9 December 1953

“We are always surrounded by the things of which we think.”

Words of the Mother, CWM, Vol. 14, p. 343

This is very important.
If you think of nasty things, you will be surrounded by nasty things.

“To get over our ego is not an easy task.
“Even after overcoming it in the material consciousness, we meet it once more — magnified — in the spiritual.”

Ibid., p. 258

How can one meet one’s ego in the spiritual consciousness?

There is a spiritual ego even as there is a physical, vital and mental ego. There is a spiritual ego. There are people who have made a great effort to overcome all their egoism and all their limitations, and attained a spiritual consciousness; and there, they have all the vanity and the sense of their importance and contempt for those who are not in the same condition as they. Indeed, all that is ridiculous and bad in the ego, they find there once again. There are many, many like that. They have overcome what was there in the physical or vital consciousness but the very effort they have made to master themselves and this victory they have gained give them the sense of their extreme importance. So they become puffed up and assert their authority.

This happens so frequently that it is not even noticed.
I didn’t understand this: “The so-called forces of Nature are nothing but the exterior activities of beings out of proportion with man by their size and by the powers at their disposal.”

Words of the Mother, CWM, Vol. 15, p. 11

Didn’t understand?... For instance, take the wind which blows; now scientists will tell you: “These are manifestations of forces of Nature, and it is the result of such and such a phenomenon”, they will speak about heat and cold, high and low, etc., and they will tell you: “That’s the cause of the wind’s blowing, these are currents of air produced in the atmosphere.” But it is not this. There are entities behind, only they are so huge that their form eludes us. It would be like your asking an ant to describe the form of a man — it couldn’t, could it? It sees at the most the tiny end of the little finger and it takes a walk on the foot — it is a great journey, and it would not know what a man’s form would be like. Well, it is almost the same thing. These forces which bring about wind, rain, earthquakes, etc. are manifestations of — call them gestures, if you like — of movements of certain beings so formidably huge that we hardly see the end of their foot and don’t realise their size.

Still, the spiritual ego is better than the ordinary ego, isn’t it?

It is much more dangerous than the ordinary one! For one is not aware that it is the ego. Outwardly, when one is egoistic, not only does one know it oneself but others make you realise it still more, and circumstances prove it to you every moment. But there, as unfortunately you meet people who respect you highly, you are not even aware that you are terribly egoistic.

Very dangerous. Spiritual vanity is much more serious than physical vanity.
Questions and Answers

*Then, Sweet Mother, with the ego can one realise the Divine?*

Not at the moment one unites with Him. It is evident that at that moment the ego disappears. But that state does not last. Or in any case we can put it in another way: those who have brought along their ego with them cannot keep the consciousness for long. They become aware of themselves again whilst having the experience. It is that which is most terrible. They look at themselves having the experience and admire themselves. And they feel they are exceptional beings, much higher than others, and then that becomes deplorable.

*Here, you have said: “Whether Thou chooses for me life or death, happiness or sorrow, pleasure or suffering, all that comes to me from Thee will be welcome.”*

*Does the Divine give suffering or sorrow?*

Well, my child, that text, you know what it is: it is Radha’s prayer to Krishna. And so, it is such a personification of divine forces that one is obliged to extend human feelings to the Divine in order to be able to express oneself. To understand it in its true form a whole long explanation would be required, and then it is no longer artistic—it becomes dogmatic or in any case didactic. It is to give the idea that all is in the Divine and all is divine. And necessarily, if one changes the state of consciousness and is identified with the Divine, that changes the very nature of things. For example, what seemed pain or sorrow or misery—one becomes aware quite on the contrary that it is an opportunity for the Divine’s growing closer to you, and that from this event perhaps one may draw a still greater joy than that experienced from something satisfying. Only, you must understand it like that, in that spirit and with that consciousness, for otherwise, if taken in the ordinary sense, it is the very contradiction of the principle that all is divine.
The same thing, exactly the same vibration, according to the way in which it is received and responded to, brings either an intense joy or considerable despair, exactly the same, according to the state of consciousness one is in. So there is nothing of which it could be said: it is a misfortune. There is nothing that could be called suffering. All that is necessary is to change one’s state of consciousness. That is all. Only (I have written this somewhere, I don’t know where now), if you yourself succeed in changing your state of consciousness and enter this condition of bliss, you can see others still quarrelling, fighting, being unhappy, suffering and feeling miserable, and you yourself feel that everything is so harmonious, so wonderful, so sweet, so pleasant, and you say: “Well, why don’t they do what I do?” But the trouble is that everybody is not ready to do that! And for those who remain in the ordinary consciousness, for them suffering is something very real.

