29 February 1956

On this evening, during the meditation which followed this conversation, there took place what Mother has called “the first Manifestation of the Supramental Light-Force in the earth-atmosphere”.

“The law of sacrifice is the common divine action that was thrown out into the world in its beginning as a symbol of the solidarity of the universe. It is by the attraction of this law that a divinising, a saving power descends to limit and correct and gradually to eliminate the errors of an egoistic and self-divided creation. This descent, this sacrifice of the Purusha, the Divine Soul submitting itself to Force and Matter so that it may inform and illuminate them, is the seed of redemption of this world of Inconscience and Ignorance. For ‘with sacrifice as their companion,’ says the Gita, ‘the All-Father created these peoples.’ The acceptance of the law of sacrifice is a practical recognition by the ego that it is neither alone in the world nor chief in the world. It is its admission that, even in this much fragmented existence, there is beyond itself and behind that which is not its own egoistic person, something greater and completer, a diviner All which demands from it subordination and service.”

_Sri Aurobindo, The Synthesis of Yoga, SABCL, Vol. 20, p. 98_

_Sweet Mother, what does the “sacrifice to the Divine” mean?_

It is self-giving. It is the word the Gita uses for self-giving.

Only, the sacrifice is mutual, this is what Sri Aurobindo says at the beginning: the Divine has sacrificed Himself in Matter to
awaken consciousness in Matter, which had become inconscient. And it is this sacrifice, this giving of the Divine in Matter, that is to say, His dispersion in Matter, which justifies the sacrifice of Matter to the Divine and makes it obligatory; for it is one and the same reciprocal movement. It is because the Divine has given Himself in Matter and scattered Himself everywhere in Matter to awaken it to the divine consciousness, that Matter is automatically under the obligation to give itself to the Divine. It is a mutual and reciprocal sacrifice.

And this is the great secret of the Gita: the affirmation of the divine Presence in the very heart of Matter. And that is why, Matter must sacrifice itself to the Divine, automatically, even unconsciously — whether one wants it or not, this is what happens.

Only, when it is done unconsciously, one doesn’t have the joy of sacrifice; while if it is done consciously, one has the joy of sacrifice which is the supreme joy.

The word “sacrifice” in French has slightly too narrow a sense, which it doesn’t have in the original Sanskrit; for in French sacrifice implies a sort of suffering, almost a regret. While in Sanskrit this sense is not there at all; it corresponds to “self-giving”.

_Sweet Mother, here it is written: “All are linked together by a secret Oneness.”_

_Ibid., p. 98_

What is this secret Oneness?

It is precisely the divine Presence.

Because the Divine is essentially one, and yet He has subdivided Himself apparently in all beings, and in this way recreated the primordial Oneness. And it is because of this divine Oneness — which, however, appears fragmented in beings — that the Unity is re-established in its essence. And when one becomes conscious of this, one has the joy of the consciousness of this
Questions and Answers

Oneness. But those who are not conscious — what they miss is the joy of consciousness. But the fact remains the same.

Sri Aurobindo says: the Oneness exists; whether you are aware of it or not, it exists, in reality it makes no difference; but it makes a difference to you: if you are conscious, you have the joy; if you are not conscious, you miss this joy.

But how can a sacrifice be made when one is unconscious?

It is made automatically.

Whether you know it or not, whether you want it or not, you are all united by the divine Presence which, though it appears fragmented, is yet One. The Divine is One, He only appears fragmented in things and beings. And because this Unity is a fact, whether you are aware of it or not doesn’t alter the fact at all. And whether you want it or not, you are in spite of everything subject to this Unity.

This is what I have explained to you I don’t know how many times: you think you are separate from one another, but it is the same single Substance which is in you all, despite differences in appearance; and a vibration in one centre automatically awakens a vibration in another.

So, no effort is to be made to improve the sacrifice, there is no need to make an effort?

I don’t understand this conclusion at all.

If you are happy to be unhappy, that’s all right, it is your own affair; if you are content to be unhappy and to suffer and remain in the ignorance and inconscience you are in, stay there. But if this does not satisfy you, if you want to be conscious and you want suffering to cease, then you must make constant efforts to become conscious of the sacrifice and to make your sacrifice consciously instead of unconsciously.
Everything turns around the consciousness, the fact of being or not being conscious. And it is only in the supreme Consciousness that you can attain the perfect expression of yourself.

But that the Oneness exists, even if you feel just the opposite, is a fact you can do nothing about, for it is a divine action and a divine fact — it is a divine action and a divine fact. If you are conscious of the Divine, you become conscious of this fact. If you are not conscious of the Divine, the fact exists but you simply are not conscious of it — that’s all.

So, everything turns around a phenomenon of consciousness. And the world is in a state of obscurity, suffering, misery, of... everything, all it is, simply because it is not conscious of the Divine, because it has cut off the connection in its consciousness, because its consciousness is separated from the Divine. That is to say, it has become unconscious.

For the true consciousness is the divine Consciousness. If you cut yourself off from the divine Consciousness, you become absolutely unconscious; that is exactly what has happened. And so, everything there is, the world as it is, your consciousness as it is, things in the state they are in, are the result of this separation of the consciousness and its immediate obscuration.

The minute the individual consciousness is separated from the divine Consciousness, it enters what we call the inconscience, and it is this inconscience that is the cause of all its miseries.

But all that is, is essentially divine, and the divine Oneness is a fact, you can’t do anything about it; all your unconsciousness and all your denials will change nothing — it is a fact, it’s like that.

And the conclusion is this, that the true transformation is the transformation of consciousness — all the rest will follow automatically.

There we are, that’s all.

_Sweet Mother, what part in us sets itself against a total renunciation?_
Questions and Answers

It is as if you asked me, “What is unconscious in us?” But in fact, everything is unconscious except the Divine. And it is only when one can unite with the Divine that one re-establishes the true consciousness in one’s being. The rest is a kind of mixture of semi-consciousness and semi-unconsciousness.

Anything else? No?

(Turning to a disciple) Oh! he is longing to speak!

Mother, there is a magnificent sentence!

Ah! only one?

“Each existence is continually giving out perforce from its stock....” and Sri Aurobindo adds, “And always again it receives something from its environment in return for its voluntary or involuntary tribute.”

The Synthesis of Yoga, p. 98

Yes, that is what I was just saying. And then?

Does one receive from one’s environment or only from the Divine?

Oh! from both.

Because here it is written: “it receives from its environment.”

Yes! Because Sri Aurobindo says there is a oneness in Matter, a oneness in the manifestation, a oneness in substance, and that there is necessarily an interchange.

In fact, this is what we have said more than fifty thousand times: that all is the Divine and that consequently all is One; that it is only your consciousness which is separated and in a state of unconsciousness because it is separated; but that if you
remove this unconsciousness and this sense of separation, you become divine.

But in ordinary life, in one's environment, what one receives is not always what one gives.

Oh! but you must not understand things so superficially.

(Another disciple) Does the inconscient aspire to become conscious?

No. It is the Divine in the inconscient who aspires for the Divine in the consciousness. That is to say, without the Divine there would be no aspiration; without the consciousness hidden in the inconscient, there would be no possibility of changing the inconscience to consciousness. But because at the very heart of the inconscient there is the divine Consciousness, you aspire, and necessarily — this is what he says — automatically, mechanically, the sacrifice is made. And this is why when one says, “It is not you who aspire, it is the Divine, it is not you who make progress, it is the Divine, it is not you who are conscious, it is the Divine” — these are not mere words, it is a fact. And it is simply your ignorance and your unconsciousness which prevent you from realising it.

(Meditation)