24 February 1973

A: For this evening I would like to read you a letter from X, which follows on from what you said the other day in reply to her question: “We have noticed that in some children there is a very strong vital movement which follows the physical gesture. For others, it is just a game. There is even one boy who marches up and down the veranda, announcing that he is going to be a soldier in ‘Mother’s Army’. Have you any precise indication to give us about these various cases?”

Marches what?

A: He marches on the veranda.

Not on the edge?

A: No, no. And then he makes an about-turn, he stands to attention, saying, “I am going to be a soldier in Mother’s Army.”

That’s very good.

A: Shall I go on, Mother?

Yes, yes.

A: “As for moral violence, I do not understand very well which elements in the nature may indicate the possibility of it. Is it, for example, the tendency in a child to sulk, to revolt against everything that checks his fancies, or
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_something else? What must be done to turn this in the right direction so that it can in the end be transformed?"

I think that you should not give any importance to these little movements in the children — that only encourages them. You must not take any notice, don’t look as if you attach any importance to them. That is a much better way of getting rid of them than by giving them importance. You must not... you must not pay any attention to all these little movements of self-importance. Don’t look as if you have even noticed — that removes all their psychological support. If a child sulks, you don’t take any notice. That robs his sulking of all effect. You understand?

A: Yes, Mother.

You must not give any importance to these little movements in the children... above all, no importance.

A: Because if they notice that you attach importance to them, they are tempted to do it again.

But of course!

Children instinctively want to attract attention to themselves. Like the boy who pretends to be a soldier on the terrace... and things like that. You must not give it any importance, you must let them be. Don’t scold them, above all, don’t scold them... and don’t take any notice.

Children are weak creatures, and so they think that by making themselves awkward they will attract attention to themselves. They must see that it doesn’t work.

A: And we shouldn’t scold them, should we?

Oh, especially not that! Above all, don’t scold them, don’t scold them. The teacher becomes just as bad as the student. When he
scolds he gives the impression that... he loses his temper. That means that he is on the same level as the student. One must know how to keep smiling... always.

_A:_ That is very important.

Very, very, very important.

_B_ reads a paragraph from _The Supramental Manifestation Upon Earth_ by Sri Aurobindo:

“The Supermind is in its very essence a truth-consciousness, a consciousness always free from the Ignorance which is the foundation of our present natural or evolutionary existence and from which nature in us is trying to arrive at self-knowledge and world-knowledge and a right consciousness and the right use of our existence in the universe. The Supermind, because it is a truth-consciousness, has this knowledge inherent in it and this power of true existence; its course is straight and can go direct to its aim, its field is wide and can even be made illimitable. This is because its very nature is knowledge: it has not to acquire knowledge but possesses it in its own right; its steps are not from nescience or ignorance into some imperfect light, but from truth to greater truth, from right perception to deeper perception, from intuition to intuition, from illumination to utter and boundless luminousness, from growing widenesses to the utter vasts and to very infinitude. On its summits it possesses the divine omniscience and omnipotence, but even in an evolutionary movement of its own graded self-manifestation by which it would eventually reveal its own highest heights it must be in its very nature essentially free from ignorance and error: it
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starts from truth and light and moves always in truth and light. As its knowledge is always true, so too its will is always true; it does not fumble in its handling of things or stumble in its paces. In the Supermind feeling and emotion do not depart from their truth, make no slips or mistakes, do not swerve from the right and the real, cannot misuse beauty and delight or twist away from a divine rectitude. In the Supermind sense cannot mislead or deviate into the grossnesses which are here its natural imperfections and the cause of reproach, distrust and misuse by our ignorance. Even an incomplete statement made by the Supermind is a truth leading to a further truth, its incomplete action a step towards completeness. All the life and action and leading of the Supermind is guarded in its very nature from the falsehoods and uncertainties that are our lot; it moves in safety towards its perfection. Once the truth-consciousness was established here on its own sure foundation, the evolution of divine life would be a progress in felicity, a march through light to Ananda.”

It is very, very, very important. Very important.

All the people who pretend to manifest the Supramental will be quieted down.

(Silence)

B: That’s all for this evening, Sweet Mother.

That is good. Where is it going to be published?

1 Some Answers from the Mother, Cent. Vol. 16, pp. 41-42.
Conversations

B: In a book I am preparing for young people.

Ah! It is so good... and so important.
In Auroville there are people who believe that they are already manifesting the Supramental. And when you tell them that it is not so, they don’t believe you. They ought to read that. It should be read by everyone.

A: Mother, recently they asked me whether I would go and speak to them about Sri Aurobindo. I shall take the opportunity to read them this passage.

Oh, very good, very good, very good. You must read it slowly, so that they have time to hear it properly.