

The Gods, Superior Beings and Adverse Forces

When the adverse forces are dealt with in the right way, all that is ugly and false disappears to leave place only for what is true and beautiful.

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Your ego, at the slightest thing that displeases it, is in the habit of opening the door of your being to an evil spirit of arrogant and impudent disbelief which passes its time in throwing mud and filth on all that is sacred and beautiful and especially on the aspiration of your soul and the help from the Divine's Grace.

If this is allowed to continue, it will end in a sure catastrophe and ruin. Strong steps must be taken to put an end to this, and for that the collaboration of your soul is needed. It must wake up and join in the fight against the ego by resolutely closing the door to this evil spirit.

9 April 1958

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After all, what is freedom? To go about doing whatever you like? But do you know what is "you"? Do you know what is your own will? Do you know what comes from you and what comes from elsewhere? Well, if you had a strong will I could have allowed you to work. But it is not like that; it is only impulses that move you and they are also not your own. They come from outside and make you do all sorts of stupid things. You fall into the hands of the Rakshasas. First they make you do stupid things and then they laugh. If you have a strong will, if your will, your impulses and all else are centred around the psychic, then and then alone can you have some taste of liberty and freedom; otherwise you are a slave.§

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If you refuse to become a docile and surrendered servant of the Divine and of the Master who manifests Him, it means that you

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will remain a slave of your egoism, your vanity, your presumptuous ambition, and a toy in the hands of the Rakshasas who allure you with brilliant images in their attempt — not always unsuccessful — to possess you.

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If you had understood and reacted in the right way, you would have passed the test and got rid not only of this special difficulty but probably of this hostile's influence altogether. But you failed and got possessed. And only one thing was left to me to do, it was to flood you with the pure light, the white flame of purification to chase from inside you the intruder. It is what you took probably for a cut in our relations, a wall of separation between us; there was nothing of the kind; I was inside you, penetrating you as usual, but in the form of this supreme purity which is so foreign to all that is anti-divine or even to all ordinary human movement.

This adverse entity is not only vital, it is also mental and supports its desires by some apparently reasonable principles which become aggressively stupid by their rigidity. When this seizes you, you seem to lose all common sense and the most elementary understanding.

No wall at all — only the pure light, the white flame of purification penetrating right through, from outside inside, from inside outside.

Now I can tell you what has happened with a chance of being understood.

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(About a sadhak's accident)

Here is a sad but striking illustration of what I said.

This case is clear. For some egoistic reason he attempted to do more than he could.

If the year had been *good* he might have succeeded.