

Questions and Answers

In the ordinary man this impetus is generally desire. This desire ought to be replaced by a clear, precise, constant vision of the Truth.

Some call this the Voice of God or the Will of God. The true meaning of these words has been falsified, so I prefer to speak of “the Truth”, though this is but a very limited aspect of That which we cannot name but which is the Source and the Goal of all existence. I deliberately do not use the word God because religions have given this name to an all-powerful being who is other than his creation and outside it. This is not correct.

However, on the physical plane the difference is obvious. For we are yet all that we no longer want to be, and He, He is all that we want to become.

How can we know what the divine Will is?

One does not know it, one feels it. And in order to feel it one must will with such an intensity, such sincerity, that every obstacle disappears. As long as you have a preference, a desire, an attraction, a liking, all these veil the Truth from you. Hence, the first thing to do is to try to master, govern, correct all the movements of your consciousness and eliminate those which cannot be changed until all becomes a perfect and permanent expression of the Truth.

And even to will this is not enough, for very often one forgets to will it.

What is necessary is an aspiration which burns in the being like a constant fire, and every time you have a desire, a preference, an attraction it must be thrown into this fire. If you do this persistently, you will see that a little gleam of true consciousness begins to dawn in your ordinary consciousness. At first it will be faint, very far behind all the din of desires, preferences, attractions, likings. But you must go behind all this and find that true consciousness, all calm, tranquil, almost silent.

Those who are in contact with the true consciousness see all

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the possibilities at the same time and may deliberately choose even the most unfavourable, if necessary. But to reach this point, you must go a long way.

Should preferences be neutralized or forgotten?

One should not have them!

When the mind becomes silent, when it stops judging, pushing itself forward with its so-called knowledge, one begins to solve the problem of life. One must refrain from judging, for the mind is only an instrument of action, not an instrument of true knowledge — true knowledge comes from elsewhere.

If one refrained from judging, one would arrive at an ever more precise knowledge of the Truth and nine-tenths of the world's misery would disappear.

The great disorder in the world would to a large extent be neutralized if the mind could admit that it does not know.

“When we have passed beyond enjoyings, we shall have Bliss. Desire was the helper, Desire is the bar.”

Sri Aurobindo, *Thoughts and Glimpses*, Cent. Vol. 16, p. 377

...according to the stage where you are.

Naturally, I speak to those who sincerely want to become conscious of their true truth and to express it in their life.... I think this holds true for all who are here.

And I tell the teachers that they must teach more and more in accordance with the Truth; for if we have a school here, it is in order that it be different from the millions of schools in the world; it is to give the children a chance to distinguish between ordinary life and the divine life, the life of truth — to see things in a different way. It is useless to want to repeat here the ordinary life. The teacher's mission is to open the eyes of the children to something which they will not find anywhere else.