1 March 1951

“There is a plane of divine consciousness in which all is known absolutely, and the whole plan of things foreseen and predetermined. That way of seeing lives in the highest reaches of the Supramental; it is the Supreme’s own vision. But when we do not possess that consciousness, it is useless to speak in terms that hold good only in that region and are not our present effective way of seeing things. For at a lower level of consciousness nothing is realised or fixed beforehand; all is in the process of making. Here there are no settled facts, there is only the play of possibilities; out of the clash of possibilities is realised the thing that has to happen. On this plane we can choose and select; we can refuse one possibility and accept another; we can follow one path, turn away from another. And that we can do, even though what is actually happening may have been foreseen and predetermined in a higher plane.”

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The word “predetermined” does not correspond to the reality; the word “pre-existent” would be more correct. The consciousness of an unfolding has a reality, it is not only an appearance.

Imagine the world as a single whole and, in a certain sense, finite, limited but containing potentially innumerable possibilities of which the combinations are so numerous that they are equivalent to an infinite (you must be careful with words, however; I am very much cramped by words, they do not express exactly what I mean). So, the universe is objectified by the Divine Consciousness, by the Supreme, according to certain determined laws of which we shall speak later. The universe is a single whole, in the sense that it is the Divine — it does not contain
the whole of the Divine, but it is as though the Divine deployed Himself so as to objectify Himself; that is the *raison d’être* of the manifestation of the universe. It is as if the divine Consciousness wandered into all divine possibilities following a path it had chosen. Imagine then a multitude of possibles of which all the possible combinations are equivalent to an infinite. The divine Consciousness is essentially free — it wanders therein and objectifies Itself. The path traversed is free in the midst of an infinite multiplicity which is at the same time pre-existent and absolutely undetermined according to the action of the free divine Will. It may be conceived that this Will, being free, is able to change the course of the deployment, change the path and, although everything is pre-existent and consequently inevitable, the road, the path is free and absolutely unexpected. These changes of the route, if one may say so, can therefore change the relations between things and circumstances, and consequently the determinism is changed. This change of the circuit is called “the effect of the Grace”; well, through the aid of the Grace, if the Grace decides it, things can change, the course can be different. Things can change their places and instead of following a certain circuit follow another. A circumstance which, according to a particular determinism, should occur at a certain place ahead, for instance, would instead occur behind, and so on. The relations between things consequently change.\(^1\)

*At what moment does Time begin? The Consciousness that chooses — is it in Time as soon as the unrolling begins?*

\(^1\) Returning to the definition of the word “pre-existent”, Mother added the following commentary at the time of the publication of this talk: “*Sat*, that is, absolute Existence, is not in the Manifestation; it exists without being manifested; it is the non-manifest state of existence. There is *Tat* which is the state of non-existence and *Sat* which is the state of existence; and *Tat* naturally is not manifested, but *Sat* also is not manifested: it is only when *Chit-Tapas* comes, the Consciousness-Energy, the Consciousness which realises, that *Sat* manifests itself.”
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No, Time is a succession; you must be able to conceive that the Supreme Consciousness, before objectifying itself, becomes aware of Itself in Itself. There is a global, total and simultaneous perception and there, there is no Time. Likewise one cannot speak of “Space”, for the same reason, because all is simultaneous. It is something more; it corresponds to a state of consciousness subjective rather than objective, for the aim, the motive of creation is objectivisation; but there is a first step in this objectivisation in which there is a plenary consciousness, total and simultaneous, beyond Time and Space, of what will constitute the content of this universe; and there, the universe is pre-existent, but not manifested, and Time begins with objectivisation.

*Can it be said that Time begins with the supramental plane?*

It is not the same kind of Time. There is only a beginning of Time and a beginning of form. Time there is of a very different quality. There is a global, static consciousness before arriving at the supramental level, in which everything appears simultaneously — Time is the result of the fact that there is a succession in the organisation of the whole. While the totality you perceive all at once, on the supramental level, is not a static totality — the static totality gives place to another totality which gives the impression of Time. These are inner relations within the Supermind, in the sense that one is not aware of something which happens outside oneself; one is conscious only of something within oneself, internal, but the internal relations vary, and this gives a first impression of Time.

