The Real Awakener

Further Lights on the Path

Words of the Mother – 14

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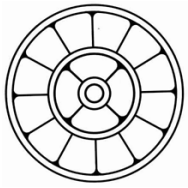

Do not take my words for a teaching. Always they are a force in action, uttered with a definite purpose, and they lose their true power when separated from that purpose.

– The Mother



The One whom we adore as the Mother is the divine Conscious Force that dominates all existence, one and yet so many-sided that to follow her movement is impossible even for the quickest mind and for the freest and most vast intelligence. The Mother is the consciousness and force of the Supreme and far above all she creates.

– Sri Aurobindo

I. Notes on the Way, 1967

1. The Place of the "Feeling of Being Insulted" in Sadhana

"The question was put to me yesterday; I was asked if insult, the feeling of being insulted, and what is called in English "self-respect" (something corresponding a little to *amour-propre* in French) had any place in the sadhana. Of course, there is no place for it, it is well understood! But I have seen the movement, it was very clear, **I have seen that without ego, when the ego is not there, there *cannot be* this sort of ruffle in the being.*** Because I went back far into the past to a time when I still used to feel it (many years ago), but now, it is no longer something foreign even, it is something impossible. The whole being, and even (it is strange), even the physical constitution does not understand what that means. …"[1] (11-1-1967)

2. The Three Approaches to the Problem of Transformation

"This problem of transformation, I see more and more clearly that there are three approaches to it, three ways of proceeding, and to be complete the three must be combined.

One, naturally the most important one, is the way that may be called "spiritual", which is that of contact with the Consciousness – Love-Consciousness-Power, yes, it is that; it is these three aspects: the supreme Love-Consciousness-

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** Bold letters in the text, used here for emphasis, are from the Editor and are not there in the original.*

Power, and the contact, the identification: to render all the material cells capable of receiving That and expressing That – to *be* That.

Of all the means, this is the most powerful, and the most indispensable.

There is the occult way, which makes all the intermediary worlds intervene. There is a very detailed knowledge of all the powers and personalities, all the intermediary regions, and it uses all that. It is there that one makes use of the divinities of the Overmind. This is in the second way. Shiva, Krishna, all the aspects of the Mother form part of this second way.

And then there is the higher intellectual approach, which is the projection of a spirit transcending the scientific, which seizes the problem from below, and which has its importance also. From the viewpoint of detailed handling, this approach diminishes the approximations, brings a more direct and precise action.

If the three can be combined, then evidently the thing will go faster.

Without the first nothing is possible, without it the others are even illusory: they lead nowhere, you turn round and round indefinitely. But if you clothe the first with the other two, then I think the action becomes much more precise and direct and rapid."[2] (4-3-1967)

3. What is the Divine?

"Yesterday someone wrote to me asking: "After all, what is the Divine?" I answered. I told him that I was giving a reply

to help him, but there could be a hundred which would all be good, one as good as another.

'The Divine is lived, but cannot be defined.'

And then I added: but as you put to me the question, I answer: **'The Divine is the absolute of perfection, eternal source of all that exists, of whom we become conscious progressively, all the while being Himself from all eternity.'** "[3] (24-5-1967)

4. The Prayer of the Cells of the Body*

"There is a progress.

At the end of the physical demonstration on the 2nd of December, all the children in a chorus are going to pray, and I have written the prayer for them. I am going to read it to you. But I had not thought of it; I was asked and I did it.

Probably they read the *Bulletin* and so they asked for a prayer – a prayer that is truly of the body. And I answered:

The prayer of the cells of the body

Now that, by the effect of the Grace, we are slowly emerging out of inconscience and waking to a conscious life, an ardent prayer rises in us for more light, more consciousness,

'O Supreme Lord of the universe, we implore Thee, give us the strength and the beauty, the harmonious perfection needed to be Thy divine instruments upon earth.'

It is almost a proclamation.

After the demonstration they are going to say it. It

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* *The titles marked with an * are from the original. All the unmarked titles in the text are from the Editor.*

appears they are going to show the whole historical growth of physical culture and then at the end they will say: we have not come to the end, we are at the beginning of something and here is our prayer.

I was very glad.

You say there is a progress?

A progress! A tremendous progress! They had never thought, never; there in the totality they had never thought of achieving the transformation: they were thinking of becoming the best athletes in the world and all the usual nonsense.

The body, you see, they asked for a prayer of the *body*. They have come to understand that the body must begin to transform itself into something else. Before this, they were quite full of the whole history of physical culture in all the countries, and the country where it is most advanced and how to use the body as it is, etc. Well, it was the ideal of the Olympics. Now they have jumped beyond; that was the past, now they want transformation.

Yes, people in their mind and their vital asked to become divine; well, it is all the old story of spirituality, reiterated for centuries. No, now it is the *body*. It is the body that wants to participate. It is altogether a progress."[4] (22-11-1967)

5. How to Awaken the Consciousness in the Cells of the Body : The Mother's Experience

"…If it has been done in one single body, it can be done in all bodies.

Yes, but I ask how... yes, how?

Well, that is what I have been trying to explain for months. First of all, to awaken the consciousness in the cells...

Well, yes!

Yes, of course, but once it is done, it is done: the consciousness wakes up more and more, the cells live consciously, aspire consciously. I have been trying to explain it for months; for months and months I have been trying to explain it. And so it is just that which has pleased me, that they have understood at least the possibility.

The same consciousness which was the monopoly of the vital and the mind has become that of the body: the consciousness is working in the cells of the body.

The cells of the body are becoming something conscious, wholly conscious.

