

There aren't many questions to ask.

I count on the question to set off the movement, because for the moment there's nothing.

More and more it's like that: I know what I must do at the time of doing it, I know what I must say at the time of saying it. I don't try, though once or twice I did try just to see – useless, nothing comes. But when it has to come, it comes as if a tap were opened – effortlessly, without my having to do anything, it just comes.

So for the moment, nothing.

Read me those aphorisms again.

81 – God's laughter is sometimes very coarse and unfit for polite ears; He is not satisfied with being Molière, He must needs also be Aristophanes and Rabelais.

82 – If men took life less seriously, they could very soon make it more perfect....

Indeed!

... God never takes His works seriously; therefore one looks out on this wonderful universe.

So what's your question?

One may ask how taking things seriously prevents life from being more perfect?

(After a long silence) Virtue has always been busy eliminating things from life and (*laughing*) if we could put together all the virtues from all the countries in the world, nothing much would remain in life!

Virtue claims to seek perfection, but perfection is a totality. So the two movements are contradictory: virtue, which eliminates, prunes, sets limits, and perfection, which accepts everything, rejects nothing but puts everything in its place, evidently cannot go well together.

Taking life seriously generally consists of two movements: the first is to give importance to things that probably have none, and the second is to want life to be limited to a certain number of qualities considered to be pure and worthy. With some (for instance, those Sri Aurobindo refers to here: the prudish or the puritans), that virtue becomes dry, barren, gray, aggressive, and almost always finds fault in all that is joyful, free and happy.

The only way to make life perfect (I mean here life on earth, of course) is to look at it from a sufficient height to see it in its totality, not only its present totality, but over the whole past, present and future: what it has been, what it is, what it must be – you must be able to see it all at once. Because that's the only way to put everything in its place. Nothing can be done away with, nothing SHOULD be done away with, but each thing must find its own place in total harmony with the rest. Then all those things that appear so "evil," so "reprehensible" and