*In this state of consciousness one does not have the impression of things being born, passing, disappearing, does one?*
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Oh, no! Nothing of the kind.

“The Supreme Consciousness knows everything beforehand, because everything is realised there in her eternity. But for the sake of her play and in order to carry out actually on the physical plane what is foreordained in her own supreme self, she moves here upon earth as if she did not know the whole story; she works as if it was a new and untried thread that she was weaving.”

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If you undertake a work and are told beforehand that all will be useless and you will not be able to do what you want, would you do it? No, surely not! Well, it is something like that which happens. Ninety times out of a hundred, what you do does not give the expected result. Not one person in a million would do his work if he were told: “Do this, but the result will not be at all what you want.” But in the play of forces many must work for the aggregate of forces, for the totality of forces, although individually this work has no personal utility for the one who does it. So, if the individual had the knowledge that the part he plays in the whole is infinitesimal, he would not play it. But the moment you go above that, when you do things, not with a fixed end in view, but because you know within yourself that this is the thing to be done, whatever the result, then with this kind of detachment you know and see in the higher Consciousness that all action is done exclusively because it has to be done whatever may be the result; and generally you are sufficiently clear-sighted to know, at least vaguely, what will be the result of this action. For knowing it will not change in the least your way of doing it.

Instead of an explanation which goes from below upward, it would be wiser to look for an explanation which comes from above downward and rather to conceive that little by little the
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Consciousness comes down and as it comes down is obscured, and one no longer understands by what mechanism things are done — that is what is called a state of ignorance.

“In a picture you need a definite scheme of composition and colour; you have to set a limit, to put the whole thing within a fixed framework; but the limit is illusory, the frame is a mere convention. There is a constant continuation of the picture that stretches beyond any particular frame, and each continuation can be drawn in the same conditions in an unending series of frames. Our aim is this or that, we say, but we know that it is only the beginning of another aim beyond it, and that in its turn leads to yet another....”

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If I were told that things are going to stop at a certain point, I would find it very boring, so boring that I would not stir!

The only thing which consoles me is that everything continues always, infinitely, that there is always something new to be done.

Whatever be the goal attained, it is only a beginning.

What is the difference between “spiritual” and “psychic”?

It is not the same thing. The psychic is the being organised by the divine Presence and it belongs to the earth — I am not speaking of the universe, only of the earth; it is only upon earth that you will find the psychic being. The rest of the universe is formed in quite a different way.

The universe contains all the domains higher than the physical: there is a global physical comprising the mental, the vital, etc., and all the domains above the mental are domains of a spiritual order, domains which are, for us, domains of the spirit,
and it is this “spirit” which little by little, progressively, materialises itself to arrive at Matter as we conceive it. The beings of the Overmind, for instance, and all the beings of the higher regions have no psychic being — the “angels” have no psychic being. It is only upon earth that the psychic life begins, and it is just the process by which the Divine has awakened material life to the necessity of rejoining its divine origin. Without the psychic, Matter would never have awakened from its inconscience, it would never have aspired for the life of its origin, the spiritual life. Therefore, the psychic being in the human being is the manifestation of spiritual aspiration; but there is a spiritual life independent of the psychic.

*Is there a correspondence between the psychic world and the earth?*

But I have already told you that it is only upon earth that the psychic being gets its experiences to individualise itself. Hence there is an almost absolute interdependence between the psychic world and the earth.

*What is the most effective means of awakening the psychic being?*

But it is wide awake! And not only is it awake, but it acts, only you are not aware of it. It appears to you asleep because you don’t perceive it!

Fundamentally, without this kind of inner will of the psychic being, I believe human beings would be quite dismal, dull, they would have an altogether animal life. Every gleam of aspiration is always the expression of a psychic influence. Without the presence of the psychic, without the psychic influence, there would never be any sense of progress or any will for progress.
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Would there be a sense of beauty?