A consciousness that is independent, not depending at all upon the vital or the mental consciousness: it is a bodily consciousness.

(*Silence*)

And this physical mind of which Sri Aurobindo said that it was an impossibility, that it was something that turns round and round and will always turn round and round, precisely without consciousness, like a kind of machine, that mind has been converted, has become silent, and in the silence it has received the inspiration of the Consciousness. And it has begun again to pray: the same prayers that were there before in the mind.

I quite understand what can happen in you, but...

But since it is happening in one body, it can happen in all bodies! I am not made of something different from the

others. The difference is in consciousness, that is all. It is made exactly of the same thing, with the same things, I eat the same things, and it was made in the same way, absolutely.

And it was as stupid, as obscure, as unconscious, as obstinate as all the bodies of the world.

And this began when the doctors declared that I was very ill,* that was the beginning. Because the entire body was emptied of its habits and its forces, and then slowly, slowly, slowly the cells woke up to a new receptivity and opened themselves to the Divine Influence directly.

Otherwise there would be no hope. If this matter that started by being... Even a pebble is already an organisation – certainly it was worse than a pebble: unconscious, inert, absolute; and then, little by little, little by little that woke up. It sees, yes, it sees, it has only to open its eyes to see. Well, it is the same thing which happens: for the animal to become a man it did not require anything other than the infusion of a consciousness, a mental consciousness; and now it is the awakening of this consciousness which was altogether at the bottom, the very bottom. The mind is withdrawn, the vital is withdrawn, all is withdrawn. **At the time when I was said to be ill, the mind was gone, the vital was gone, the body was left to itself – purposely. Yes, it is that, it is just because the vital and the mental were gone that it gave the impression of a very serious illness.** And then, in the body left to itself, little by little the cells began to wake up to the consciousness (*gesture of aspiration rising up*); this consciousness that was infused into the body by the vital (from the mental into the vital, from the vital into the body), when both had

* *During the spring of 1962.*

disappeared, the consciousness emerged slowly, slowly. That started with a burst of the Love from the highest summit, the last supreme altitude, and then little by little, little by little, it came down into the body. And then this physical mind, that is to say, something altogether, altogether stupid, which used to turn round and round, repeating always the same thing, a hundred times the same thing, little by little it was illumined, became conscious, was organised, and then it entered into the silence; then in the silence the aspiration expressed itself in prayers.

(*Silence*)

It is the contradiction of all the spiritual assertions of the past: "If you want to live fully conscious of the divine life, give up your body – the body cannot follow"; well, Sri Aurobindo came and said: the body, not only can it follow, it can even be the base for manifesting the Divine.

The work remains to be done.

But now a certitude is there. The result remains still far off, very far; much has to be done before the crust, the experience of the most external surface as it is, manifests what is happening within (not "within" in the spiritual depths: within the body). To enable that to manifest what is within... This will come last, and it is good it is so, for if it came before time, one would neglect the work, one would be so satisfied as to forget to finish his work; everything should be done within, should be well and good, should be thoroughly changed, then the outside will speak it out.

But it is all one single substance, all similar everywhere, and everywhere it was unconscious; and then what is remarkable is that *automatically* things are happening (*gesture*

showing points scattered everywhere in the world) altogether unexpected, here and there, in people who do not even know anything.

(*Silence*)

The material cells have to obtain the capacity to receive and to manifest consciousness. And then what makes for a radical transformation is that in place of, so to say, an eternal and indefinite ascent, there is the appearance of a new type – it is a descent from above. The previous descent was a mental descent, and this one, Sri Aurobindo calls it a supramental descent; the impression is that of a descent of the supreme Consciousness which infuses itself into something that is capable of receiving it and manifesting it. And then, out of this, when it has been thoroughly churned (how long it will take, one does not know), a new form will take birth, which will be what Sri Aurobindo called the supramental form – which will be... it does not matter what, I do not know what these beings will be called.

How will they express themselves, how will they make themselves understood, and all that?... In man, it has developed very slowly. Only the mind has laboured much and basically has made things move quicker.

How is one going to reach there?... There will surely be stages in the manifestation, with perhaps a specimen that will come and say: this is how it is. (*Mother looks in front*) One sees that.

Only, when man came out of the animal, there was no means of recording – of noting down and keeping an account of the process – now it is quite different, so it will be more interesting.

(*Silence*)

But still at the present moment, the vast majority – the vast majority – of the intellectual humanity is perfectly satisfied with being busy with itself and its bits of progress like this (*Mother draws a microscopic circle*). It has not even – not even the desire to be anything else.

This means that the coming of the superhuman being... it may very well pass unperceived or not be understood. One cannot say, for there is no analogy; evidently if a monkey, one of the big monkeys, had met the first man, he would simply have felt that it was a being a little... queer, that's all. But now it is different, because man thinks, reasons.

But with regard to all that is superior to man, man has been accustomed to think that these were beings... divine beings, that is to say, they had no body, they appeared in the light – in short, all the gods as they have been conceived – but it is not at all like that.

(*Long silence*)

Then?

You are not convinced?

Why don't you try?"[5] (22-11-1967)

"...Doubts I do not have, but the question about the "how", that, yes, I do not know.

For me that problem never arose, because... When one plays music or does painting, one sees very well that the consciousness enters into the cells and these cells become conscious. This experience, for example: there are things in a box and one says to the hand: "Take twelve"; (without counting, like that) the hand picks up the twelve and gives

them to you. That is an experience that I had long, long ago. At the age of twenty I started having experiences like that, therefore I know. I knew how the consciousness works. **Well, it is impossible to learn piano or to do painting unless the consciousness enters into the hands and the hands become conscious *independently* of the head.** The head can be busy elsewhere, that has no importance. Besides, this is exactly what happens in the case of people called somnambulists: they have a consciousness belonging to the body that makes them move and do things [that are] quite independent of the mind and the vital.

