Sweet Mother, here: “Last comes the instrumentality of Time, Kāla; for in all things there is a cycle of their action and a period of the divine movement....” What is this period of the divine movement?

For each thing it is different.

For each activity, each realisation, each movement, there is a definite period of time, which differs. There are countless periods of time which are entangled; but each thing is regulated by a kind of rhythm which is this thing’s own rhythm.

You see, for the facility of their outer existence, men have divided time more or less arbitrarily into years, months, weeks, days, hours, minutes, seconds, etc.; it is a rhythm that’s more or less arbitrary, because it has been created by man, but it has in itself a certain reality, for it corresponds to universal movements... as far as possible. And that is why, by the way, we celebrate the birthday, for example: because there is a certain rhythm in each one’s existence which is established by this regular return of circumstances analogous to those in which he was born.

And all movements — when you observe them, you become aware that they have a certain rhythm — the movements of inner consciousness, for example, not only from the point of view of understanding but that of personal reactions, of the ups and downs in progress; of a fairly regular periodic return, at once of advancing and recoiling, of difficulties and of helps. But if each person is attentive he realises that his own rhythm is absolutely particular to him; it is not the same rhythm as his neighbour’s.
But even as the seasons follow a certain rhythm, regular enough on the whole, so the individual life has its seasons. And when one studies oneself attentively, one finds out that there are even certain repetitions of analogous circumstances at regular intervals. Even, very sensitive people become aware that there are certain days of the week or certain hours of the day when they can do things more easily. Some of them have particular difficulties on particular days and at particular hours; some on the contrary have better inspirations at particular moments — but every one has to find this out in himself by observation. Naturally it is far from being absolute, it is not strict, and if it is troublesome, it can be eliminated very easily simply by a little effort of resolute will. But if it helps, one can make use of it.

And all this, each thing having its own rhythm, well, it makes an extremely complicated criss-crossing of rhythms, which results in what we see: something which seems to have none — because it is too complicated, it is too complex.

*How can we make use of it, Sweet Mother?*

Well, if... let us say, you know... we are speaking of yoga... if you observe in yourself a certain repetition of conditions, for example, that at a particular hour, a certain time of day, in certain circumstances, it is easier for you to concentrate or meditate, well, you make use of that by doing it at that time.

Naturally, you must not become its slave; one can use it but it must not become a necessity so that if the hour has gone by one can’t meditate then. But if it is a good help, one uses the help; it’s all a matter of observation.

If you study yourself you can become aware that in the year certain periods come due not only to personal conditions but more general ones — conditions of Nature in general. There are times when you meet more difficulties in the sadhana; there are times, on the contrary, when you feel in yourself a greater push for the growth of knowledge and consciousness. This helps you
in the sense that, if at a given time you find yourself in the midst of special difficulties or something that seems like a stoppage, instead of lamenting you tell yourself, “Why, it’s the usual time; it’s because we are at this particular time of the year.” And you wait with patience for the time to pass; or do what you can, but without being discouraged and saying, “Ah, look, I am not getting on, I am not making any progress.” It helps you to be reasonable.

And naturally one can take one more step and take precautions in such a way... inner precautions to be independent of these external influences. But this comes much later, when one begins to be the conscious master of one’s sadhana. That comes afterwards.

Is that all?
Nothing over there?

*Mother, what is the lotus of knowledge and perfection?*

What do you want to know? What it is?

You have heard of the different centres, haven’t you? And these centres are usually represented as lotuses which at first are closed and which gradually open as one progresses spiritually.

The lotus of knowledge is the thousand-petalled lotus. (*To Nolini*) Is that it?... Yes, so it’s the one in the head; it’s the last in order, before those which are beyond the human body.

... of perfection?

It is the lotus of knowledge, the thousand-petalled lotus which blooms, as it is the highest... perfection... it depends on what perfection!...

*The lotus of the eternal knowledge and the eternal perfection is a bud closed and folded up within us.*
That is it. There is one above — above the head, but usually it’s not mentioned.

And in the usual order it’s the last to open. I say “in the usual order” because there are cases where it is otherwise: those below open after the upper ones. But still in the usual order, when we speak of the rising of the Kundalini, you see, from the centre of energy, well, it is as it goes on rising that it awakens the corresponding centres; and that centre is the one it reaches last. And as a matter of fact, when this happens, when it reaches that, it is the sign of perfection in the rising of the energy.

