11 November 1953

Mother is about to begin reading the first pages of *Quelques Paroles, Quelques Prières*. The first texts were written in 1912. Many of you were not yet born. It was a small group of about twelve people who met once a week. A subject was given; an answer was to be prepared for the following week. Each one brought along his little work. Generally, I too used to prepare a short paper and, at the end, I read it out. That is what is given here — not all, only these two. These two first ones. Later, it was something else. The others appeared in *Words of Long Ago*.

There were four meetings. The subject for the first meeting was: What is the aim to be achieved, the work to be done, the means of achievement? And here is my answer:

Mother reads the text of 7 May 1912:

“The general aim to be attained is the advent of a progressing universal harmony.”

This is the Supermind.

I did not know Sri Aurobindo at that time and he had not written anything yet.

“... To become the perfect representatives on earth of the first manifestation of the Unthinkable in his three modes, his seven attributes and twelve qualities...”

What do you call the “three modes, seven attributes and twelve qualities”?

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1 For a different English translation of the complete text, see *Words of Long Ago*, CWM, Vol. 2, pp. 49–50.
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I no longer remember. The three formed modes — love, light and life — which correspond to Sachchidananda. The seven attributes... I have a list somewhere. There is an old tradition which says that the world was created seven times, that is, the first six times it returned into the Creator. This is the idea of pralaya.² It is said that this happened six times and that we are now the seventh creation, and that this is the last one. It is the one which will persist, and it is the “creation of Equilibrium”. All these creations I have also noted down somewhere, it is written down. I no longer know their order. There are six creations, one after another, created in accordance with this special mode, found imperfect and withdrawn into the Origin, recreated and withdrawn into the Origin — six times thus. And it is a progressive order. When one knows that order, one understands the principle of each creation. Well, this tradition said that the principle of our latest creation, at present, is the principle of Equilibrium, and that this is the last. That means the world will not go back again into pralaya, and there will be a perpetual progress. And this is the creation of Equilibrium.

Consequently, now, there is no longer anything good or bad: there is what is in equilibrium and what is not in equilibrium. There is imbalance and balance. That’s all. And what I have said there was based upon that.

The twelve qualities — that is something else still. That too is noted somewhere. In order that the world may continue, it must realise a perfect equilibrium of all its elements by means of these twelve qualities, all present there. And then it will be a world which, whilst progressing indefinitely, will constantly be in harmony, and hence will not be open to destruction.

“... To give to the world once again, under a new form adapted to the present state of its mentality, the eternal

² The end of a world preceding a new creation.
word. This will be the synthesis of all human knowledge...

You speak here of “the eternal word”? I am using “word” in the sense of truth. There is an eternal Truth which is eternally true, but which finds expression in definite forms, and these definite forms are changing, fluctuating; they may become distorted; and to have the truth one must always go back to the source, which is... it may be called the eternal word, that is, the creative Word. It is a truth which is eternal, which manifests itself through all possible words and ideas. I use “word” in a literary sense — it is what is called elsewhere the creative Word. It is the origin of all speech and all thought.

I did not understand “the aim to be achieved”.

The aim to be achieved? What have I said? It is the harmonisation of the earth, I think, isn’t it?

“In regard to the earth, the means of achieving this aim is the realisation of human unity by the awakening in all and the manifestation by all of the inner Divinity who is one.

In other words: to create unity by establishing the kingdom of God which is in all.

Hence, the most useful work to be done is:

1) For everyone individually the becoming aware in oneself of the divine Presence and one’s identification with it.”

Yes, you do not understand? I have said it fifty thousand times already, haven’t I? ... Ah, you understand now? (laughter)

“2) The individualisation of states of being which have so far never been conscious in man and, consequently,
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*putting the earth into touch with one or several sources of universal force which are yet sealed to it.*”

“The individualisation of states of being which have so far never been conscious in man”, that is to say, there are superposed states of consciousness, and there are new regions which have never yet been manifested on earth, and which Sri Aurobindo called supramental. It is that, this was the same idea. That is, one must go into the depths or the heights of creation which have never been manifested upon earth, and become conscious of that, and manifest it on earth. Sri Aurobindo called it the Supermind. I simply say these are states of being which were never yet conscious in man (that is, that man has so far never been aware of them). One must get identified with them, then bring them into the outer consciousness, and manifest them in action. And then, I add (exactly what I foresaw — I did not know that Sri Aurobindo would do it, but still I foresaw that this had to be done):

“3) To speak to the world, under a new form adapted to the present state of its mentality, the eternal word.”