Yes. Perhaps not the highest sense of beauty, but in the vital one finds a complete sense of beauty and harmony. The beauty which is fundamental, profound, universal, constant belongs only to the psychic, but the sense of the beauty of form, of appearance, of colour, the educated, refined vital fully possesses.

And not love?

That depends on what you mean by “love”! There would not be divine love there, naturally, but all passions, attractions, desires exist in the vital. Only, the quality of these movements has been completely changed due to the descent and diffusion of the divine Consciousness in Matter. It has awakened the possibility of true love; otherwise, all those things which are taken for love, all passions and attractions and desires — the need of devouring — all that exists very well in the vital. The first form of love in Matter is the need of devouring: one wants to possess, assimilate; and the best way of doing it is to swallow and to digest! It can be said that the cat is full of love for its kittens when it eats them and the tiger full of love for the lamb it devours!

Is there a sense of beauty in flowers?

As soon as there is organic life, the vital element comes in, and it is this vital element which gives to flowers the sense of beauty. It is not perhaps individualised in the sense we understand it, but it is a sense of the species and the species always tries to realise it. I have noticed a first rudiment of the psychic presence and vibration in vegetable life, and truly this blossoming one calls a flower is the first manifestation of the psychic presence. The psychic is individualised only in man, but it was there before him; but it is not the same kind of individualisation as in man, it is more fluid: it manifests as force, as consciousness rather than
as individuality. Take the rose, for example; its great perfection
of form, colour, scent expresses an aspiration and a psychic
giving. Look at a rose opening in the morning at the first touch
of the sun, it is a magnificent self-giving in aspiration.

*Each flower has its special significance, hasn’t it?*

Not as we understand it mentally. There is a mental projection
when one gives a precise meaning to a flower. It may answer,
vibrate to the touch of this projection, accept the meaning, but
a flower has no equivalent of the mental consciousness. In the
vegetable kingdom there is a beginning of the psychic, but there
is no beginning of the mental consciousness. In animals it is
different; mental life begins to form and for them things have a
meaning. But in flowers it is rather like the movement of a little
baby — it is neither a sensation nor a feeling, but something of
both; it is a spontaneous movement, a very special vibration. So,
if one is in contact with it, if one feels it, one gets an impression
which may be translated by a thought. That is how I have given a
meaning to flowers and plants — there is a kind of identification
with the vibration, a perception of the quality it represents and,
little by little, through a kind of approximation (sometimes this
comes suddenly, occasionally it takes time), there is a coming
together of these vibrations (which are of a vital-emotional or-
der) and the vibration of the mental thought, and if there is a
sufficient harmony, one has a direct perception of what the plant
may signify.

In some countries (particularly here) certain plants are used
as the media for worship, offering, devotion. Certain plants are
given on special occasions. And I have often seen that this iden-
tification was quite in keeping with the nature of the plant,
because spontaneously, without knowing anything, I happened
to give the same meaning as that given in religious ceremonies.
The vibration was really there in the flower itself.... Did it come
from the use that had been made of it or did it come from very
far, from somewhere deep down, from a beginning of the psychic life? It would be difficult to say.

*Can it happen that the psychic being does not fall at the place where it wanted to take birth?*

If a psychic being sees from its psychic world a light on the earth, it may rush down there without knowing exactly where it is. Everything is possible. But if the psychic being is very conscious, sufficiently conscious, it will seek the light of aspiration in a precise place, because of the culture, the education it will find there. This happens much more frequently than one believes, especially in somewhat educated circles. An intelligent woman with some artistic or philosophical culture, a beginning of conscious individuality, may aspire that the child she is going to have may be the best possible according to her idea or according to what she has read. Hence it is not so very complicated to find a place. The number of psychic beings born constantly being considerable, if each time exceptional conditions have to be found it would be difficult. Surely, there are instances where the psychic being seems to have fallen headlong and been stunned, but this is bad luck; in such a case it generally requires a long time to wake up. It is bad luck in the sense that it probably lacked a certain power of discrimination, or perhaps it had to face certain forces which thwarted its decision and won a partial victory over it. There are a thousand possibilities, you know. One cannot say that everything goes according to the same plan — every psychic being is different.