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Mother reads a paragraph from *The Life Divine*, (SABCL, Vol. 19, p. 829).

The only really important thing modern science has discovered is that from the purely outer and physical point of view things are not what they seem to be. When you look at a body, a human being, an object, a landscape, you perceive these things with the help of your eyes, your touch, hearing and, for the details, smell and taste; well, science tells you: “All that is illusory, you don’t see things at all as they are, you don’t touch them as they really are, you don’t smell them as they really are, you don’t taste them as they really are. It is the structure of your organs which puts you in contact with these things in a particular way which is entirely superficial, external, illusory and unreal.”

From the point of view of science, you are a mass of — not even of atoms — of something infinitely more imperceptible than an atom, which is in perpetual movement. There is absolutely nothing which is like a face, a nose, eyes, a mouth; it is only just an appearance. And scientists come to this conclusion — like the uncompromising spiritualists of the past — that the world is an illusion. That is a great discovery, very great.... One step more and they will enter into the Truth. So, when somebody comes and says, “But I *see* this, I *touch* it, I *feel* it, I am sure of it”, from the scientific point of view it’s nonsense. This could be said only by someone who has never made a scientific study of things as they are. So, by diametrically opposite roads they have come to the same result: the world as you see it is an illusion.

Now what is the truth behind this? People who have sought spiritual knowledge tell you, “We have experienced it”, but of course it is a purely subjective experience; there are as yet no grounds on which one can say absolutely that the experience is

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beyond question for everybody. Everyone's experience is beyond question for him. And if one takes it a little further...

In fact, the value of an experience or a discovery could perhaps be proved by the power it gives, the power to change these appearances and transform things, circumstances and the world as it appears to us, in accordance with the will that manifests through that experience. It seems to me that the most universal proof of the validity of an individual or collective experience would be its power to make things—these appearances that we call the world—different from what they are. From the subjective point of view, the effect of the experience on an individual consciousness is an undeniable proof; for one who attains bliss, sovereign peace, unchanging delight, the profound knowledge of things, it is more than proved. The effects on the outer form depend on many other things besides the experience itself—depend perhaps on the first cause of these experiences—but out of all this, *one* thing seems to be a proof which is accessible to other people as well as to the one who has the experience; it is the power over other people and things—which for the ordinary consciousness is “objective”. For instance, if a person who has attained the state of consciousness I am speaking about, had the power of communicating it to others, it would be partially—only partially—a proof of the reality of his experiences; but further, if the state of consciousness in which he is—for instance, a state of perfect harmony—could create this harmony in the outer world, in what apparently is not harmony, it would be, I think, the proof most readily accepted, even by the materialist scientific mind. If these illusory appearances could be changed into something more beautiful, more harmonious, happier than the world we live in now, this would perhaps be an undeniable proof. And if we take it a little farther, if, as Sri Aurobindo promises us, the supramental force, consciousness and light transform this world and create a new race, then, just as the apes and animals—if they could speak—could not deny the existence of man, so too man would not be able to deny the

existence of these new beings — provided that they are different enough from the human race for this difference to be perceptible even to the deceptive organs of man.

From these deductions it would seem that the most conclusive and obvious aspect and the one which will probably be the first to manifest — probably — will be the aspect of Power, rather than the aspect of Joy or of Truth. For a new race to be founded on earth, it would necessarily have to be protected from other earthly elements in order to be able to survive; and power is protection — not an artificial power, external and false, but the true strength, the triumphant Will. It is therefore not impossible to think that the supramental action, even before being an action of harmonisation, illumination, joy and beauty, might be an action of power, to serve as a protection. Naturally, for this action of power to be truly effective, it would have to be founded on Knowledge and Truth and Love and Harmony; but these things could manifest, visibly, little by little, when the ground, so to say, has been prepared by the action of a sovereign Will and Power.

But for the least of these things to be possible, there must first be a basis of *perfect* balance, the balance given by a total absence of egoism, a perfect surrender to the Supreme, the true purity: identification with the Supreme. Without this basis of perfect balance, the supramental power is dangerous, and one must *on no account* seek it or want to pull it down, for even in an infinitesimal quantity it is so powerful and so formidable that it can unbalance the entire system.

Since I am speaking to you about it, I would like to recommend something to you. In your desire for progress and your aspiration for realisation, take great care not to attempt to pull the forces towards you. Give yourself, open yourself with as much disinterestedness as you can attain through a constant self-forgetfulness, increase your receptivity to the utmost, but *never* try to *pull* the Force towards you, for wanting to pull is already a dangerous egoism. You may aspire, you may open

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yourself, you may give yourself, but never seek to take. When things go wrong, people blame the Force, but it is not the Force that is responsible: it is ambition, egoism, ignorance and the weakness of the vessel.

Give yourself generously and with a perfect disinterestedness and from the deeper point of view nothing bad will ever happen to you. Try to take and you will be on the brink of the abyss.