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Mother reads from *Lights on Yoga*, "The Goal".

*Sweet Mother, what is "dynamic realisation"?*

It is the realisation which is expressed in action. There is a realisation in inaction like that of those who enter into contemplations from which they don't come out, and who don't move; and then there is a dynamic realisation which transforms all your action, all your movements, all your way of being, your character. In the first case one's outer being remains the same, nothing changes, and usually it destroys all possibility of action, one can no longer do anything, one remains seated... In the second case, it changes everything, your character, your way of being, your way of acting, all your actions and even your surroundings, and finally all your existence, your total being: this is dynamic realisation, with the transformation of the body as its culmination.

Some people try to transform their body before even having transformed their intelligence, and this produces a complete displacement, it unbalances them totally. One must first transform his thought, all his mind, all his mental activity, organise it with higher knowledge; and at the same time one must transform his character, all the movements of the vital, all impulses, all reactions. And finally, when these two things are done, in any case up to a certain point, one can begin to think of transforming the cells of his body, but not begin at the end; one must begin at the beginning.

One can do... Sri Aurobindo says, doesn't he, that one can do everything at the same time, but the centre, the most important part, must first be transformed sufficiently before one can think of transforming his body... like some people who, for example,

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immediately want to change their food or even to stop eating, because, they say, finally when the Supermind comes one will no longer need to eat. So before the Supermind has come they want to begin by what will happen; they stop eating, stop sleeping, and the result is that they fall very ill.

It is preferable at first to begin by receiving the Supermind in one's mind with a sufficient knowledge, and gradually come to transforming all the rest.

*Sweet Mother, what is "the dynamic side"?*

It is the same thing. It is this side of the yoga.

There are two aspects: an aspect which is static and a preparation, and a dynamic aspect which is an aspect of transformation, of action. Dynamic means energetic; it means propulsion, action.

*What does "the negative side" and "the positive side of experience" mean?*

Ah, my child, you have certain faults, you know, things which prevent you from progressing. So, the negative side is to try and get rid of your defects. There are things which you have to be, to become, qualities which you must build in yourself in order to realise; so this side of construction is the positive side.

You have a defect, for example, a tendency not to speak the truth. Now this habit of falsehood, of not seeing or not speaking the truth, you fight against it by rejecting falsehood from your consciousness and endeavouring to eliminate that habit of not speaking the truth. For the thing to be done, you must build in yourself the habit of speaking only the truth. For the thing to be done, you must build in yourself the habit of perceiving and always telling the truth. One is negative: you reject a fault. The other is positive: you build the quality. It is like that.

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For everything it is like that. For example, you have somewhere in your being that kind of habit of revolt, ignorant, arrogant, obscure revolt, of refusing what comes from above. So, the negative side is to fight against this, to prevent it from expressing itself and reject it from your nature; and on the other side you must build positively surrender, understanding, consecration, self-giving and the sense of a complete collaboration with the divine forces. This is the positive side. Do you understand?

The same thing again: people who get angry... the habit of flying into a rage, of getting angry... one fights against that, refuses to get angry, rejects these vibrations of anger from one's being, but this must be replaced by an imperturbable calm, a perfect tolerance, an understanding of the point of view of others, a clear and tranquil vision, a calm decision — which is the positive side.

*What is "the image of the dry coconut fruit"?*

It is said that when one has realised (it is in here that he says it), one becomes like the dry coconut which moves in the shell, which is free inside, no longer attached to the envelope and moving freely within. That's what I have heard; it is the image for there being no attachment any more. You have seen this, when a coconut becomes completely dry, the nut inside is no longer fixed to the shell; and so when you move it, it moves inside; it is completely free, it is absolutely independent of the shell. So the image of the being is given: the ordinary physical consciousness is the shell; and so long as the Atman is not completely formed it is attached, it holds on, it is stuck to the shell, and it cannot be detached; but when it is completely formed it is absolutely free inside, it rolls freely in the shell without being fixed to it. It must be this image.

*Sweet Mother, what does this mean: "...one must transfer the allegiance of the Purusha from the lower Prakriti..."*

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You don't know what this means?

In the ordinary case, of the ordinary being and ordinary life, the Purusha is subjected to Prakriti, to the external Nature, he is her slave. So Sri Aurobindo says that it is not enough to free oneself from this slavery. He begins that way: it is not enough to free oneself from the slavery; he must keep his allegiance, but instead of obeying Prakriti, he must obey the Divine Mother; that is, instead of obeying something which is lower than himself, he must obey what is higher. That is the sentence: transfer his allegiance from this to that.

