conscious of what it is! Not only unconscious of its origin, but unconscious of its essence, of its truth — it is not conscious of its truth. And that is why it lives in Falsehood.
This aphorism is magnificent. There is nothing to say, it says everything.

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110 – To see the composition of the sun or the lines of Mars is doubtless a great achievement; but when thou hast the instrument that can show thee a man’s soul as thou seest a picture, then thou wilt smile at the wonders of physical Science as the playthings of babies.

This is the continuation of what we were saying before about those who want to “see”. Ramakrishna is supposed to have said to Vivekananda, “You can see the Lord just as you see me and hear His voice just as you hear mine.” Some people understood this as an announcement that the Lord was on earth in flesh and blood. I said (laughing): “No, it is not that! What he meant is that if you enter the true consciousness, you can hear Him — I say, hear much more clearly than you hear physically and see much more clearly than you see physically.” — “Oh! But...” — Immediately they open their eyes wide, it becomes something unreal!

Do the wonders of physical science make you smile?

The “wonders” are all right, that is their business. But it is their overweening self-assurance that makes me smile. They imagine that they know. They imagine that they have the key, that is what makes one smile. They imagine that with everything they have learnt they are the masters of Nature — that is childishness. Something will always escape them so long as they are not in touch with the creative Force and the creative Will.

It is an experiment you can easily make. A scientist can explain all visible phenomena, he can even use physical forces and