On Thoughts and Aphorisms

away. Even, you know, if you think He is there, like this (gesture close to her face) touching you... if you could feel — it is not like the touch of a person, it is not like that. It is not something alien, external, which comes in from outside. It is not that... It is everywhere.

Then you feel — everywhere, everywhere, everywhere: inside, outside, everywhere, everywhere — Him, nothing but Him — Him, His vibration.

No, you must stop that (the head), until you stop that, you cannot see the True Thing — you look for comparisons, you say, “It is like this, it is like that.” Oh!

(Silence)

And how often, how often the impression... there is no form — there is a form and there is no form, it cannot be put into words. And the impression of a look and there are no eyes — there are no eyes, but there is a look — a look and a smile, and there is no mouth, there is no face! And yet there is a smile, there is a look and (Mother laughs) one cannot help saying, “Yes, O Lord, I am stupid!” But He laughs, one laughs, one is happy.

One cannot! It cannot be explained. It cannot be put into words. One cannot say anything. Whatever one says is nothing, nothing.

12 October 1962

81 – God’s laughter is sometimes very coarse and unfit for polite ears; He is not satisfied with being Molière, He must needs also be Aristophanes and Rabelais.

82 – If men took life less seriously, they could very soon make it more perfect. God never takes His works seriously; therefore one looks out on this wonderful Universe.
83 – Shame has admirable results and both in aesthetics and in morality we could ill spare it; but for all that it is a badge of weakness and the proof of ignorance.

One might ask how taking things seriously has prevented life from being more perfect.

Virtue has always spent its time eliminating whatever it found bad in life, and if all the virtues of the various countries of the world had been put together, very few things would remain in existence.

Virtue claims to seek perfection, but perfection is a totality. So the two movements contradict each other. A virtue that eliminates, reduces, fixes limits, and a perfection that accepts everything, rejects nothing but puts each thing in its place, obviously cannot agree.

Taking life seriously generally consists of two movements: the first one is to give importance to things that probably have none, and the second is to want life to be reduced to a certain number of qualities that are considered pure and worthy of existence. In some people — for example, those Sri Aurobindo speaks about here, the “polite” or the puritans — this virtue becomes dry, arid, grey, aggressive and it finds fault everywhere, in everything that is joyful and free and happy.

The only way to make life perfect — I mean here, life on earth, of course — is to look at it from high enough to see it as a whole, not only in its present totality, but in the whole of the past, present and future: what it has been, what it is and what it will be — one must be able to see everything at once. Because that is the only way to put everything in its place. Nothing can be eliminated, nothing should be eliminated, but each thing must be in its place in total harmony with all the rest. And then all these things that seem so “bad”, so “reprehensible”, so “unacceptable” to the puritan mind, would become movements of delight and freedom in a totally divine life. And then nothing

155
would prevent us from knowing, understanding, feeling and living this wonderful laughter of the Supreme who takes infinite delight in watching Himself live infinitely.

This delight, this wonderful laughter that dissolves every shadow, every pain, every suffering! You only have to go deep enough within yourself to find the inner Sun, to let yourself be flooded by it; and then there is nothing but a cascade of harmonious, luminous, sunlit laughter, which leaves no room for any shadow or pain.

In fact, even the greatest difficulties, even the greatest sorrows, even the greatest physical pain — if you can look at them from that standpoint, from there, you see the unreality of the difficulty, the unreality of the sorrow, the unreality of the pain — and there is nothing but a joyful and luminous vibration.

In fact, this is the most powerful way of dissolving difficulties, overcoming sorrows and removing pain. The first two are relatively easy — I say relatively — the last one is more difficult because we are in the habit of considering the body and its feelings to be extremely concrete, positive; but it is the same thing, it is simply because we have not learnt, we are not in the habit of regarding our body as something fluid, plastic, uncertain, malleable. We have not learnt to bring into it this luminous laughter that dissolves all darkness, all difficulty, all discord, all disharmony, everything that jars, that weeps and wails.

And this Sun, this Sun of divine laughter is at the centre of all things, the truth of all things: we must learn to see it, to feel it, to live it.

And for that, let us avoid people who take life seriously; they are very boring people.

As soon as the atmosphere becomes grave you can be sure that something is wrong, that there is a troubling influence, an old habit trying to reassert itself, which should not be accepted. All this regret, all this remorse, the feeling of being unworthy, of being at fault — and then one step further and you have the
Jnana

sense of sin. Oh! To me it all seems to belong to another age, an age of darkness.

But everything that persists, that tries to cling and endure, all these prohibitions and this habit of cutting life in two—into small things and big things, the sacred and the profane.... “What!” say the people who profess to follow a spiritual life, “how can you make such little things, such insignificant things the object of spiritual experience?” And yet this is an experience that becomes more and more concrete and real, even materially; it’s not that there are “some things” where the Lord is and “some things” where He is not. The Lord is always there. He takes nothing seriously, everything amuses Him and He plays with you, if you know how to play. You do not know how to play, people do not know how to play. But how well He knows how to play! How well He plays! With everything, with the smallest things: you have some things to put on the table? Don’t feel that you have to think and arrange, no, let’s play: let’s put this one here and that one there, and this one like that. And then another time it’s different again.... What a good game and such fun!

So, it is agreed, we shall try to learn how to laugh with the Lord.

14 January 1963

84 – The supernatural is that the nature of which we have not attained or do not yet know, or the means of which we have not yet conquered. The common taste for miracles is the sign that man’s ascent is not yet finished.

85 – It is rationality and prudence to distrust the supernatural; but to believe in it is also a sort of wisdom.

86 – Great saints have performed miracles; greater saints