I mean to say that when I am before the mirror for shaving, if I do not put within me the mantra or an aspiration coming from the heart, well, it is an inert block that is shaving, and add to that the physical mind whirling. But if I put a mantra or a mental will...

But no! It is the *body* that ends by saying the mantra! Spontaneously, so spontaneously that even if you by chance think of other things, your body will be saying the mantra. You do not have this experience?

No.

And it is the body that aspires, the body that says the mantra, the body that wants the light, the body that wants the consciousness – you, you can think of other things, Tom, Dick or Harry, a book, etc., it has no importance.

But now I understand very well, very well; in the beginning I did not understand, I believed that I was made "ill" so that I would stop the life that I was leading when I was downstairs – but I lead a life still more busy than the life downstairs, therefore... I asked myself why, whether it was a

period of transition. But now I understand: cut off, I fainted in a swoon. That is why the doctor declared that I was ill: I could not move a step without fainting; I wanted to walk from here to there: on the way, pouf! I fainted. Someone had to hold me so that the body would not fall down. But as for me, I did not lose consciousness for a single minute. I fainted, but I was conscious, I saw my body, I knew that I had fainted, I did not lose consciousness, and the body also did not lose consciousness. **So now I understand: it was cut off from the vital and the mental and left to its own resources; it was simply the body: all that it knew, all the experiences it had had, all the mastery that was there in all the states of being, the vital, the mental and above, all that gone! and this poor body left to itself. And then naturally, little by little, all that was rebuilt, rebuilt, a conscious, purely conscious being.**

Yes, I understand, I understand. But truly it was cut off, that I have known – I have seen – cut off, the states of being sent away: "Go away, you are no longer wanted." And then a new life needed to be built up. And instead of the necessity of passing through all the states of being as was done before, by successive awakenings (*gesture of ascent step by step as done by the old yogis*) up to the highest, the very highest, beyond form – now it is not at all like that, it needed nothing at all of all that, it has simply to... (*gesture of aspiration that rises and opens like a flower*). Something has opened and developed within, and that is why this stupid mind has been organised, has been capable of being silent in an aspiration; and then... then it was the direct contact, without any intermediary – direct contact. And that it has now, all the while. All the while, all the while, the direct contact. And it is *the body*, it is not through all kinds of

things and states of being, not at all, it is direct.

But once it is done (Sri Aurobindo has said this), **once *one* body has done it, it has the capacity to pass it on to others…**"[6] (22-11-1967)

6. The Multiple Beings, Forces and Personalities Manifesting through The Mother's Body

"The body by itself has more than a feeling, a kind of... it is a knowledge – more than a knowledge, it is a fact: there are many, many beings, forces, personalities who manifest themselves through it, even sometimes several at the same time. That is a very common experience; we know, for example, that Sri Aurobindo is there, he speaks and sees, he has his own way of seeing and expressing himself, that happens very often. And then often it is Durga or Mahakali or... very often. Often, it is a being from very high up, very permanent – very permanent – who manifests himself, and then there occurs a kind of absolute in the being. Sometimes it is beings from a plane nearby who try to make themselves felt, express themselves, but that is under control.

The body is used to that.

And what was strange is that this time, the 24th, when I went to the balcony, it was someone... (and this happens to me from time to time, but more and more often) someone who looks from a sort of plane of eternity with a great benevolence mixed in (something like benevolence, I do not know how to express it), but with an absolute calmness, almost indifference, and the two are together, looking like that (*Mother describes waves far down below*), as if it was seen from very far away, from very high up, from very – how to

say it? – seen with a rather eternal vision. It was that which my body was feeling when I came out to the balcony. The body was saying: "I must aspire, there must be an aspiration so that the Force may descend upon all these people", and That, it was like this (*sweeping gesture from above*). Oh! Very benevolent but a sort of indifference – the indifference of eternity, I do not know how to explain it. And all this the body feels as though something were making use of it."[7] (29-11-1967)

7. Transformation of the Body : The Capital Importance of the Replacement of the Mental Government of Intelligence by the Government of a Spiritualised Consciousness

"The problem finally reduces itself almost to this: to replace the mental government of intelligence by the government of a spiritualised consciousness.

This is a very interesting experience: how the same actions, the same work, the same observations, the same relations with the environment (near and far) take place in the mind through intelligence, and in the consciousness through experience. And this is what the body is now learning, to replace the mental regime of intelligence by the spiritual government of consciousness. And this does bring about (it looks like nothing, you may not notice it), but it does bring about a tremendous difference, so much so that it increases a hundredfold the possibilities of the body.... When the body is subject to rules, even if they are broad, even if they are comprehensive, it is the slave of these rules, and its possibilities are limited by these rules. But when it is governed by the Spirit and the Consciousness, that gives it an incomparable possibility and flexibility. And it is that

which will give it the capacity to prolong its life, prolong its duration; it means the replacement of the intellectual government of the mind by the government of the Spirit, of the Consciousness – the Consciousness. Outwardly it does not seem to make much difference, but... my experience is this (because now my body no longer obeys the mind or the intelligence, not at all – it does not even understand how this can be done), but more and more, better and better, it follows the guidance, the urge of the Consciousness. And then it sees, almost every minute, the tremendous difference that this makes.... For example, time has lost its value – its fixed value. Exactly the same thing can be done in a short time or a long time. Necessities have lost their authority. One can adapt oneself like this or like that. All the laws, these laws that were laws of Nature, have lost all their despotism, one might say; it is no longer as before. It is enough to be always, always supple, attentive and... "responsive" to the influence of the Consciousness – the Consciousness in its omnipotence – to pass through all that, with an extraordinary suppleness.

