25 November 1953

You have said: “It is in proportion to our trust in the Divine that the Divine Grace can act for us and help.”¹

If someone has no trust in the Divine, but calls very sincerely when he is in difficulty, in danger, what will happen to him?

How can he call? The two things are contradictory. If he has no trust, he won’t even think of the Divine! He won’t think of calling. It is contradictory. He thinks of calling exactly in proportion to his trust.... So?

You have said here: “To smile at an enemy is to disarm him.”² “Smile” means what? One ought not to smile at an enemy!

One ought not to!... What I have stated here is an experience. It is the record of an experience which I expressed in general terms. But if, at a particular moment, somebody comes along with the blackest intentions, if one smiles at him, he is completely disarmed, he can do nothing any longer. But one must smile sincerely. One must not just grin or simper and think one... (laughter) I take “smile” in a rather complete meaning. That is to say, if one can be sufficiently master of oneself and above things, in a much higher consciousness which can see from above — even that which appears the most terrible and most dramatic to the ordinary human consciousness makes you smile as at a childishness. And so, if one is in that consciousness in which one can smile at everything (for one understands the causes of everything, and one also sees the forces working in

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all things), if one can be in that consciousness and then smile at what happens, immediately things change. Only, this is not a little external and social smile: it must be the psychic being which smiles.

*Doesn’t the Divine help if he is not called?*

It is not altogether like that.... The divine Consciousness works always, everywhere and in the same way. The divine Grace is active everywhere, and in all circumstances in the same way. And so on. But according to your personal attitude, you create within yourself the conditions for receiving what is done or not receiving it. And trust — indeed, trust in the Truth, trust in the Grace, trust in the divine Knowledge — this puts you in that state of receptivity in which you can receive these things. Whilst, if you have no trust... you may still try to receive something — there are people, for instance, who fling a sort of challenge, they throw a challenge at the Divine and tell him: “Here’s the situation such as it is, I am in these conditions which seem to me at least inextricable, it is impossible to get out of them. But if the Divine pulls me out of the difficulty, I shall put my trust in him.” There are many people — they do not formulate it like this but many feel and think in this way. Well, this is the worst of all possible conditions. Generally it puts you into a complete hole. And it is exactly the state most opposed to trustfulness. And besides, it is quite a vulgar bargaining: “If you do this for me, I shall have faith that you exist. I am going to try and see if you really exist and whether you are what they say. Do this, and we are going to see clearly if you succeed. Then I shall trust in you.” And many people do that, even without being aware of it. Any number of men say: “How can I have trust in the Divine? I have such a lamentable and unhappy life!” That is to say, they limit the divine Consciousness to their little personal needs.

*If one has the trust, does the help come automatically?*
Even an atom of sincerity suffices, and it comes. And if, truly, one calls very sincerely (not just calling and at the same time saying, “We are going to see now if it is going to succeed” — that naturally is not a very good condition), but if one calls very sincerely and sincerely needs the answer, one waits and it always comes. And if one can silence one’s mind and be a little quiet, one even perceives the coming of the help and what form it takes.

*From where do the gods come?*

That means?... “From where” means what? What is their origin? Who has formed them?... But everything, everything comes from the one Origin, from the Supreme, the gods also.

There is a very old tradition which narrates this. I am going to tell you the story as one does to children, for in this way you will understand:

One day “God” decided to exteriorise himself, objectivise himself, in order to have the joy of knowing himself in detail. So, first of all, he emanated his consciousness (that is to say, he manifested his consciousness) by ordering this consciousness to realise a universe. This consciousness began by emanating four beings, four individualities which were indeed altogether very high beings, of the highest Reality. They were the being of consciousness, the being of love (of Ananda rather), the being of life and the being of light and knowledge — but consciousness and light are the same thing. There we are then: consciousness, love and Ananda, life and truth — truth, that’s the exact word. And naturally, they were supremely powerful beings, you understand. They were what are called in that tradition the first emanations, that is, the first formations. And each one became very conscious of its qualities, its power, its capacities, its possibilities, and, suddenly forgot each in its own way that it was only an emanation and an incarnation of the Supreme. And so this is what happened: when light or Consciousness separated
from the divine Consciousness, that is, when it began to think it was the divine Consciousness and that there was nothing other than itself, it suddenly became obscurity and inconscience. And when Life thought that all life was in itself and that there was nothing else but its life and that it did not depend at all upon the Supreme, then its life became death. And when Truth thought that it contained all truth, and that there was no other truth than itself, this Truth became falsehood. And when love or Ananda was convinced that it was the supreme Ananda and that there was no other than itself and its felicity, it became suffering. And that is how the world, which was to have been so beautiful, became so ugly. Now, that consciousness (if you like to call it the Divine Mother, the Supreme Consciousness), when she saw this she was very disturbed, you may be sure, she said to herself: “This has really not succeeded.” So she turned back to the Divine, to God, the Supreme, and she asked him to come to her aid. She said to him: “This is what has happened. Now what is to be done?” He said: “Begin again, but try to manage in such a way that the beings do not become so independent! ... They must remain in contact with you, and through you with me.” And it was thus that she created the gods, who were quite docile and not so proud, and who began the creation of the world. But as the others had come before them, at every step the gods met the others. And it was in this way that the world changed into a battlefield, a place of war, strife, suffering, darkness and all the rest, and for each new creation the gods had to fight with the others who had gone ahead: they had preceded them, they had plunged headlong into matter; and they had created all this disorder and the gods had to put straight all this confusion. That is where the gods came from. They are the second emanations.

