“through” something: I see almost nothing but what the person *is.* The “through” diminishes to such an extent that sometimes it does not exist at all.

Naturally, if a human will wanted to act on this body, if a human will said, “Mother must do this or Mother must do that, or she should be able to do this, she should be able to do that...” it would be completely disappointed; it would say, “She is no longer good for anything”, because the body would not obey it any more.... And human beings constantly exert their will on one another, or the human being himself receives suggestions and manifests them as his own will, without noticing that all that is the outer Falsehood.

(Silence)

There is a kind of certainty in the body that if even for a few seconds I were to lose contact — “I” means the body — with the Supreme, it would instantly die. Only the Supreme keeps it alive. That’s how it is. So, naturally, for the ignorant and stupid consciousness of human beings this is a pitiful condition — to me it is the true condition! Because for them, instinctively, spontaneously, in an absolute way, so to say, the sign of perfection is the power of life, ordinary life.... Well, that no longer exists at all — it has completely gone.

Yes, many times, several times, the body has asked the question, “Why do I not feel Thy Power and Thy Force in me?” And the reply has always been a smiling one — one puts it into words, but it is without words — the reply is always: “Patience, patience, for that to happen you must be ready.”

4 and 9 March 1966

117 – “Neither is it that I was not before nor thou nor these kings nor that all we shall not be hereafter.” Not only Brahman, but beings and things in Brahman are eternal;
their creation and destruction is a play of hide-and-seek with our outward consciousness.

118 – The love of solitude is a sign of the disposition towards knowledge; but knowledge itself is only achieved when we have a settled perception of solitude in the crowd, in the battle and in the mart.

119 – If when thou art doing great actions and moving giant results, thou canst perceive that thou art doing nothing, then know that God has removed His seal from thy eyelids.

120 – If when thou sittest alone, still and voiceless on the mountain-top, thou canst perceive the revolutions thou art conducting, then hast thou the divine vision and art freed from appearances.

121 – The love of inaction is folly and the scorn of inaction is folly; there is no inaction. The stone lying inert upon the sands which is kicked away in an idle moment, has been producing its effect upon the hemispheres.

This is the experience I have had these last few days, yesterday or the day before. The feeling of an irresistible Power governing everything: the world, things, people, everything, without needing to move materially, and that this excessive material activity is only like the foam that forms when water flows very fast — the foam on the surface; but that the Force runs on underneath like an all-powerful stream.

There is nothing else to say.

One always comes back to that: to know is all right, to speak is good, to do is all very well, but to be is the only thing which has any power.
On Thoughts and Aphorisms

You see, people are restless, because things do not move quickly; so I had this vision of the formation, of the divine creation in the making, under the surface, all-powerful, irresistible, and in spite of everything, of all this outer turmoil.

But in order to express itself, this great flow of Power needs instruments, doesn’t it?

A brain.

But, exactly, not only a brain. This Power can express itself, as in the past, in a mental or overmental way; it can express itself vitally through force; it can express itself through the muscles; but how can it express itself physically, purely, directly — since you often speak of “material power”? What is the difference between the Action above and the true Action here?

Each time I have been conscious of the Power, the experience has been similar. The Will from above is translated into a vibration which certainly takes on some vital force but which acts in a subtle physical domain. One perceives a certain quality of vibration which is difficult to describe, but which gives the impression of something coagulated, not fragmented, something which seems to be denser than air, but which is extremely homogeneous, with a golden luminosity, with a tremendous driving power, and which expresses a certain will — which is not of the same nature as human will, which has the nature of vision rather than of thought; it is like a vision that imposes itself in order to be realised — in a domain that is very close to material Matter, but invisible, except to the inner sight. And that vibration exerts a pressure on people, things, circumstances, to mould them according to its vision. And it is irresistible. Even people who think the opposite, who want the opposite, do what is wanted without wanting to; even the
things that by their very nature are opposed to it are turned around.