That is the discovery which is being made more and more.

It is wonderful, is it not? It is a wonderful discovery.

It is like a progressive victory over all the imperatives. Thus all laws of Nature, naturally, all the human laws, all the habits, all the rules, all that becomes supple and ends by being nonexistent. And yet one can maintain a regular rhythm that facilitates action – it is not contrary to this suppleness. But it is a suppleness in the execution, in the adaptation, that comes in and changes everything. From the

point of view of hygiene, from the point of view of health, from the point of view of organisation, from the point of view of relations with others, all that has lost not only its aggressiveness (for it is sufficient to be sane – sane and sober and calm – for it to lose its aggressiveness), but its absolutism, its imperative rule; it is all gone, it is gone.

So, one sees: as the process becomes more and more perfect – "perfect" means integral, total, leaving nothing behind – it is necessarily, inevitably, the victory over death. Not that the dissolution of cells which death represents does not exist, but it will exist only when it will be necessary: not as an absolute law, but as *one* of the procedures, when it is necessary.

Above all, it is this: all that the Mind has brought of the rigid, the absolute, the almost invincible... will disappear. And simply that, by transferring the supreme power to the Supreme Consciousness.

Perhaps it is that which the ancient seers meant when they spoke of transferring the power of Nature or the power of Prakriti to Purusha, transferring it from Prakriti to Purusha. It is perhaps that which they expressed in this way."[8] (30-12-1967)

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II. Notes on the Way, 1968-69

1. A Deeper Perception of the Truth (the Divine) – A Fusion of the Opposites

"…this morning, I was looking, seeing, and it was as though I was saying to the Divine, "Why do You take pleasure in denying Yourself?"... Is it not to satisfy our logic that we say: All that is obscure, all that is ugly, all that is not living, all that is not harmonious, all that is not divine – but how is it possible?... It is only an attitude for action. Then by placing myself in the consciousness of the action, I said, "But why do You take pleasure in being like that!" (*Mother laughs.*)

It was a very concrete experience of the cells, and with the feeling (not feeling: neither feeling nor sensation), a kind of perception that you are just, just on the border of the great secret.... All of a sudden a whole set of cells or a certain bodily function takes the fancy of going wrong – why? What meaning is there in that? And the response was... it was as though all that helped to break the limits.

But why, how?...

You can explain everything mentally, but that signifies nothing at all: for the body, for the material consciousness it is abstract. **The material consciousness, when it seizes something, it knows the thing *a hundred times better* than one can know it mentally. And when it knows, it has power: this gives the power.** And it is this that is worked out slowly, slowly – and for the ignorant consciousness, slowly and painfully. But for the true consciousness, it is not so: pain, delight, all this is a way... so absurd a way of seeing things –

of feeling them, seeing them.

There is a perception more and more concrete that everything... that there is nothing that does not contain the delight of being, because it is the *way* of being: without the delight of being, there is no being. But it is not what we understand mentally by the delight of being. It is... something that is difficult to say. And this perception of suffering and delight, almost of evil and good, all this, these are necessities for the work, to allow the work to be done in a certain field of inconscience. Because the true consciousness is something altogether, altogether different. And this, it is this which this consciousness of the cells is now learning, and learning through a concrete experience, and all these evaluations of what is good and what is bad, of what is suffering and what is delight, all this appears vague. But still the Thing – the Truth – the concrete Thing is not yet seized. It is on the way, one feels that it is on the way, but it is not yet that. If one had it... one would be the omnipotent master. And it is possible that one can get it only when the entire world or a sufficient part of it will be ready for transformation."[9] (13-3-1968)

* * *

"You have the feeling that all the time – all the time – you are on the way towards a great discovery, and then you do make the discovery, and you find out that it has always been made!... Only you look at it in another way.

This morning, an experience that seemed to be an unusual revelation and... it is a thing that was always known. Then you mentalise it; the very moment you mentalise it, it becomes clear, but it is no longer what it was. Well, one may

say that this creation is the "creation of equilibrium"*, and it is just the mental error which wants to choose one thing and reject another. All things have to be together: what you call good and what you call evil, what you call fair and what you call foul, what seems to you pleasant and what seems to you unpleasant, all this must be together. And this morning, it was the discovery of the Separation – this Separation which has been described in all sorts of different ways, sometimes as a story, sometimes merely in an abstract manner, sometimes philosophically, sometimes... all this, these are only explanations, but there is something, which probably is simply the Objectivisation (*Mother makes a gesture of pushing the universe out, out of the Non-manifest*), but this also is a way of explaining. This so-called Separation, what is it exactly? One does not know. Or perhaps one knows, I don't know. It is just That which has created (let us put it in colour) the black and white, the night and day (this is already a more mixed thing, but black and white also are a mixed thing), but the tendency is to put up two poles: the pleasant thing, the good thing, and the unpleasant thing, the bad thing. But as soon as you seek to return to the Origin, the two tend to fuse into each other.

And it is in perfect equilibrium, that is to say, where no division is possible any more and where the one has no influence over the other, where the two are only one, that there is this famed Perfection which one is trying to reconquer.