Mother, the first four who changed, was it by chance or was it deliberately?

No. What is chance?
It is said also — that is the continuation of the story or rather its beginning — that the Divine wanted his creation to be a free creation. He wanted all that went forth from him to be absolutely independent and free in order to be able to unite with him in freedom, not through compulsion. He did not want that they should be compelled to be faithful, compelled to be conscious, compelled to be obedient. They had to do it spontaneously, through the knowledge and conviction that that was much better. So this world was created as a world of total freedom, freedom of choice. And it is in this way that at every moment everyone has the freedom of choice — but with all the consequences. If one chooses well, it is good, but if one chooses ill, ah well, what’s to happen happens — that is what has happened!

The story may be understood in a much more occult and spiritual sense. But it is like all the stories of the universe: if you want to narrate them so that people may understand, they become stories for children. But if one knows how to see the truth behind the symbols, one understands everything. Even with what I have told you, which seems like a little story for children, even like that, if you understand what I have told you and the meaning of what I have told you, you can have the secret of things.

There are traditions which say that it is an “accident”, in the sense that it could have been otherwise. But it happened like that. It is true, it came about like that. Only, it was quite understandable that, every one of these elements having its origin in the Supreme, being quite close to the Emanation at that moment, quite close to the Origin, carried in itself the consciousness of its divinity and superiority, necessarily, since this is not a creation made with something foreign to the Divine: it is simply the Divine who has emanated himself, as though he were looking at himself — he objectivises himself in order to become aware of all that he is; instead of being in an inner static state of concentration in which all is unmanifested, he projects that outside himself
“in order to see”, as though he wanted to see all that is within
him, that is, all the infinity of possibilities. So, all was possible. It
happened like that — it could have happened otherwise. Besides,
nothing tells you that alongside our universe such as it is, there
do not exist others which are so different that there cannot be
any relation between one universe and another. It can very well
be that our universe is not the only exteriorisation of the Divine.
Ours is such as we know it; there may be others which are in
much less sorry a state than this one! Besides, it is lamentable
only in its appearance. If you go behind the appearance, you
become aware that it is not lamentable at all. It is only one way
of seeing.

“Each time that we have made a decisive step in our
spiritual progress, the invisible enemies of the Divine
always try to take their revenge, and when they cannot
injure the soul they strike the body. But all their efforts
are in vain and will finally be defeated, for the Divine
Grace is with us.”

Words of the Mother, CWM, Vol. 15, p. 22

What are these “invisible enemies of the Divine”? They are precisely those four persons who have naturally put
forth innumerable emanations, which have again put forth oth-
ers, which have made formations. And so there are millions
and millions and millions of them, and it is these who have
formed between themselves a certain habit and have the logic to
preserve it and persist in not wanting any other rule than theirs
to govern. These are what are called in India the Asuras, the
beings of darkness. It is through a sort of logic that they are like
that. They began by going wrong, they continue. Now, I must
say, there are some among them who change their mind. But
this is mentioned in the Gita also; I believe they speak of those
who will be converted, and then of those who absolutely refuse
any conversion, who prefer to disappear, to be destroyed rather than be converted. And that's how it is. Some are of one kind, others of another.

**Which are “the others” who have been converted?**

Ah, you know that? You have a good memory. There is one of them who has been converted, and who even collaborates, he is the one of Consciousness and Light.

**If he is converted, the difficulty must go of itself.**

Naturally, but his power remains. This becomes a formidable being.

*You said that consciousness had changed into incon-science. But when consciousness is converted, incon-science must go?*

It becomes once again consciousness and light — it becomes once more what it was.

