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“The metaphysical objection [to a teleological cosmos] is more serious; for it seems self-evident that the Absolute can have no purpose in manifestation except the delight of manifestation itself: an evolutionary movement in Matter as part of the manifestation must fall within this universal statement; it can be there only for the delight of the unfolding, the progressive execution, the objectless seried self-revelation. A universal totality may also be considered as something complete in itself; as a totality, it has nothing to gain or to add to its fullness of being. But here the material world is not an integral totality, it is part of a whole, a grade in a gradation; it may admit in it, therefore, not only the presence of undeveloped immaterial principles or powers belonging to the whole that are involved within its Matter, but also a descent into it of the same powers from the higher gradations of the system to deliver their kindred movements here from the strictness of a material limitation. A manifestation of the greater powers of Existence till the whole being itself is manifest in the material world in the terms of a higher, a spiritual creation, may be considered as the teleology of the evolution. This teleology does not bring in any factor that does not belong to the totality; it proposes only the realisation of the totality in the part. There can be no objection to the admission of a teleological factor in a part movement of the universal totality, if the purpose, — not a purpose in the human sense, but the urge of an intrinsic Truth-necessity conscious in the will of the indwelling Spirit, — is the perfect manifestation there of all the possibilities inherent in the total movement. All exists here, no doubt, for the delight of existence, all is
a game or Lila; but a game too carries within itself an object to be accomplished and without the fulfilment of that object would have no completeness of significance. A drama without denouement may be an artistic possibility, — existing only for the pleasure of watching the characters and the pleasure in problems posed without a solution or with a forever suspended dubious balance of solution; the drama of the earth evolution might conceivably be of that character, but an intended or inherently predetermined denouement is also and more convincingly possible. Ananda is the secret principle of all being and the support of all activity of being: but Ananda does not exclude a delight in the working out of a Truth inherent in being, immanent in the Force or Will of being, upheld in the hidden self-awareness of its Consciousness-Force which is the dynamic and executive agent of all its activities and the knower of their significance.”


If one wants to state the problem in a way that’s more easily accessible to ordinary practical thinking, one could conceive that everything exists from all eternity, and therefore simultaneously, but that this total, simultaneous, eternal existence is like the property, the possession of a Consciousness which would take pleasure in travelling through its domains, find its joy in an almost infinite or anyway indefinite journey throughout all its domains, and would go like this from discovery to discovery of things which already exist, which have always existed... but which the Supreme had never visited. And the path he follows in his discovery could be an entirely free, unexpected, unforeseen path according to his choice of the moment, so that, although his whole domain is there from all eternity, existing for ever, he could visit it in an altogether unexpected, unpredictable way, and so open the door to all relationships and possibilities.

And it is also his own self-discovery, for this domain is
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himself; and a discovery which could be made according to immediate decisions, without a preconceived plan such as would be mentally thought out, with all the delight of complete freedom and of the unexpectedness of every second — an eternal journey within his own being.

Everything is absolutely determined, for everything is from all eternity, and yet the path traversed has a freedom and unpredictability which is also absolute.

And this is how there can exist simultaneously worlds which have no apparent relationship with each other, and which nevertheless coexist, but are discovered gradually and so give the impression of a new creation.... Seeing things in this way, one could easily understand that simultaneously with this physical world as we know it with all its imperfections, all its limitations, all its ignorance, there are one or several other worlds which exist in their own zones and are so different in nature from ours here, that for us they are as if non-existent, for we have no relation with them. But the moment the great eternal Voyage passes from this world to that, by the very fact of this passage of the eternal Consciousness, the link will necessarily be created, and the two worlds will gradually enter into relation with each other.

Truly speaking this is what is actually happening, and we can say with certainty that the supramental world already exists, but the time has come for it to become the object of the journey of the supreme Consciousness, and then, gradually, a conscious link will be formed between this world and that, and they will have a new relation as a result of this new orientation of the journey.

This explanation is as good as any other and perhaps it is easier to understand for people who are not metaphysicians.... At least, I like it!

Mother, you said that everything was absolutely determined; then where does personal effort come from?
I told you just a moment ago that the Great Traveller chooses at each instant the course of his journey, therefore it is an absolute freedom of choice, and this is what gives the universal unfolding that unpredictable air and that possibility of change, for the Supreme is entirely free to change his course if he wants to do so. On the contrary, this is absolute freedom. But everything is there, and since everything is there, everything is absolutely determined — it has always existed but it is discovered in an altogether unforeseen way. And in this discovery lies freedom.

You are taking a walk and, suddenly, well, you feel like going this way instead of that, so the course you take is completely new, but in the places you are going to, the things were already there, they existed and were therefore determined — but not your discovery.

Surely only a consciousness identified with the supreme Consciousness can have this feeling of absolute freedom. So long as you are not one with the supreme Consciousness, you necessarily have the impression or the feeling or idea that you are subject to the law of a higher Will, but the moment you are identified with this Will you are perfectly free.

This amounts to saying what Sri Aurobindo has always said: in union with the Supreme true freedom is realised.