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* *Let us recall a remark Mother made in 1963: "Traditions say that a universe is created, then withdrawn in the* pralaya*, then a new one comes and so on; and according to them we should be the seventh universe and being the seventh universe, we are that which will not return into* pralaya *but progress constantly without going back." (Cent. Vol. 4, p. 23)*

The rejection of the one and the acceptance of the other is childishness. It is an ignorance. And all mental translations, like that of an Evil eternally evil, giving rise to the idea of Hell, and of a Good eternally good... all this, all, all are childishness.

(*Silence*)

It may be (it *may* be, because as soon as you want to formulate, you mentalise and as soon as you mentalise, it is reduced, diminished, limited, it loses the force of truth in the end) that in this universe as it is constituted, perfection is... (*Mother remains absorbed for a long time*). Words fail. One could say like this (it is dry and lifeless): It is the consciousness of the unity of the whole felt in the individual – felt, lived, realised. But that is nothing, these are nothing but words.... **The universe seems to have been created to realise this paradox of the consciousness of the whole, living (not merely perceived but lived) in every part, in every element constituting the whole.**

Then as to the formation of these elements, it began by the Separation and it is the Separation which gave birth to this division between that one calls the good and the bad; but from the point of view of sensation – sensation in the most material part – one can say it is suffering and Ananda. The movement then is to stop all separation and realise the total consciousness in every part – which is from the mental point of view an absurdity, but it is like that.

For my taste it is much too philosophical, it is not sufficiently concrete; but the experience of this morning was concrete, and it was concrete because it came out of extremely concrete sensations in the body, of the presence of this

constant duality (in appearance), of an opposition (not merely opposition but the negation of the one by the other) between... we may take as a symbol suffering and Ananda. **And the true state – which it seems impossible to formulate in words for the moment, but which was lived and felt – is a totality containing all, but instead of containing all as elements confronting one another, it is a harmony of all, an equilibrium of all. And when this equilibrium will be realised in the creation, this creation will be able to... (if words are spoken, it is no longer that) one could say: continue to progress without rupture (it is not that).**

There was also seen in the present imperfect consciousness, these days, repeatedly (but all that, methodical and organised through an organisation of the whole infinitely superior to any we can imagine), a state which is the one determining the rupture of equilibrium, that is to say, the dissolution of the form, what is usually called "death", and this state up to its extreme limit, as a demonstration – along with, at the same time, the state (not the perception but the state) preventing this rupture of equilibrium and permitting the continuity of the progress without rupture. And this gives in the body consciousness the simultaneous (so to say, simultaneous) perception of what one might call the extreme agony of dissolution (although it is not quite that, but still) and then the extreme Ananda of union – the two simultaneous.

Thus, translated in ordinary words: extreme frailty – more than frailty – of the form, and the eternity of the form.

And it is not merely union, but the fusion, the identification of the two which is the Truth.

When it is mentalised, it becomes clear for everybody – it loses its essential quality, something that cannot be mentalised.

It is the consciousness of the two states that must be simultaneous?

Not divided. It is the union of the two states which makes the true consciousness, the union of the two – "union" still implies division – the identification of the two which makes the true consciousness. And then one has the feeling that it is that, it is that consciousness, which is the supreme Power. Power is limited by oppositions and negations, is it not? – the most powerful power is the one that dominates most; but it is wholly an imperfection. There is, however, an all-powerful Power which is made of the fusion of the two. That is absolute Power. And if That was realised physically... probably it would be the end of the problem.

Indeed, during the few hours I lived like that this morning, the feeling was that everything has been mastered and everything understood – and "understood" in that way of comprehension which makes the power absolute. But naturally that cannot be said.

It is that which people who must have had the experience or a touch of the experience translated by saying that this world was the world of equilibrium: that is to say, it is the simultaneity, without division, of all contraries. As soon as there is some divergence – not even divergence, any difference – it is the beginning of division. And whatever is not that state cannot be eternal; it is that state alone which... not merely contains but expresses (or what?) the eternity.

There have been all kinds of philosophies that have tried to explain that, but it is up in the air, it is mental, it is speculative. But that, it is lived – "lived", I mean: to *be* that.

Is it the material equivalent of a psychological experience one has in which the perception of the evil disappears completely in the perception of an absolute Good, even in the evil?

Yes, that is it. One might say that instead of being just a mental conception, it is a concrete realisation of the fact."[10] (16-3-1968)

2. Relativity of Physical Facts – the Experience of the Mother

"All the theories and explanations and stories that lie at the base of each religion, all that seems to me... an amusement. And then one wonders, one wonders... I will tell you one thing: might it not be a comedy that the Lord has played to Himself?

But it is difficult to say. I have had days when I have lived truly all the horrors of creation (and in the consciousness of their horror), and then that has brought this experience, and... all the horror has disappeared.

And these were not at all psychological things, but rather physical sufferings, yes, particularly physical suffering. I have seen it – a physical suffering that lasts, that does not stop, that lasts day and night. And then all of a sudden, instead of being in this state of consciousness, you are in that of this exclusive divine Presence. Pain gone! And it was physical, altogether physical, with a physical reason. Yes, the doctors would say, "It is because of this, because of that and that", quite a material

thing, altogether physical; and pouf! it goes away.... The consciousness changes and back it comes.

If one remains sufficiently long in the true consciousness, the appearance, that is to say, what we call physical "fact", that itself disappears, not merely the pain.... I feel as though I had touched (there is no mind which understands, thank God!), I had touched the central experience.

Only, it is just a small beginning.