For national events, relations among nations, world circumstances, it acts like that, constantly, constantly, as a tremendous Power. And so if one is oneself in a state of union with the divine Will, without any intervention of thought, or any conception or idea, one can follow it, one sees and knows.19

The resistances of the inertia that is in every consciousness and in Matter mean that this Action, instead of being direct and perfectly harmonious, becomes confused, full of contradictions, clashes and conflicts; instead of everything resolving itself “normally”, so to say, smoothly—as it should be—all this inertia that resists and opposes, gives it a tangled movement in which things collide and there is disorder and destruction, which become necessary only because of the resistance, but which were not indispensable, which might not have existed—which truly speaking should not have been—because this Will, this Power is a Power of perfect harmony where each thing is in its place, and it organises things wonderfully. It comes as an absolutely luminous and perfect organisation, which one can see when one has the vision; but when it comes down and presses on Matter, everything begins to seethe and resist. Therefore, to attempt to impute the disorders and confusions and destructions to the divine Action, to the divine Power, is another human foolishness. It is the inertia—not to mention the bad will—which causes the catastrophe. It is not that the catastrophe was intended, nor even foreseen, it is caused by the resistance.

19 It is interesting to note that shortly before this conversation, Mother received the following question: “Is the American presence and intervention in Vietnam justifiable?” She replied: “From what point of view are you asking this question?

“If it is from the political point of view—politics are sunk in falsehood and I have nothing to do with them.

“If it is from the moral point of view—morality is a shield which ordinary men flourish to protect themselves from the Truth.

“If it is from the spiritual point of view—the divine Will alone is justifiable and That is what men travesty and distort in all their actions.”
On Thoughts and Aphorisms

And then, there is added the vision of the action of Grace, which comes to moderate the results wherever possible, that is to say, wherever it is accepted. And this explains why aspiration, faith, complete trust on the part of the earthly human element, have a harmonising power, because they allow the Grace to come and set right the consequences of this blind resistance.

This is a clear vision — clear, clear, even in the details.

One could, if one wanted to, make prophecies by saying what has been seen. But there is a kind of super-compassion which prevents this prophecy, because the Word of Truth has a power of manifestation and to express the result of the resistance would make that state concrete and diminish the action of the Grace. That is why even when one sees, one cannot speak, one must not speak.

But Sri Aurobindo certainly meant that it is this Power, this Force which does everything — which does everything. When one sees it or is one with it, one knows at the same time, one knows that That is really the only thing that acts and creates; everything else is the result of the domain or the world or the material or the substance in which it acts — the result of the resistance, but not the Action. And to unite with That means to unite with the Action; to unite with what is below means to unite with the resistance.

And so because it wriggles and tosses and turns, wants and thinks and makes plans... it imagines that it is doing something — it is resisting.

Later, a little later, I shall be able to give examples for very small things, showing how the Force acts and what interferes and mixes with it, or is moved by this Force and distorts its movement, and the result, that is to say, the physical appearance as we see it. Even the example of a very small thing with absolutely no importance for the world, gives a clear idea of the way in which everything happens and is distorted here.

And this applies to everything, everything, all the time, all the time. And so, when one is doing the yoga of the cells, one
Jnana

notices the same thing: there is the Force that acts, and then (Mother laughs) what the body does with this Action!...

(Silence)

Immediately there comes the how and why. But that belongs to the domain of mental curiosity, because the important thing is to stop the resistance. That is the important thing, to stop the resistance so that the universe can become what it should be: the expression of a harmonious, luminous, wonderful power, of an unparalleled beauty. Afterwards, when the resistance has stopped, if out of curiosity we want to know why it happened... it won’t matter any more. But now, one cannot find the remedy by seeking the reason why, but by taking the true attitude. That is the only thing that matters.

To stop the resistance by a total surrender, a total self-giving in every cell, if one can do that.

They begin to feel the intense delight of existing only by the Lord, for the Lord, in the Lord.

When this is established everywhere, all will be well.

6 July 1966

122 – If thou wouldst not be the fool of Opinion, first see wherein thy thought is true, then study wherein its opposite and contradiction is true; last, discover the cause of these differences and the key of God’s harmony.

123 – An opinion is neither true nor false, but only serviceable for life or unserviceable; for it is a creation of Time and with time it loses its effect and value. Rise thou above opinion and seek wisdom everlasting.

124 – Use opinion for life, but let her not bind thy soul in her fetters.

233