26 February 1958

*Sweet Mother, you have often spoken about the powers of the sun but you have never said anything about the moon or the stars.*

From what point of view? Symbolically?

*Yes, Mother.*

That depends on the schools of thought, the periods, the countries.... In a general way, the moon is associated with spiritual force, spiritual progress, spiritual aspiration.

The waxing moon used to be considered as the symbol of spiritual aspiration for transformation, and spiritual plenitude was symbolised by the full moon. Moonlight has always been considered to be very favourable to visions, to poetic inspiration and all other-worldly activity. There are all kinds of stories and legends about the stars — stars which appeared on the day a divine being was born.... But all that is a rather literary kind of symbolism.

There is a fairly widespread belief that stars have a special influence on the destiny of men, to the extent that an entire system of knowledge is founded on this and, according to the different positions of the stars in the sky, it makes quite complete predictions about what will happen in your lifetime.

At an elementary stage of thought, this is expressed by saying that the stars have an influence on our lives. It seems more logical and true to think that it is a sort of notation or recording of the destiny of an individual, for, in the universal unity, everything is interrelated and, if you know how to read the relations between the individual and the universal, you may find in the universal positions of the stars a kind of diagram
representing symbolically the life of one individual or another.

Experience proves that this notation which is called in astrology a horoscope is not something absolute and that this destiny is not inevitable, for by taking up yoga and developing spiritually, one escapes from the absolute law of these horoscopes. This would be a kind of notation on the material plane of the relations between universal and individual life, and these relations can be altered by the introduction of a higher plane of consciousness into the material plane of consciousness.

All this is what might be called a half-knowledge, which is a kind of very primitive attempt to grasp the links of interdependence between universal and individual existence. And all these things are much more like languages which enable us to fix a certain half-elaborated knowledge rather than absolute rules or the notation of indisputable facts. They are attempts, endeavours to understand things as they are, but very incomplete attempts — which have a certain attraction for some minds but which are after all only very rough approximations to the truth of things.

If we go deep enough into mental human knowledge, we realise that all this knowledge as we have it externally in the mental consciousness is scarcely anything more than a language — a fairly complicated one — making it possible for us to understand each other but corresponding only very remotely to the truth of things.

There is a direct approach by identity which is much more effective and, so to say, gives you the concrete key to the whole machinery of things, a direct key that needs no complicated science to express itself — something that corresponds to movements of consciousness and will, which would not need all the mental complications to express themselves. Then the universal reality in its totality becomes a symbol and can be directly perceived in its essence.