One would have the feeling, one would be certain of having touched the supreme Secret only if the physical were transformed.... According to the experience (just the little experience of a detail), it must be like that. …"[11] (23-11-1968)

3. The Utility of Excluding the Mind and the Vital for Bodily Transformation

"*"While describing her experiences of last August and September, the Mother spoke of the exclusion of the mind and the vital. Why must they be eliminated for a rapid and effective transformation of the body? Does not the supramental consciousness act upon them also?"*

Certainly it acts, it has *already* acted for a long time. It is because the body is accustomed – was accustomed – to obeying the vital and particularly the mind, and therefore this was in order to change its habit, so that it would obey only the higher consciousness. It is for that, so that the thing would go faster. In people it is through the mind and the vital that That acts, but I have said it was also more sure. As an experience this is rather risky. But it increases the tempo considerably, for normally one has to act upon the

body through the other two, whereas in this way, when the two are not there, That acts directly. That's all.

The procedure is not recommended! Each time the occasion arises, I repeat it; people should not imagine that they should try it (they would not be able to do so, but that does not matter), it is not recommended. One must take the necessary time. It was only because of the mounting years... so that it would go quicker."[12] (21-12-1968)

4. The Mother's Experience of the Superman Consciousness

"On the first, something truly strange happened.... And I was not the only one to feel it, some others also have felt it. It was just after midnight, but I felt it at two o'clock and the others at four o'clock in the morning. It was... last time I spoke to you a few words about it, but what is surprising is that it had absolutely no correspondence at all to anything I was expecting (I was expecting nothing), to other things which I had felt. It was something very material, I mean it was very external – very external – and it was luminous, with a golden light. It was very strong, very powerful; but even so, its character was a smiling benevolence, a peaceful delight and a kind of opening out into delight and light. And it was like a "*Bonne année*", like a greeting. It took me by surprise. It lasted, for at least three hours I felt it. Afterwards I was no longer busy with it, I do not know what happened. But I told you a word or two about it and I spoke of it also to two or three persons: they all had felt it. That is to say, it was *very* material. They all had felt it, like this, a kind of joy, but a

joy friendly, powerful and... oh! very, very gentle, very smiling, *very benevolent*.... I do not know what it is. I do not know what it is, but it is a kind of benevolence, therefore it was something very close to the human. And it was so concrete, so concrete! as though it had a savour, so concrete it was. Afterwards I did not occupy myself with it any more, except that I spoke to two or three persons about it: all had felt it. Now, I do not know if it is mixed or if... It has not departed; one does not feel as though the thing came in order to go back.

It was much more external than anything I feel usually, much more external.... Very little mental, that is to say, there was no feeling of a "promise" or... No, it would be rather... my own impression was that of an immense personality – immense, that is to say, for it the earth was small, small like this (*gesture, as though holding a small ball in her palm*), like a ball – an immense personality, very, very benevolent, which came for... (*Mother seems to lift this ball gently from the hollow of her hands*). It gave the impression of a personal divinity (and yet it was... I do not know) who comes to help, and so strong, so strong and at the same time so gentle, so all-embracing.

And it was very external: the body felt it everywhere, everywhere (*Mother touches her face, her hands*), everywhere.

What has become of it? I do not know.

It was the beginning of the year. As if someone having the dimensions of a god (that is to say, someone) came to say "*Bonne année*", with all the power to make it a Bonne année. It was like this.

But what was it?...

So concrete...

I do not know.

Is it... is it the personality – because it had no form, I did not see any form, there was only what it had brought (*Mother feels the atmosphere*), the sensation, the feeling: these two, sensation and feeling – and I asked myself if it was not the supramental personality... who will then manifest himself later in material forms.

The body, this body, feels since that moment (the thing has entered into it everywhere, deeply), it feels much more joyous, less concentrated, more lively, in a happy, smiling expansiveness. For example, it is speaking more easily. There is a note – a constant note of benevolence. A smile, yes, a benevolent smile, and all that with a *great force*.... I do not know.

You felt nothing?

I had a feeling of contentment that day.

Ah! It is that. Yes, it is that.

Is it the supramental personality?... that will incarnate itself in all those who have a supramental body....

It was luminous, smiling, and so benevolent *through powerfulness*; that is to say, generally in the human being benevolence is something a little weak, in this sense that it does not like battle, it does not like fight; but this is nothing of the kind! A benevolence that imposes itself (*Mother brings her fists down upon the arms of her chair*).

It has interested me because it is altogether new. And so concrete! Concrete like this (*Mother touches the arms of her chair*),

like what the physical consciousness usually considers as "others", concrete like that. That is to say, **it did not pass through an inner being, through the psychic being, it came *directly* upon the body.**

What is it?... Yes, perhaps it is this... Since it came, the feeling of the body is a kind of certitude, a certitude as though now it was no longer in anxiety or uncertainty to know: "What will it be? What will the Supramental be like? *Physically*, what will it be physically?" The body used to ask itself. Now it does not think of it any more, it is contented.

Is it something that will suffuse the bodies that are ready?

Yes, I believe so, yes. I have the feeling that it is the formation which is going to enter, going to express itself – to enter and express itself – in the bodies... that will be the bodies of the supramental.

Or perhaps... perhaps the superman, I do not know. The intermediary between the two. Perhaps the superman: it was very human, but a human in divine proportions, I must say.

A human without weaknesses and without shadows: it was all light – all light and smiling and... sweetness at the same time.