That is, the supreme Truth, Harmony. It was the whole programme of what Sri Aurobindo has done, and the method of doing the work on earth, and I had foreseen this in 1912. I met Sri Aurobindo for the first time in 1914, that is, two years later, and I had already made the whole programme.

“4) Collectively, to found the ideal society in a place suited to the flowering of the new race, that of ‘the Sons of God’.”

Where did you decide to found the Ashram?

Where did I decide to do it?... I never decided anything at all! I had simply said that it had to be done. I did not have the
least idea, except that I had a great desire to come to India. But still, I did not even know if it corresponded to something. I had decided nothing at all. Simply, I had seen that state, what had to be done.

Then the children come back to the conversation of 4 August 1929:

“The ordinary social notions distinguish between two classes of men,—the generous, the avaricious. The avaricious man is despised and blamed, while the generous man is considered unselfish and useful to society and praised for his virtue. But to the spiritual vision, they both stand on the same level; the generosity of the one, the avarice of the other are deformations of a higher truth, a greater divine power. There is a power, a divine movement that spreads, diffuses, throws out freely forces and things and whatever else it possesses on all the levels of nature from the most material to the most spiritual plane. Behind the generous man and his generosity is a soul-type that expresses this movement; he is a power for diffusion, for wide distribution. There is another power, another divine movement that collects and amasses; it gathers and accumulates forces and things and all possible possessions, whether of the lower or of the higher planes. The man you tax with avarice was meant to be an instrument of this movement. Both are important, both needed in the entire plan; the movement that stores up and concentrates is no less needed than the movement that spreads and diffuses.”

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What do you mean by “soul-type”?

What is the sentence?... (Mother looks at the text) Ah! it is the
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spirit of the type; just as we said that behind each animal type there was a spirit of the type, so behind each type of man there is a spirit of the type. This is what I call soul-type. It is a soul-type which may be progressive, but which is indestructible.

The soul-type corresponds, individually or in groups, to the dharma of things. Sometimes it is also called the truth of things, of each thing.

_Is generosity a deformation of the truth?_

Yes, all human qualities are deformations of a truth which is behind them. All that you call either qualities or defects are always a deformation of something which is behind, and which is neither this nor that but something else. But I say, moreover, what truth is found behind generosity: it is the movement of the spreading forces. But in order that these forces may spread, they must first become concentrated. So there is a sort of movement of pulsation: the forces are concentrated, then they spread, and then they are again concentrated and again spread.... But if you always want to spread out without ever concentrating, after a certain time you have nothing left to spread. For the forces — all forces — it is the same thing. I have written, besides, (or rather I shall write some time) that money is a force, it is nothing but that. And that is why nobody has the right to own it personally, for it is only a force, just like all other forces of Nature and the universe. If you take light as a force, it would never occur to anyone to say: “I possess the light”, and to want to shut it up in his room and not give it to others! Well, with money people are so stupefied as to imagine that it is something they can possess and keep, as though it belonged to them, and make something personal of it. It is exactly the same thing. I am not speaking of money as paper, naturally, because that would be just like the light you put in a lamp, you may own the lamp, and so you say: “It is my light.” Money, your notes, your coins, that is your money. But that is not money. This is a force which is
behind all that, the power of exchange which is money. That does not belong to anybody. It belongs to everyone. It is something which is alive only if it circulates. If you want to heap it up, it decays. It is as though you wanted to enclose water in a vase and keep it always; after some time your water would be absolutely putrefied. With money it is the same thing. And people have not yet understood that. Later on I shall write about it.

That won't last always.

When there is avarice for material things...

Avarice for all things — there is an avarice for spiritual things also. There are misers who want to keep all the forces for themselves and never give them. But I have just told you the truth about it: one must have the power to accumulate in order to have the power of spreading. If you have only one of the two, that causes an imbalance. And it is then that it becomes avarice or wastage. One must have both in a balanced, rhythmic movement — the equilibrium we just spoke about. For it would be quite easy to prove that in fact at present equilibrium is the true thing: one must be neither here nor there, that is what Buddha called “the middle path”. The middle path is the path of equilibrium. And so one must know how to manage as when rope-walking with a stick to keep one’s balance.

But the most generous man in the world could give nothing if he had nothing to begin with. Hence, if it is not he who has accumulated, it is someone else who has accumulated for him. But if he has nothing in his pocket, he cannot distribute anything! That is evident. And the power of accumulation is as important as the power of distribution. It is only when these two things become egoistic that they are deformed, altogether deformed, and lose all their value.

Voilà, my children.