13 July 1955

Mother reads from *Lights on Yoga*, “Planes and Parts of the Being”.

Now then!

*Sweet Mother, what does “cosmic spirit and cosmic Nature” mean?*

Universal. Cosmic is the synonym of universal.

*But what does “cosmic spirit” mean?*

Cosmic spirit? It is the cosmic spirit, it is the universal spirit, it is the spirit that’s in the whole universe. There is a universe. You know what the universe is? Well, this universe has a spirit, and this spirit is the cosmic spirit; this universe has a consciousness and its consciousness is the cosmic, universal consciousness.

One may very well imagine that the universe is only an entity in something which is still vaster, as the individual is only an entity in a much vaster totality. Now, each unit has its consciousness and its own spirit which contains all the others, as a group consciousness is made up of all the individual consciousnesses which constitute it and as a national consciousness is made up of all the individual consciousnesses which constitute it, and something more. The individual is only an element in the whole, even as the earth is a part of the solar system, and the solar system makes a part of all the systems of the universe. So just as there is an individual consciousness, there is a group consciousness and a consciousness of the system, a universal consciousness which is made up of the set of all the consciousnesses composing it,
plus something, something — something more subtle. Just like you: you have lots of cells in your body; each cell has its own consciousness and you have a consciousness which is the consciousness of your total individuality, though made up of all these small cellular consciousnesses.

_Mother, here it is written: “... there is a wall of separative ignorance between” the individual and the cosmic consciousness. Then how to break down this wall?

Get rid of the ignorance, enter the knowledge.

First of all you must know what I have just told you, that you are a part of the whole, that this whole is a part of a greater whole, and that this greater whole is a part of a still greater whole, right up to its forming one single totality. Once you know that, you begin to become aware that in reality there cannot be any separation between you and something greater than you of which you are a part. This is the beginning. Now, you must come to the point not only of thinking this but of feeling it and even living it, and then the wall of ignorance tumbles: one feels this unity everywhere and realises that he is only a more or less fragmentary part of a whole much vaster than he, which is the universe. Then one begins to have a more universal consciousness.

(Silence)

That’s all?

_Sweet Mother, what does to be possessed by the Divine mean?

You don’t know? What do you think, that it is you who possess the Divine or the Divine who possesses you?

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Questions and Answers

What does it mean?

It means that the Divine enters into you and governs you, becomes the master of your consciousness and movements. This indeed is called being possessed by the Divine.

_Sweet Mother, it is the separation of Sat, Chit and Ananda which has brought about ignorance, suffering.

Then..._

Why did they separate? (Laughter)

Probably they had no moral notions! (Laughter)

(Long silence)

It is probable that if they had not separated, there would have been no universe as we have it. It was perhaps a necessity. But what you are asking is how it was not foreseen that it would happen in this way. Perhaps it was foreseen. It could have turned out well, it turned out badly. There! There are accidents.

You know, so long as you want to apply your mental, moral notions to the creation of the universe, you will never understand anything about it, never. Because from all sides and in all ways it goes beyond these conceptions — conceptions of good and evil, and these things. All the mental, moral conceptions we have cannot explain the universe. And for this part of ourselves which indeed lives in a total ignorance, all that can be said is: “Things are like that because they are like that”, one can’t explain them, because the explanations one gives are those of ignorance and explain nothing at all.

The mind explains one thing by another, this other which needs to be explained is explained by another still, and that other which needs explanation is explained by another, and if you continue in this way you can go all round the universe and return to the starting-point without having explained anything.
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at all. (*Laughter*) So you have to pierce a hole, rise in the air and see things in another way. Then like that one can begin to understand.

*How to do it?*

How to do it? (*Laughter*)

Aspiration is like an arrow, like this (*gesture*). So you aspire, want *very* earnestly to understand, know, enter into the truth. Yes? And then with that aspiration you do this (*gesture*). Your aspiration rises, rises, rises straight up, very strong and then it strikes against a kind of... how to put it?... lid which is there, hard like iron and extremely thick, and it does not pass through. And then you say, “See, what’s the use of aspiring? It brings nothing at all. I meet with something hard and cannot pass!” But you know about the drop of water which falls on the rock, it ends up by making a chasm: it cuts the rock from top to bottom. Your aspiration is a drop of water which, instead of falling, rises. So, by dint of rising, it beats, beats, beats, and one day it makes a hole, by dint of rising; and when it makes the hole suddenly it springs out from this lid and enters an immensity of light, and you say, “Ah, now I understand.”

It’s like that.

So one must be very persistent, very stubborn and have an aspiration which rises straight upwards, that is, which does not go roaming around here and there, seeking all kinds of things.

Only this: to understand, understand, understand, to learn to know, to be.

When one reaches the very top, there is nothing more to understand, nothing more to learn, one *is*, and it’s when one *is* that one understands and knows.

*Mother, when one understands, what is it in us that understands?*
It's the like that knows the like. So it is only because you carry the thing in yourself that you discover it. Because you understand very well that my story is an image, don't you, that all this is an image; it corresponds quite well with something, but it's an image all the same, because one can find it as well within as above, you see. It's only because we have physical notions about the different material planes, material dimensions; because when we understand, it is in another order of dimensions, absolutely. Now this other dimensional order does not correspond to space.