(Silence)

I think I have spoken to you about these centres already, and to what each one of them corresponds.

That’s all?

_Sweet Mother, here it is written: “Nothing can be taught to the mind which is not already concealed as potential knowledge...” Then, does this mean that he who has no hidden knowledge cannot have..._

No. It’s not altogether like that.

What it means is that all things are potentially contained in the substance constituting man. Only, the organisation is different according to individuals; and the degree of awakening, of the capacity to respond is also different.

And this is what makes the difference between the possibilities of individuals. But in fact, essentially each being contains in itself all the universal potentialities. To what extent he is capable of developing them... it’s a kind of hierarchy which is established among individuals and their degree of development. But, essentially, in each one there is the Divine Presence and therefore the Supreme Consciousness. Only, for some to be able to become conscious of it, it will take thousands and thousands
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of years, and others have by inner and outer circumstances come to the moment when they are ready to become aware of it. It is rather a hierarchy in realisation than one in potentialities.

Now in addition to this, some beings manifest something other than a purely human consciousness — but this is something additional; these are exceptional cases. But usually it’s like this: the substance itself contains all the possibilities.

It is as Sri Aurobindo says further on: If the Divine were not in you, never would you be able to know the Divine.

That’s what it means.

_Sweet Mother, here he has said “the teguments of the soul”. What are the teguments of the soul?_

Oh! It is compared with... it is still compared with a plant; and it is like something which keeps the bud of the flower closed, which ties up, so to say, the bud or flower, ties it up, closes it; these are the things which have to be broken so that the flower can blossom. So it follows the comparison with the lotus, you see: what shuts in the soul, prevents it from being active and manifesting itself; that’s what has to be broken, like links, like ties, things which hold it in; this must be broken, more or less slowly, so that the soul may blossom like a flower. These attachments... he explains what they are, you see... I think it’s here that he says that they are... (Mother reads) “obstacles to the inevitable efflorescence.”

He also says: “… confined by attachment to finite appearances.” So it is the same thing, you see; it’s all that attaches you to the ordinary external consciousness, all that ties you to the ordinary life — that’s what shuts up the soul, here, like this, squeezed up closely.

This must be broken. There, then.

Something, over there?

_Mother, here it is said: “There is first the knowledge of_
the truths, principles...” First the Shastra must be known; but to know the Shastra it is said: “The supreme Shastra of the integral Yoga is the eternal Veda secret in the heart...” So to know the Shastra, first a long process of Yoga is necessary. (Laughter)

Yes. According to the usual formula, it is like that. It can’t be learnt overnight, no, nobody believes that, I suppose! Only Sri Aurobindo has made... I don’t know, we haven’t yet read it today... he has made a distinction; he says... no, a little further on he speaks of — we shall see this next time — he speaks of the Guru... no... “the more powerful word of the living Guru”; it comes later.

That is, if it is necessary to prepare oneself by studying books, it is a preparation that takes quite a long time. But if it happens that one can receive a direct teaching, and in all circumstances, then it goes much more quickly. When you have nobody to guide you, and have to find your way by the help of books, when you don’t even have anyone to tell you, “Read that book rather than this one”, when you have to find out everything by yourself, it takes time. Many years.

You see, it makes a difference — people don’t realise it — it makes a considerable difference to be able to ask the question of someone who has realised the thing, that is, one who has had all the experiences and has reached the end and has the knowledge of the thing. You can ask him: “Is this good? Is this useful, is this harmful?” Then in one minute you have the answer: “Yes, no, do this, read that, don’t do that.” And it is so convenient.

But when you are all alone — usually not amidst very favourable surroundings, or in any case where people understand nothing of this, don’t think about it — if they are not hostile — you have to find out everything by yourself; you have nobody to tell you, “Well, read this book, it is better, it is truer than that one.” You have to read a huge number of things, be
able to compare them in your own thought, compare the effect they have on you, how far they help you or don't.

Naturally, people who are predestined are guided by the inner Guide. It happens that they come across the book they should read or meet the person who can give them a useful indication; but this is... After some time they become aware that there was a consciousness there; they did not know very well either where it came from or what it was, or who organised their life, who organised the circumstances of their life — and who helped them at every step to find just the thing which would lead them farther. But it is... it is not very frequent; rather, it is rare. These people are predestined.