Now, there are people who don’t care to be happy all alone and agree to renounce this perfect bliss in order to help others to walk a little farther on the path.

Attitudes in the world — attitudes towards virtue — are very subjective. And what may succeed with one may not do so with another. And every one must follow his own path. That is why it is always difficult to say to people: “Do what I do.” This is what all gurus usually say: “Do as I do and you will reach the goal.” All that one may say is: “Do as I do and you will be like me.”

(Silence)

Ah! I wanted to ask you a question. We said at the beginning: one is surrounded by what one thinks about. You understand quite well what this means? (Turning to a child) Every time you think of something, it is as though you had a magnet in your hand and were attracting that thing towards yourself — you understand. Now, there are people who have a very, very
bad habit of always thinking about all possible catastrophes, and are in a sort of constant apprehension about some calamity befalling them the next moment. I know many like that, there are some here. And so, those people have as though a magnet in their hands to attract calamities, not only upon themselves but upon others also. That lays a big responsibility upon them. And if one can't stop all the time from thinking about something — some have a head that runs on and they haven't found a way of stopping it — well, why not make it run on the right lines instead of letting it run on the others! Once your head begins to run, let it run on all the good things that can happen. If it is obliged to turn round and round, well, turn then to the good side! That is, if somebody is ill, instead of saying: “What is going to happen, perhaps this is going to be very serious, and if it is that disease... and a calamity comes so quickly”, instead of all that, if one thinks: “Oh! that is nothing, illnesses are outer illusions translating some deeper vibrations which are not seen, that is why one doesn’t speak about them, but that’s how it is. And these deeper vibrations may come and set in order what has been disturbed. And this imbalance, this illness or bad thing that has come, well, it will be absorbed by the Grace and will disappear, no trace of it will remain, except that of things agreeable and pleasant.” One may continue to think in this way uninterruptedly.... People always need to make their mind run, run, run, but then make it run on the right lines, you will see that it has an effect. For instance, let it go like this: that I shall learn better and better, shall know better and better, become healthier and healthier, and all difficulties will vanish, and wicked people will become sweet and good, and ill people will be cured, and houses which should be built will be built, and those things which should disappear will disappear, but giving place to better things, and the world will move in a constant progress, and at the end of that progress there will be a total harmony, and so on, and continue thus.... You can go on endlessly. But then you will have around you and around
your head all kinds of pretty things. Those who perceive the atmosphere see certain inky stains, like an octopus there, yes, like that, with its tentacles to try and upset your mind — instead of that, one will see happy formations, formations of light or rays of sunlight or perhaps beautiful pictures, all that. One will see beautiful things — there are painters who do that and they always capture the thoughts.

*Sweet Mother, you have said: “Each meditation ought to be a new revelation, for in each meditation something new happens.”*¹ After the meditation, is one conscious of what has happened?

But that’s exactly the thing; I say: pay attention and become conscious. If one is very attentive, one becomes conscious. One must be very concentrated and very attentive, then one becomes conscious.