**Hasn’t it become that again?**

But I have just said a minute ago that when it became inconscience or darkness, it produced innumerable formations — emanations, formations, creations. And its conversion does not mean that all the rest follow. They obey that same law of freedom, freedom of choice. They may be converted or not. There are those who are converted, there are those who refuse. And I believe that in fact there are many more who refuse.

But the one who does the greatest harm is the “Lord of Falsehood”. He it is indeed who is the biggest obstacle in the universe, this constant negation of the truth. And he has a very strong hold on the terrestrial world, on the material world. Besides, here (on the earth), those who see him, see him as an
absolutely marvellous, splendid being. He entitles himself the “Lord of the Nations”, and he appears formidable, luminous, powerful, very impressive.... Historically, he was the inspirer of certain heads of State, and he proclaims himself the Lord of the Nations because it is he who governs the peoples. He is evidently, at the source, the supreme organiser of these last two wars. It was on that occasion that he manifested himself as the Lord of the Nations. And he declared, besides, that he would never be converted. And he knows that his end will come — naturally, he will try to make it as late as possible. And he declared that he would destroy all he could before being destroyed.... We may expect all possible catastrophes.

In February you gave a message saying “a new light shall break upon the earth”, and just after that [on 5 March 1953], Stalin died. Does this signify anything?

That would truly be a small result. The death of Stalin (unfortunately not any more than the death of Hitler) has not changed the present state of the world. Something more than that would be necessary. For this is like the assassin who is guillotined: when his head is cut off, his spirit remains behind and is projected outside him. It is a vital formation and it goes and takes shelter in one of the benevolent spectators, who suddenly feels a criminal instinct in himself. There are many men like that, specially very young criminals who when questioned have acknowledged this. They have been asked: “When did this desire to kill come to you?” and the frequent reply is: “It got hold of me when I saw so-and-so executed.”

So, this is of no use, the death of this one or that other. That does not help very much — the thing goes elsewhere. It is only one form. It is as though you did something very wicked with

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3 The reference is to a message given to the Bengali journal *Srinvantu*:
“Let the Light of the Truth be born upon earth from today and for ever.”
21 February 1953
a particular shirt on and then threw away your shirt and said: “Now, I shall no longer do harm.” You continue with another shirt on!

*If life has been converted into death, why doesn’t it itself die?*

Because it protects itself well. What you say is quite true, but it takes good care not to incarnate on earth. And in the vital world there is no death, it does not exist there. It is in the material world that this exists, and it takes very good care not to incarnate.

*Was Stalin predestined to be what he was?*

Stalin? I am not quite sure that he was a human being... in the sense that I don’t think he had a psychic being. Or perhaps he did have one — in all matter, in every atom there is a divine centre — but I mean a conscious psychic being, formed, individualised. I don’t think so. I believe it was a direct incarnation of a being of the vital world. And that was the great difference between him and Hitler. Hitler was simply a man, and as a man he was very weak-minded, very sentimental — he had the conscience of a petty workman (some said of a petty shoemaker), in any case of a little workman or a little school-master, something like that, a very small conscience, and extremely sentimental, what is called in French “fleur bleue”, very weak.

But he was possessed. He was rather mediocre by nature, very mediocre. He was a medium, a very good medium — the thing took hold of him, besides, during spiritism séances. It was at that moment that he was seized by those fits which were described as epileptic. They were not epileptic: they were attacks of possession. It was thus that he had a kind of power, which however was not very great. But when he wanted to know something from that power, he went away to his castle, and there, in “meditation”, there truly he invoked very intensely what he
called his “god”, his supreme god, who was the Lord of the Nations. And everything seemed to him magnificent. It was a being... it was small — it appeared to him all in silver armour, with a silver helmet and golden plume! It was magnificent! And a light so dazzling that hardly could the eyes see and bear that blaze. Naturally it did not appear physically — Hitler was a medium, he saw. He had a sort of clairvoyance. And it was at such times that he had his fits: he rolled on the ground, he drivelled, bit the carpet, it was frightful, the state he was in. The people around him knew it. Well, that being is the “Lord of the Nations”. And it is not even the Lord of the Nations in its origin, it is an emanation of the Lord of the Nations, and a very powerful emanation.

*If it chooses to disappear, would that be a loss of power for the Divine?*

What? What are you saying! Disappear where? What do you call disappearing? — Disappear where? You know the story of the Ramayana. What did Ravana choose? You know that? Very well, this is what is called choosing to disappear: that is to say, he has no longer any individuality.

