

Questions and Answers

say, the world of the Saints, though it is not quite the same). The beings she saw she called archangels. These beings belong to the intermediate world between the higher mind and the supramental, the world that Sri Aurobindo calls the Overmind. It is the world of the creators, the “Formateurs”.

The two beings who were always appearing and speaking to Jeanne d'Arc would, if seen by an Indian, have a quite different appearance; for when one sees, one projects the forms of one's mind. To what you see you give the form of that which you expect to see. If the same being appeared simultaneously in a group where there were Christians, Buddhists, Hindus, Shintoists, it would be named by absolutely different names. Each would say, in reference to the appearance of the being, that he was like this or like that, all differing and yet it would be one and the same manifestation. You have the vision of one in India whom you call the Divine Mother, the Catholics say it is the Virgin Mary, and the Japanese call it Kwannon, the Goddess of Mercy, and others would give other names. It is the same Force, the same Power, but the images made of it are different in different faiths.

*What is the place of training or discipline in surrender?
If one surrenders, can he not be without discipline? Does
not discipline sometimes hamper?*

Maybe. But a distinction must be made between a method of development or discipline and a willed action. Discipline is different; I am speaking of willed action. If you surrender you have to give up effort, but that does not mean that you have to abandon also all willed action. On the contrary, you can hasten the realisation by lending your will to the Divine Will. That too is surrender in another form.

What is required of you is not a passive surrender, in which you become like a block, but to put your will at the disposal of the Divine Will.

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But how can one do this before the union has been effected?

You have a will and you can offer that will. Take the example of becoming conscious of your nights. If you take the attitude of passive surrender, you would say, "When it is the Divine Will that I should become conscious, then I shall become conscious." On the other hand, if you offer your will to the Divine, you begin to will, you say, "I will become conscious of my nights." You have the will that it should be done; you do not sit down idle and wait. The surrender comes in when you take the attitude that says, "I give my will to the Divine. I intensely want to become conscious of my nights, I have not the knowledge, let the Divine Will work it out for me." Your will must continue to act steadily, not in the way of choosing a particular action or demanding a particular object, but as an ardent aspiration concentrated upon the end to be achieved. This is the first step. If you are vigilant, if your attention is alert, you will certainly receive something in the form of an inspiration of what is to be done and that you must forthwith proceed to do. Only, you must remember that to surrender is to accept whatever is the result of your action, though the result may be quite different from what you expect. On the other hand, if your surrender is passive, you will do nothing and try nothing; you will simply go to sleep and wait for a miracle.

Now to know whether your will or desire is in agreement with the Divine Will or not, you must look and see whether you have an answer or have no answer, whether you feel supported or contradicted, not by the mind or the vital or the body, but by that something which is always there deep in the inner being, in your heart.

Is not an increasing effort of meditation needed and is it not true that the more hours you meditate the greater progress you make?