*Mother, suffering comes from ignorance and pain, but what is the nature of the suffering and pain the Divine Mother feels for her children — the Divine Mother in Savitri?*

It is because she participates in their nature. She has descended upon earth to participate in their nature. Because if she did not participate in their nature, she could not lead them farther. If she remained in her supreme consciousness where there is no suffering, in her supreme knowledge and consciousness, she could not have any contact with human beings. And it is for this that she is obliged to take on the human consciousness and form, it is to be able to enter into contact with them. Only, she does not forget: she has adopted their consciousness but she remains in relation with her own real, supreme consciousness. And thus, by joining

¹ *Words of the Mother, CWM, Vol. 14, p. 52.*
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the two, she can make those who are in that other consciousness progress. But if she did not adopt their consciousness, if she did not suffer with their sorrow, she could not help them. Hers is not a suffering of ignorance: it is a suffering through identity. It is because she has accepted to have the same vibrations as they, in order to be able to enter into contact with them and pull them out of the state they are in. If she did not enter into contact with them, she would not be felt at all or no one could bear her radiance.... This has been said in all kinds of forms, in all kinds of religions, and they have spoken very often of the divine Sacrifice, but from a certain point of view it is true. It is a voluntary sacrifice, but it is true: giving up a state of perfect consciousness, perfect bliss, perfect power in order to accept the state of ignorance of the outer world so as to pull it out of that ignorance. If this state were not accepted, there would be no contact with it. No relation would be possible. And this is the reason of the incarnations. Otherwise, there would be no necessity. If the divine consciousness and divine force could work directly from the place or state of their perfection, if they could work directly on matter and transform it, there would be no need to take a body like man's. It would have been enough to act from the world of Truth with the perfect consciousness and upon consciousness. In fact that acts perhaps but so slowly that when there is this effort to make the world progress, make it go forward more rapidly, well, it is necessary to take on human nature. By taking the human body, one is obliged to take on human nature, partially. Only, instead of losing one's consciousness and losing contact with the Truth, one keeps this consciousness and this Truth, and it is by joining the two that one can create exactly this kind of alchemy of transformation. But if one did not touch matter, one could do nothing for it.

*Did Savitri foresee what she was going to do?*

She said so. You have not read it? She had even been told that
she would be alone. And she said: I am ready to be alone. You have not read it? It is in the canto they recited last year.\textsuperscript{2}

\textit{Did she know she would meet the “Mother of Sorrows”, the “Mother of Might”?}

Indeed she did. It is said all along that she knew all that was going to happen. It is written clearly. Indeed, to each of them she says clearly: I shall bring to you what you need. Consequently, she knows it. Else she would not say so. If she did not know it, how could she say so?

\textit{In Savitri the “Mother of Sorrows” says:}
\begin{quote}
“Perhaps when the world sinks into a last sleep, I too may sleep in dumb eternal peace.”
\end{quote}

\textit{Savitri, Book VII, Canto 4}

Ah! that, that is the human consciousness. It is the human consciousness. It is the idea of the human consciousness that when all suffering will be over, well, “I shall sleep”. It is indeed of this that Sri Aurobindo speaks. When there is this aspiration for a supreme peace, one feels that if there were a \textit{pralaya} and the world disappeared, well, at least there would be peace. But the phrase itself is self-contradictory, for if there were a \textit{pralaya}, there would be no more peace to be felt — there would be nothing at all any longer!

But this is just one of the contradictions of the human consciousness: “As long as the world is there and suffering there, I shall suffer with the world. But if ever the world enters into peace, disappears in the peace of Non-Being, then I too shall rest.” It is a poetic way of saying that as long as misery is there in the world, I shall suffer with the world. Only when it ceases to be there, it shall cease for me also.

\textsuperscript{2} Sri Aurobindo, \textit{Savitri}, Book VII, Canto 4, recited at the School Annual function of 1 December 1953.
Questions and Answers

Then what will the “Mother of Sorrows” do? What else can she do?

She will be the “Mother of Delight”.

*Savitri represents the Mother’s Consciousness, doesn’t she?*

Yes.

*What does Satyavan represent?*

Well, he is the Avatar. He is the incarnation of the Supreme.