Otherwise it is difficult; it takes time, much time. And yet it is just the beginning, you see; it is to find the truths on which to base one's yoga. It is not yoga; it is the general principles on which one is going to construct one's yoga.

Obviously, those who are particularly interested can find something. It goes without saying that for those who are in India, it is extremely easy, extremely easy; there is a living tradition; whoever wants to do yoga will always find someone to give him information. And even the most ignorant and uneducated have a vague idea of what ought to be done or of what can help them.

But if you are transplanted to the West, well, you will see how difficult it is, with a whole world organised not only “not for”, not only indifferent, but almost totally against, which deliberately refuses to know this Reality, because it is troublesome; so when this happens within you, when the need manifests, you truly don't know where to turn to find a way out.

Now it is a little better. But fifty years ago it was not too good — fifty, sixty years ago, it was difficult. Now they have made some progress; there is a little more light there, everywhere.

That's all?

_Mother, here it is said: “He who chooses the Infinite has been chosen by the Infinite.”_
It is a magnificent sentence!

And it is absolutely true. There is in *Thoughts and Glimpses* also a sentence like this where I think he uses the word “God” instead of the Infinite. But the idea is the same — that it is God who has chosen you, the Divine who has chosen you. And that is why you run after Him!

And this is what gives — that’s what he says, doesn’t he? — this is what gives that kind of confidence, of certitude, precisely, that one is predestined; and if one is predestined, even if there are mountains of difficulties, what can that matter since one is sure to succeed! This gives you an indomitable courage to face all difficulties and a patience that stands all trials: you are sure to succeed.

And it’s a fact — in fact, it is like that: the moment you thought about it, well, you thought about it because someone thought about you; you chose because you were chosen. And once you have been chosen, you are sure of the thing. Therefore, doubts, hesitations, depressions, uncertainties, all this is quite simply a waste of time and energy; it is of no use at all.

From the moment one has felt just once within himself: “Ah! *This* is the truth for me”, it is finished; it is finished, it is settled. Even if you spend years cutting your way through the virgin forest, it’s of no importance — it is finished, it is settled.

That is why I told you one day, “After all, you all are here because you have wanted it somewhere; and if you wanted it somewhere, it means that the Divine wanted it thus in you.”

So there are some who follow a very straight path and arrive very quickly; there are others who love labyrinths, it takes longer. But the end is there, the goal is there. I know by experience that there isn’t one being who, were it only once in his life, has had a great urge towards... it doesn’t matter what he calls it — let us say the Divine for facility of speech, who is not sure to arrive; even if he turns his back on Him at a certain time, it’s of no importance — he is sure to arrive. He will have to struggle more or less, will have more or less difficulty, but he is sure to succeed.
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one day. It’s a soul that has been chosen, it has become conscious because its hour has come — once the hour has come, well, the result will follow more or less quickly. You can do this in a few months; you can do it in some years; you can do it in some lives — but you will do it.

And what is remarkable is that this freedom of choice is left to you and that, if you decide within yourself that you will do it in this lifetime, you will do it. And I am not speaking here of a permanent and continuous decision because then you can arrive in twelve months. No, I mean: if you have suddenly been seized by this, “I want this”, even once, in a flash, the seal is put, there, like that.

There we are.

That’s not a reason for wasting time on the way; that’s not a reason for just following all the meanderings of the labyrinth and arriving with... with considerable rubbish when you are at the end. No. But, in any case it is a reason for never despairing, whatever the difficulties may be.

I am of the opinion that when there is something to do, it is better to do it as quickly as possible. But still, there are people who like to waste their time. Perhaps they need to turn and turn and turn and return and make lots of windings before reaching the place they have to. But that’s a question of choice. Unfortunately, those who are in this habit of turning and returning and turning aside and making all kinds of useless meanderings, are the ones who complain most; they moan, and they are the workers of their own misery!

If one decided to go quite straight upon his path, whatever the cost — knowing how to bear a few difficulties, facing discomforts, without weakness, you see — well, one would avoid much trouble. But some people go only if they are taken by the scruff of the neck and dragged with a terrible force. Then they shout that they are violently forced.

However, it’s they who wanted it.
There, then.