*What happened to Ravana after his death we are not told.*

We are not told? To me it has been told. It is said that Ravana chose to disappear into the Supreme, and that he was completely dissolved in Him, that is, he lost his individuality, he was no longer a separate being, he returned to the Origin, he was dissolved in the Supreme. And even before doing it, he had chosen to play that part, his part as a hostile being, because the road is much shorter than for those who are devotees and obey. One goes much more rapidly, for, one day, the Divine decides that it is enough, and he just destroys them. He cannot go out of
the Divine, for all is divine! He may lose his individuality, that is, may be fused, dissolved into the Supreme.

Besides, nothing disappears, it is the form which disappears but the constituent elements continue. Everything is eternal, for everything is the Divine, and nothing can go out of the Divine, for everything is divine. But the forms disappear. And it is through this identification with the form that the impression of death comes; but the constituent elements are eternal, for all is eternal. It is the form which disappears.

So, some of those beings prefer to be just completely dissolved and to disappear totally like that, into the infinite, the oneness (that is, they lose their personal consciousness, they have no longer any personal consciousness, they exist no longer as a personal consciousness), they prefer that, rather than having a personal consciousness which gives itself to the Divine and becomes by this very fact consciously and personally immortal. They like dissolution and personal disappearance better than conversion, that is, self-giving.

Why?

Through pride, I suppose. It is always pride. Fundamentally, from the very beginning it is pride — but almost all the religions have said it. It is pride, that is, a sort of consciousness of one's power and one's importance.

*You said that these four emanations were parts of the Supreme. Then how can they have another consciousness than His?*

Another consciousness? But there is no other consciousness! The very principle of emanation is an objectivisation of a part of himself, which potentially keeps the qualities of the emanator. But if this emanation is made (as they were made) with a will to give freedom of choice, as I said, these emanations
can either follow that freedom and independence or continue to keep the connection with the emanator, for there is a freedom of choice. That strength and force which they hold in themselves is quite sufficient to give them the impression of their importance and power. If they themselves, of their own will, choose not to remain in contact, in a relation of surrender to the Supreme, if they choose to use the amount of power and consciousness and force they contain in themselves to do what they must do independently, by that very fact they cut themselves off from their source — but in spite of that the constituent elements of their being are those which belonged to the Source. And it is because of this that, even if they cut themselves off voluntarily, there is in the very depth of the consciousness a link which is indestructible. It is the link of identity. But in the outer manifestation, as they were emanated with this essential quality of freedom of choice, well, they are free to choose to do this or that. That is why, even in the worst criminal, there is somewhere in the depths, somewhere, the divine light. I believe you have read that passage of Vivekananda where he says (I don’t know the exact words), that the criminal must be told: “Awake, awake, being of light, and shine forth!”

Just a while ago, when I told you I shall narrate the story to you as one does to children, that is precisely because I narrated it as if it were a material story. And narrated thus, it becomes a child’s story. But these things must be seen in their own domain, which is a spiritual domain and not a material one. Things do not happen as they would here.

But still, yes! What happens here is symbolically the same thing, in the sense that the child who is born is nothing else but a little piece of his mother, even materially, altogether materially, for during almost... completely during a few hours, about two days, and to a lesser extent though still very perceptibly during at least two months, this link of substance is so great that it feels really like a physical material prolongation of herself, but outside herself. That is just the element of emanation. Well, this
does not prevent children, when they grow up, from becoming quite independent of their parents and at times completely different, but at the source, at the beginning, it is the same thing. It is simply the same matter, absolutely the same, simply exteriorised, that’s all.

And for the emanations, it is the same phenomenon, but instead of being on a material plane it is on the highest spiritual plane. And what happens here is a symbol of what happens up above.

Well, doesn’t it ever occur to you to say: “How is it that this child whose father and mother are so good, so honest, so generous, so truthful, how is it that he is such a rascal?” You may wonder at it, but it does not seem anything impossible. So, this is the same thing. Fundamentally, all depends on the inner constitution of the being. There are no two beings who are exactly alike; there are no two constitutions which are the same. And all depends on the inner organisation, the integral organisation of the being, on the order in which the elements are organised and what their inner relation is — even as the external form differs because the cells are not organised in the same way. But as this is a phenomenon you constantly see, in the midst of which you are born, which you see every day, it seems quite natural to you. But it is the same thing. It seems quite natural to you that a child is different from its mother and father — and yet this is the same thing. And in an emanation of the Supreme, to begin with, one part is necessarily different from the whole, though it may potentially contain the whole, but the whole is not expressed. And as the whole is not expressed, it is perforce different from the whole, for the inner organisation is different. There then, I think that is enough.

We have almost touched philosophy.

_Au revoir, my children._