31 October 1956

Mother, someone has asked me to request you to explain one of your sentences. You have said somewhere that one must become divine before one can bear the pressure of Divine Love. It is in the “Diary”.

Oh! you are repeating it a little freely!

Well, what does he want to know?

He is asking whether man must first become divine before Love can spread over the earth.

I don’t think this is what is meant. Surely what you mean is that Divine Love cannot manifest until man becomes divine. Is that what you mean?

That is what we understand.

Oh! that’s how you understand it!... But I don’t think this is what is meant.

First of all, we are going to take the historical fact, if there is one. That is to say, through the action of the forces of separation, Consciousness became inconscience and matter was created such as it is, on a basis of inconscience so total that no contact seemed possible between the Origin and what was created. And this total inconscience made a direct descent necessary, without passing through the intermediate regions, a direct descent of the divine Consciousness in its form of Love. And it is this descent of Divine Love into matter, penetrating it and adding a new element to its composition, which has made possible the ascent, slow for us, but an uninterrupted ascent, from inconscience to consciousness and from darkness to light. Therefore, one cannot say that Love
can manifest only when the creation becomes divine, for it is *on the contrary* because of its manifestation that creation can become divine once again.

What I said there has nothing to do with this.

I was speaking not of the world in general but of human consciousness in particular; and certainly, I was alluding to the fact that this Divine Love which animates all things, penetrates all, upbears all and leads all towards progress and an ascent to the Divine, is not felt, not perceived by the human consciousness, and that even to the extent the human being does perceive it, he finds it difficult to bear — not only to contain it, but be able to tolerate it, I might say, for its power in its purity, its intensity in its purity, are of too strong a kind to be endured by human nature. It is only when it is diluted, deformed, attenuated and obscured, so to say, that it becomes acceptable to human nature. It is only when it moves away from its true nature and essential quality that man accepts it, and even (*smiling*) approves of it and glorifies it. This means that it must already be quite warped in order to be accepted by the human consciousness. And to accept it, bear it and receive it in its plenitude and purity, the human consciousness must become divine.

This was what I meant, not anything else. I was stating that a human being, unless he raises himself to the divine heights, is incapable of receiving, appreciating and knowing what divine Love is. Love must cease to be divine to be accepted by man.

But that is a phenomenon of the outer, superficial consciousness; it doesn’t prevent Love in its form of Grace from being at work everywhere and always, and from doing its work in an unknown but constant way, to put it thus; and I think, in fact, that it never works so well as when it is not known... for even the so-called human understanding is already a deformation.

That is the meaning of the sentence, and nothing else. I was not speaking of a cosmic phenomenon.

*Mother, you said, on one of these Wednesdays: “The*
experience begins for you only when you can describe it. Well, when you are able to describe it, the greater part of its intensity and its capacity for action for the inner and outer transformation has already evaporated.”

Talk of 17 October 1956

So?...

So what should be done with the experience? If there is an experience without the power to express it, what happens?

There too, what I meant was that the experience precedes and transcends by far the formulation you give it in your mind. The experience comes before, often long before the capacity to formulate it. The experience has a fullness, a force, a power of direct action on the nature, which is immediate, instantaneous. Let us take as an example that in certain circumstances or by an exceptional grace you are suddenly put into contact with a supramental light, power or consciousness. It is like an abrupt opening in your closed shell, like a rent in that opaque envelope which separates you from the Truth, and the contact is established. Immediately this force, this consciousness, this light acts, even on your physical cells; it acts in the mind, in the vital, in the body, changes the vibrations, organises the substance and begins its work of transformation. You are under the impact of this sudden contact and action; for you it is a sort of indescribable, inexpressible state which takes hold of you, you haven’t any clear, precise, definite idea of it, it is... “something that happens”. It may give you the impression of being wonderful or tremendous, but it is inexpressible and incomprehensible for you. That is the experience in its essence and its true power.

Gradually, as the action is prolonged and the outer being begins to assimilate this action, there awakens a capacity of observation, first in the mental consciousness, and a kind of
objectivisation occurs: something in the mind looks on, observes and translates in its own way. This is what you call understanding, and this is what gives you the impression *(smiling)* that you are having an experience. But that is already considerably diminished in comparison with the experience itself, it is a transcription adapted to your mental, vital and physical dimension, that is, something that is shrunken, hardened — and it gives you at the same time the impression that it is growing clearer; that is to say, it has become as limited as your understanding.

That is a phenomenon which always occurs even in the best cases. I am not speaking of those instances where this power of experience is absorbed by the unconsciousness of your being and expressed by a more and more unconscious movement; I am speaking of the case in which your mind is clear, your aspiration clear, and where you have already advanced quite considerably on the path.... And even when your mind begins to be transformed, when it is used to receiving this Light, when it can be penetrated by it, is sufficiently receptive to absorb it, the moment it wants to express it in a way understandable to the human consciousness — I don’t mean the ordinary consciousness but even the enlightened human consciousness — the moment it wants to formulate, to make it precise and understandable, it reduces, diminishes, limits — it attenuates, weakens, blurs the experience, even granting that it is pure enough not to falsify it. For if, anywhere in the being, in the mind or the vital, there is some insincerity which is tolerated, well, then the experience is completely falsified and deformed. But I am speaking of the best instances, where the being is sincere, under control, and where it functions most favourably: the formulation in words which are understandable by the human mind is *necessarily*, inevitably, a restriction, a diminution of the power of action of the experience. When you can tell yourself clearly and consciously: “This and that and the other happened”, when you can describe the phenomenon comprehensibly, it has already lost some of its power of action, its intensity, its truth and force. But this does
not mean that the intensity, the power of action and the force were not there — they were there, and probably in the best cases the utmost effect of the experience is produced before you begin to give it a comprehensible form.

I am speaking here of the best cases. I am not speaking of the innumerable cases of those who begin to have an experience and whose mind becomes curious, wakes up and says, “Oh! what is happening?” Then everything vanishes. Or maybe one catches the deformed tail of something which has lost all its force and all its reality.... The first thing to do is to teach your mind not to stir: “Above all, don’t move! Above all, don’t move, let the thing develop fully without wanting to know what is happening; don’t be stupid, keep quiet, be still, and wait. Your turn will always come too soon, never too late.” It should be possible to live an experience for hours and for days together without feeling the need to formulate it to yourself. When one does that, one gets the full benefit from it. Then it works, it churns the nature, it transforms the cells — it begins its real work of transformation. But as soon as you begin to look and to understand and to formulate, it is already something that belongs to the past.

There we are.