But you cannot understand and be something unless it is in you in some way or other or you are in it — it's the same thing, isn't it? However, to make you understand more easily, I can say it's because it is in you, because it's a part of your consciousness, somewhere, otherwise you could never become aware of it. If one did not carry the Divine within oneself, in the essence of one's being, one could never become aware of the Divine; it would be an impossible venture. And then if you reverse the problem, the moment you conceive and feel in some way or other, or even, to begin with, admit that the Divine is in you, as well as you are in the Divine, then already this opens the door to realisation, just a little, not much — slightly ajar. Then if later the aspiration comes, the intense need to know and to be, then that intense need widens the opening until one can creep in. Then when one has crept in, one becomes aware of what he is. And that's exactly what Sri Aurobindo says, that one has forgotten, that due to this separation of Sat, Chit, Ananda, forgetfulness comes, forgetfulness of what one is; one thinks oneself to be somebody, you see, anyone at all, a boy, a girl, a man, a woman, a dog, a horse, anything at all, a stone, the sea, the sun; one believes oneself to be all this, instead of thinking oneself the One Divine — because, in fact, if one had continued thinking oneself the One Divine, there would have been no universe at all.

That was what I wanted to tell him (*indicating a child*), that this phenomenon of separation seems to be indispensable.
for a universe to be there, otherwise it would always have re-
mained as it was. But if we re-establish the unity, after having
made it pass through this curve, you see, if we re-establish the
unity, having benefited from the multiplicity, the division, then
we have a unity of a higher quality, a unity which knows it-
self instead of the unity which doesn’t have to know itself, for
there’s nothing which may know the other. When the Oneness
is absolute, who can know the Oneness? We must at least be
able to have an image, an appearance of something which is
not it in order to understand what it is. I believe that this is the
secret of the universe. Perhaps the Divine wanted really to know
Himself, so He threw Himself out and then looked at Himself,
and now He wants to enjoy this possibility of being Himself
with the full knowledge of Himself. This becomes much more
interesting.

So there we are. Another question?

_Sweet Mother, last time you spoke about the imagina-
tion, didn’t you?_

Yes.

_Then, is it through the imagination that one can realise
desires or aspirations?_

That means? What exactly do you want to say? Imagining that
the desire is realised and in this way help its realisation?

Yes.

Certainly, quite certainly.

_And ideals also?_

Only usually, yes, almost totally what people don’t have at their
disposal is the time it takes. But for instance, if you have a very
powerful imagination and build up the realisation of your desire, build it up well with all its details and everything, like an admirably made formation existing in itself, totally, you see... well, you may be sure that if you live long enough the thing will be realised. It can be realised the next day, it can be realised the next minute, it can take years, it can take centuries. But it is sure to be realised. And then, if to this imaginative power you add a kind of creative vital strength, you make a very living force of it; and as all living forces tend towards realisation, it will put a pressure upon terrestrial events in order to be able to realise itself sooner, and it is realised.

Only, as I said, there are two things. First, as regards desires, personal circumstances, one is not very... persistent or very steady, and after some time what interested you very strongly doesn’t interest you any longer. You think of something else, have another desire, and make another formation. But now the first thing one imagined is very well formed; after following its curve in space it is realised. But by then the person has started another construction because for some reason or other the thing doesn’t interest him any more, and he is face to face with the realisation of his first desire, while having already embarked upon the second, the third or the fourth. So he is absolutely annoyed: “But why, I don’t want this any longer, why does it come?” without his being conscious that quite simply it is the result of a previous deed. If, however, instead of being desires they are aspirations for spiritual things and one continues his line with a regular progress, then one is absolutely sure to obtain one day what he has imagined. The day may be slightly far-off if there are many obstacles on the path, for example if the formation that you have made is still very alien to the state of the earth atmosphere; well, it takes some time to prepare the conditions for its advent. But if it is something which has already been realised several times on earth and does not imply too categorical a transformation, you may have it quite quickly, provided that you follow the same line persistently. And if you
add to this the ardour of a faith and trust in the divine Grace and that kind of self-giving to the Grace which makes you expect everything from It, then it can become tremendous; you can see things being realised more and more, and the most surprising ones can be realised one after another. But for this there are conditions to be fulfilled.

One must have a great purity and a great intensity in one’s self-giving, and that absolute trust in the supreme wisdom of the divine Grace, that It knows better than we do what is good for us, and all that. Then if one offers one’s aspiration to It, truly gives it with enough intensity, the results are marvellous. But one must know how to see them, for when things are realised most people find it absolutely natural, they don’t even see why and how it has happened, and they tell themselves, “Yes, naturally it had to be like that.” So they lose the joy of... the joy of gratitude, because, in the last analysis, if one can be filled with gratitude and thanksgiving for the divine Grace, it puts the finishing touch, and at each step one comes to see that things are exactly what they had to be and the best that could be.

There.

And so Sat-Chit-Ananda begins to come together, to form its unity once more.

There we are, my children. That’s all?

Finished.