Do you understand? No? Ah, it is probably someone who wrote to him saying that he wanted his Purusha to be completely free from allegiance to Prakriti. So he answered: No, that's not enough; if you free it, it is only half the work; your allegiance must be there, but instead of being related to Prakriti, it must exist for the Divine Mother. And then later he explains the difference. There is an entire passage there in which he says that the Divine Mother should not be identified with Prakriti. Naturally there is something of the Divine Mother there, because something of the Divine Mother is behind everything. But one must not think that Prakriti is the Divine Mother.

*(Nolini) It is the negative and positive side — as Tara asked — of allegiance to Prakriti.*

Allegiance to Prakriti, yes, it's true. To get rid of this allegiance to Prakriti is the negative side of the development; one frees himself from his allegiance to Prakriti, but one must take a step further and have the positive side of being surrendered to the Divine Mother.

*The last sentence: "...in the Truth-Creation the law is that of a constant unfolding without any Pralaya." What is this constant unfolding?*

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The Truth-Creation... it is the last line? (*Mother consults the book*) I think we have already spoken about this several times. It has been said that in the process of creation, there is the movement of creation followed by a movement of preservation and ending in a movement of disintegration or destruction; and even it has been repeated very often: "All that begins must end", etc., etc.

In fact in the history of our universe there have been six consecutive periods which began by a creation, were prolonged by a force of preservation and ended by a disintegration, a destruction, a return to the Origin, which is called Pralaya; and that is why this tradition is there. But it has been said that the seventh creation would be a progressive creation, that is, after the starting-point of the creation, instead of its being simply followed by a preservation, it would be followed by a progressive manifestation which would express the Divine more and more completely, so that no disintegration and return to the Origin would be necessary. And it has been announced that the period we are in is precisely the seventh, that is, it would not end by a Pralaya, a return to the Origin, a destruction, a disappearance, but that it would be replaced by a constant progress, because it would be a more and more perfect unfolding of the divine Origin in its creation.

And this is what Sri Aurobindo says. He speaks of a constant unfolding, that is, the Divine manifests more and more completely; more and more perfectly, in a progressive creation. It is the nature of this progression which makes the return to the Origin, the destruction no longer necessary. All that does not progress disappears, and that is why physical bodies die, it's because they are not progressive; they are progressive up to a certain moment, then there they stop and most often they remain stable for a certain time, and then they begin to decline, and then disappear. It's because the physical body, physical matter as it is at present is not plastic enough to be able to progress constantly. But it is not impossible to make it sufficiently plastic

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for the perfecting of the physical body to be such that it no longer needs disintegration, that is, death.

Only, this cannot be realised except by the descent of the Supermind which is a force higher than all those which have so far manifested and which will give the body a plasticity that will allow it to progress constantly, that is, to follow the divine movement in its unfolding.

*Sweet Mother, I am mixing up things. Here it is written: "But one who has not mastered and lived the truths of Overmind cannot reach the supramental Truth."*

Yes.

*It is here that I am getting mixed up. Often you have said that the reign of Overmind is finished and that of the Supermind is to come, and that one doesn't need to go through the same experiences of the Overmind, because that's already done.*

What is he saying? Pavitra, do you understand what he is saying?

*(Pavitra) Mother, you have said several times that the reign of the Overmind is finished and now it is the reign of the Supermind.*

Yes, in a way, yes.

*Therefore it is not necessary to pass through the experiences of the Overmind to reach the Supermind.*

I have said that there was no need to pass through the experiences of the Overmind in order to have the supramental experiences? Have I ever said such a thing?

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*I don't say that you have said that, but perhaps I have understood it like that.*

Ah, well! In any case I don't think so. I don't know if I have said it, but I don't think so, because we are in a transitional period. It is absolutely certain that, in a general way, it is still the Overmind which is ruling and that if the Supermind comes, it's that it is only beginning to come and to have an influence, and that, in a period of transition, what Sri Aurobindo says here is absolutely obvious: If you understand nothing of the Overmind you will understand still less of the Supermind, and he has repeated, I don't know how often, that one must not try to leap to the highest summit without having climbed all the steps. Once again... when did I read... it's not so long ago... that it was necessary to climb all the steps to go to the top? You can't take a leap and neglect all the rest. It is not possible. You can do it quickly. What can happen is that what took several lifetimes can be done in a few years or even perhaps in a few months; but you have to do it.

When we all have supramental bodies and when within ourselves we are in the supramental consciousness, we shall perhaps be able to manufacture little supramental beings who will not need to pass through these experiences! But it is only "when", it is not so at present. (*Laughter*)

One must not hope for things before they are done. They will be done, but a little later.