15 May 1957

Mother, since the beginning of creation, why is there this difference between male and female?

Since the beginning of which creation? Which creation are you speaking about?... Of the Earth?

Yes.

First, this is not correct. There are species in which there is no difference; and in the beginning there wasn’t any — first point. Second point, the terrestrial creation is a purely material creation and is a sort of materialisation and condensation of the universal creation, but in the universal creation this difference does not necessarily exist. All the possibilities are there, and all things possible have existed and still exist, and this differentiation is not at all the basis of creation.

So your question does not stand, for it is incorrect.

But why in the material creation?

I am telling you it has not been like that from the beginning. A zoologist could tell you that there are species which are not like that at all. Nature has tried this method — it tries many things, it has made all possible species, made the two in one, made every possible thing.... It tries like this because probably this appears more practical to it! I don’t know. That’s all.

But on the other planes, even in the terrestrial world, the more subtle planes of the terrestrial world, even in the subtle physical and the vital and mental, there are beings divided in two like this, but also beings which are neither male nor female. They exist. For instance, in the vital world, it is extremely rare
to come across differentiations of sex, the beings are usually sexless. And I strongly suspect that the world of the gods as described to us by men, has been largely influenced by human thought. In any case, there are many deities who are without sex. In all the stories told of the pantheons of all countries, there is a good deal that has been strongly influenced by human thought. So, this difference is simply a means used by Nature to achieve its aim, that's all, nothing more than that. We must take it like that. It is not an eternal symbol — not at all.

Now, there are many people who are very keen on this distinction — they may keep it if they like! — but it is not at all something final or eternal... or perfect in itself. It was perhaps the ideal of the overmind creation, that is possible... and yet, even then not totally, only partially. But still those who are so fond of this differentiation — let them keep it if they like! If it gives them pleasure.... It has its advantages and disadvantages, many disadvantages.

Mother, then why do the forces of the vital world escape this condition?

What?

You say this differentiation does not exist in the vital world.

I don’t say it doesn’t exist, I say it is not a general rule and that, on the contrary, one meets sexless beings more often than those with sex. And it is also probable that in the vital world this differentiation has come mostly due to the influence of the earth.

And so, now? Why these questions and what are you driving at? That’s what I want to know. Who told you that from the beginning of the universe it has been like that?... People who are extremely keen that it should continue to be like that? I say, if they like it, let them continue, nobody will disturb them.
Questions and Answers

If it makes them happy!

“There are higher levels of the mind than any we now conceive and to these we must one day reach and rise beyond them to the heights of a greater, a spiritual existence. As we rise we have to open to them our lower members and fill these with those superior and supreme dynamisms of light and power; the body we have to make a more and more and even entirely conscious frame and instrument, a conscious sign and seal and power of the spirit. As it grows in this perfection, the force and extent of its dynamic action and its response and service to the spirit must increase, the control of the spirit over it also must grow and the plasticity of its functioning both in its developed and acquired parts of power and in its automatic responses down to those that are now purely organic and seem to be the movements of a mechanic inconscience. This cannot happen without a veritable transformation and a transformation of the mind and life and very body is indeed the change to which our evolution is secretly moving and without this transformation the entire fullness of a divine life on earth cannot emerge. In this transformation the body itself can become an agent and a partner. It might indeed be possible for the spirit to achieve a considerable manifestation with only a passive and imperfectly conscious body as its last or bottommost means of material functioning, but this could not be anything perfect or complete. A fully conscious body might even discover and work out the right material method and process of a material transformation. For this, no doubt, the spirit’s supreme light and power and creative joy must have manifested on the summit of the individual consciousness and sent down their fiat into the body....”

The Supramental Manifestation, SABCL, Vol. 16, pp. 15–16

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Mother, will the transformation of the body come after the transformation of the mind and vital, or will it follow spontaneously?

Usually this kind of transformation proceeds from above downwards, not from below upwards.

Obviously, if you are a thorough-going materialist, you will say that it is the development of the form which brings out new capacities; but still, this is not quite correct, it is not exactly like this that things usually happen, and I challenge you to transform your body before your mind has been transformed. Just try, let us see!

You cannot move a finger, say a word, walk one step without the mind’s intervention; so with what instrument are you going to transform your body if your mind is not already transformed?

If you remain in the state of ignorance — of perfect ignorance, I might say — which your mind is in at present, how do you expect your body to be transformed?

Sometimes one finds a great resistance in the body. What is the reason? The mind does not interfere, but there is a resistance. The greatest resistance comes from the physical, there is a special resistance of the physical.

Where is the greatest resistance?... In your head. (Laughter) This is not a special case. Most often what refuses most to change is the physical mind — so obstinate, isn’t it, in the conviction of its own competence, ooh!... In the love it has for its own ignorance, its own way of thinking, its own way of seeing, its own way of not knowing.

Is that all?... All right! Then we won’t say anything more.

I am asking for the remedy.

Oh! Oh!... (Long silence).... There, that’s the remedy.