Yes, perhaps the superman."[13] (4-1-1969)

"This atmosphere, this consciousness* is very active, and active as a mentor, I have already said. And that continues. And then, for several hours in the early morning of one of these last days, it was... Never, never had the body been so happy; there was the complete Presence,

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* *The superman consciousness.*

absolute freedom, and a certitude: that had no importance – these cells, other cells (*Mother makes gestures to this side and that, indicating all bodies*), it was life everywhere, consciousness everywhere. Absolutely wonderful. It came without effort, it went away simply because... I was too busy. And that does not come at will – what comes at will is what may be called a "copy": it has the appearance, but it is not the Thing. The Thing... there is something which is altogether independent of our aspiration, our will, our effort ... altogether. And this something seems absolutely all-powerful, in the sense that none of the difficulties of the body exist. Everything disappears at this time. But aspiration, concentration, effort... all that is to no purpose. It is the *divine sense*, yes, it is to have the divine sense. During these few hours (three or four), I understood absolutely what it was to have the divine consciousness in the body. And then this body here, that body there, that body there (*gestures to this side and that side and all around Mother's body*), it did not matter; it went about from one body to another, altogether free and independent, knowing the limitations and possibilities of each body – absolutely wonderful, I have never, never before had this experience. Absolutely wonderful. It went away because I was so busy that... And it did not go away because it came simply to show how it was – it is not that; it is because life and the organisation of life swallows you up.

I know it is there (*gesture behind*). I know it, but... but that, I understand, is a transformation. And clearly the persons, not a vague thing: clearly, that could express itself in this person, express itself in that person, express itself (*same gesture here and there*), clearly, wholly. With a Smile!...

And then the cells themselves told of their effort to be transformed, and there was a Calm there.... How to explain this? The body told of its aspiration and of its will to prepare itself; and it did not ask, but made the effort to be what it ought to be: all that always with this question (the body does not put the question, it is... the environment, the surrounding – the world, as if the world put the question): "Will it continue or will it have to get dissolved?"... Itself, it is like this (*gesture of self-abandon, palms opened upward*); it says, "What Thou willest, Lord." But then, the body knows that it has been decided and it is not to be told to it. It accepts, it is not impatient, it accepts, it says, "It is all right, it shall be what Thou willest." **But That which knows and That which does not respond is... something that cannot be expressed. It is... yes, I believe the only word that describes the sensation one has, is: it is an Absolute – an Absolute. Absolute. It is that, the sensation: of being in the presence of the Absolute. The Absolute: absolute Knowledge, absolute Will, absolute Power.... Nothing, nothing can resist it. And then, it is an Absolute which is (one has this kind of sensation, concrete) of compassion! But by the side of that, all that we consider as kindness, compassion... pooh! it is nothing at all. That is Compassion with power absolute, and... it is not Wisdom, it is not Knowledge, it is... It has nothing to do with our procedure. And it is That, everywhere. That is everywhere.** And it is the experience of the body; and to That, the body gives itself entirely, totally, asking for nothing, nothing at all. Only one aspiration (*same gesture, palms opened upward*): to be able to *be* That, what That wants – to serve That; not even so: to *be* That.

But that state, which lasted for several hours, **nothing similar to that happiness has this body ever felt during the ninety-one years it has been here upon earth: freedom, absolute power and no limits (*gesture here and there, everywhere*), no limits, no impossibilities, nothing. It was... all other bodies were itself. There was no difference, it was only a play of consciousness (*gesture as of a great Rhythm*) going about.**

That is all.

(*Long silence*)

Apart from that, however, the work is becoming more and more exacting. But I feel (that is to say, the body feels very well) that it is part of the training.

It looks like that: it must hold on, the body, or otherwise so much the worse, it will be for another time.

All the human excuses appear as childishness.

It is something very strange, all the qualities and all the defects of man appear as childishness – foolishness. It is curious. And it is not a thought, it is a concrete sensation. It is like a substance without life; all ordinary things are like a substance lacking life – the *true* life. Artificial and false. It is strange.

It is not so much in others, it is not that: it is the inner training. And this true Consciousness, this true Attitude is something so for-mi-da-bly strong, powerful, in a *peace* so smiling! So smiling that it cannot be annoyed, it is absolutely impossible ... so smiling, so smiling... and watching.

(*Silence*)

The special character of this new consciousness is: no half measures, no approximations. That is its character. The idea "Oh yes, we shall do it, and little by little we..." – no, no, not like that; it is Yes or No, either you can or you cannot.

(*Silence*)

Truly it is a *Grace*, you see, as if: not to lose time – not to lose time. It must be done or...

But this tremendous Power, it is that above all; and it is with a compassion! a gentleness!... No, there are no words, we have no words to describe that, something... Nothing but just to be attentive and... it is blissfulness. Nothing but just to turn one's attention towards that side, immediately there is the bliss. And I understand (that has made me understand certain things), we have heard of people who in the midst of torture enjoyed bliss – it is like that. A beatitude."[14] (15-2-1969)

5. The Mother's Profound Experience Behind the Twenty First February 1969 Darshan Message

"*"It is only immutable peace that can make possible eternity of existence."*

I remember I wrote this after having had the experience that the immobility of the Inconscient, the beginning of creation, is, one cannot say a "projection", but a kind of inanimate or inconscient symbol of the Eternity, of the Immobility – it is not "immobility", words are worth nothing, it is between immobility and stability. I have written here "peace", but "peace" is a poor word, it is not that, it is infinitely more than peace, it is the "something" (even the word "eternal" gives a limited sense, all words are impossible), the

"Something" which is the Origin of all things and the beginning of the evolution of the manifestation to rejoin the Origin (*Mother draws a curve joining the one to the other*).

