On Thoughts and Aphorisms

slightest, I might even say, the most elementary intellectual development enables you to realise that you could not even think of it if it were not possible.

(Silence)

Oh! If we could only find that again, but how?
Really, they have spoilt the earth, they have spoilt it — they have spoilt the atmosphere, they have spoilt everything! And now, for the atmosphere to come back to what it should be — oh! we have a long way to go, and above all psychologically. But even the very structure of matter (Mother feels the air around her), with their bombs and experiments, oh, they have made a mess of it all!... They have really made a mess of matter.

Probably — no, not probably — it is quite certain that it was necessary to knead it, to churn it, to prepare it so that it can receive this, the new thing which is not yet manifested.

It was very simple, very harmonious, very luminous, but not complex enough. And this complexity has spoilt everything, but it will bring a realisation that is infinitely more conscious — infinitely. And so when the earth again becomes so harmonious, simple, luminous, pure — simple, pure, purely divine — and with this complexity, then we shall be able to do something.

As the Mother was leaving she noticed a brilliant crimson Canna flower.

There were so many flowers just like this in the landscape of the earthly paradise, red, so beautiful.

11 March 1961

59 – One of the greatest comforts of religion is that you can get hold of God sometimes and give him a satisfactory beating. People mock at the folly of savages who beat
their gods when their prayers are not answered; but it
is the mockers who are the fools and the savages.

*How can one give a satisfactory beating to God?*

Religion always tends to make God in the image of man, a
magnified and aggrandised image, but in the end it is always
a god with human qualities. This is what makes it possible for
people to treat him as they would treat a human enemy. In some
countries, when their god does not do what they want, they take
him and throw him into the river!

*But are these idols not merely human creations? Do they
have any existence in themselves?*

Whatever the image — what we disdainfully call an idol — whatever the external form of the deity, even if to our physical eye it appears ugly or commonplace or horrible, a caricature, there is always within it the presence of the thing it represents. And there is always someone, a priest or an initiate, or a sadhu, a sannyasin, who has the power and who draws — this is usually the work of the priests — who draws the force, the presence within. And it is real: it is quite true that the force, the presence is there; and it is that, not the form of wood or stone or metal, which people worship — it is the presence.

But people in Europe do not have this inner sense, not at all. For them everything is like a surface — not even that, just a thin outer film with nothing behind — so they cannot feel it. And yet it is a fact that the presence is there; it is an absolutely real fact, I guarantee it.

*Many people say that the teaching of Sri Aurobindo is a*

22 Mother replied orally to this second question and in writing to the first and third questions.
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new religion. Would you say that it is a religion?

People who say that are fools who don’t even know what they are talking about. You only have to read all that Sri Aurobindo has written to know that it is impossible to base a religion on his works, because he presents each problem, each question in all its aspects, showing the truth contained in each way of seeing things, and he explains that in order to attain the Truth you must realise a synthesis which goes beyond all mental notions and emerge into a transcendence beyond thought.

So the second part of your question is meaningless. Besides, if you had read what was published in the last Bulletin, you could not have asked this question.

I repeat that when we speak of Sri Aurobindo there can be no question of a teaching nor even of a revelation, but of an action from the Supreme; no religion can be founded on that.

But men are so foolish that they can change anything into a religion, so great is their need of a fixed framework for their narrow thought and limited action. They do not feel secure unless they can assert this is true and that is not; but such an assertion becomes impossible for anyone who has read and understood what Sri Aurobindo has written. Religion and Yoga do not belong to the same plane of being and spiritual life can exist in all its purity only when it is free from all mental dogma.

26 April 1961

60 – There is no mortality. It is only the Immortal who can die; the mortal could neither be born nor perish.

23 “What Sri Aurobindo represents in the world’s history is not a teaching, not even a revelation; it is a decisive action direct from the Supreme.”