I have the impression that it was at the Playground, and it was as though the inconscient immobility – the immobility of the Inconscient, the inert immobility of the Inconscient – were the starting-point of the evolution and it was like the *translation* of this... how to say it? (this is also another kind of immobility! but an immobility containing all movements) of this immobility of the Origin, this stability, and that the whole evolution is so that this may find back That, with the whole passage (*same gesture of a great curve*). It was a very clear vision. I remember having written this, and when I read it the experience came back. Well, we speak always of a "fall" – but it is not that! It is not at all that. If there is a fall, it is at the moment when the vital turned into a will for independence: it is not at the beginning, it occurs altogether on the way.... In the ancient tradition, they say it is the "Conscient" that became the Inconscient because it was "cut off from the Origin" – this gives me the impression of stories told to children.

It is curious, in the silence and in the vision, it is very clear and very luminous, understandable; but as soon as you want to tell it, it becomes foolish.

But then, in the creation even as it is now, it is true that the word "peace" is perhaps the nearest (although it is not that, it is quite small and restricted, it is not that). As soon as something goes wrong or out of order, it is that which comes as the remedy, within.

(*Silence*)

Oh! Words are worth nothing, I do not know what to

do, I do not know if it is because I have not enough of them or because truly... all mental expression seems artificial. It gives the feeling of a lifeless film. It is curious. And all language belongs to that domain. When I want to relate this experience... with some people I enter into a relation very, very well, very easily, in silence, and I tell them infinitely more things than I would be able to with words; it is more supple, more exact, more profound.... Well! Words, phrases, things written leave me with the impression of a two-dimensional picture, the ordinary picture; and that, that contact which I have in a way with people when I do not talk, that adds the depth and something more true (it is not, it is far from being altogether true, but it is more true) and there is a depth.

(*Silence*)

That is why the experiences are difficult to recount. They are no longer separate experiences which come one after another; it is like a single and global movement (*circular gesture*) of transformation, and it has a great intensity.

In the ordinary functioning of life, there is this feeling that "it goes well", which is translated in people as a feeling of good health, and then there is a lack of balance, lack of order; and this opposition now seems *altogether* artificial: it is only a continuous movement which changes over from one kind of vibration to another kind whose origin is much more (how to say it? it is not "deeper", it is not "higher", and "truer" gives only one side, it is not that), well, "superior" in some way – words are foolish, altogether foolish.

It is like this, it is all the time like this. And then one is drawn to one spot or to another; it is simply a play of our consciousness, but for the consciousness that sees the whole, it is a continuous movement, and a global one towards... yes, it is this, it is in order that this inert Inconscient becomes the absolute Conscient.... I do not know, I have a vague impression that it has been discovered (here, absolutely on the earth, upon the earth), it has been discovered that **a certain intensity of movement (that is to say, what we call "rapidity") is translated by an impression of immobility. I have a vague impression that I have been told so. But this corresponds to something. What I have called "peace" in the message, what is felt as peace, is an acme of movement,** but general – harmonious and general.

As soon as one speaks, it looks like a caricature.

(*Long Silence*)

I shall end by falling silent!

I hope not!

(*Mother laughs*) But it is so poor, all this.

Later on we may speak in colours.

Ah! That would be pretty....

It goes to such an extent that when I am told something, when, for example, something which I have said is repeated to me, I no longer understand it... I try my best, but it is the whole intensity of the Consciousness that seeks to express itself, so when it is repeated, this intensity is not there any more and it has no sense any longer.

But precisely this message, when it was read out to me, brought back the experience; therefore I know how it was,

and then the word "peace" contained so much!... Now it is no longer there.

What is the word that I used?

Peace, yes.

Immutable?

Yes: 'It is only immutable peace...'

Yes, and then the experience was that this same immutable peace (which was neither "peace" nor "immutable"! but it was "something"), this very Thing was there within the inconscient inertia. And it was so concrete!... And the whole curve of creation was there so that this and That might be apparently one (but it *is* one – it is one). One might say (but it turns into phrases, these are words): to become conscious of one's identity. But it is a phrase.

(*Long Silence*)

The experience is so intensely concrete that as soon as I begin to speak, it comes down. Up there (*gesture upward*), the consciousness is clear, and then..."[15] (22-2-1969)

6. The True Nature of Individuality – The Possibility of its Persistence – in the Light of the Mother's Profound Experiences During April-May 1969

"*Is it possible that the individuality gets dissolved after death?*

These notions about individuality... they are very much changed for me, very much. Even the whole of this morning... But for a long time, for at least a month, it has been different.

When people speak of individuality, there is always as though... at least in the background, some separation, that is to say, something existing independently and having its own destiny. But now, as the consciousness in this body knows it, it is almost like a pulsation of "something" which *for the moment* has a separate action, but is at bottom, in essence always one; as something which is projected like this (*gesture of expansion*) for the moment with a form, and then which can (*gesture of contraction*), can at will annul this form. It is very difficult to explain, but in any case the feeling of the permanence of the separation has disappeared altogether. The universe is an exteriorisation (*same gesture of pulsation*) of the Supreme Consciousness; it is our incapacity for a total vision which gives us the sense of fixity; it is not there, it is something like pulsations or... in fact, it is a play of forms – there is only *one* Being. There is only one Being, only one, only one Consciousness, only one Being. The separation, it is truly... I do not know what has happened. And it is this that has done all the mischief – all the unhappiness, all the misery.... This body has just passed, for some days, through a series of experiences (too long to narrate), through all the states of consciousness that one can pass through, starting from the sense of the sole reality of that (*Mother pinches her skin with her hand*), of the substance, with all the miseries, all the suffering resulting from the belief that Matter is the sole reality; from that up to the liberation. It has been, hour after hour, a labour.

But even before this, the consciousness of the cells had realised the unity, the *true* essential unity, which *could* become total if this sort of illusion disappeared. Indeed, the illusion

that created this misery was lived so intensely that it became almost unbearable, with all the horrors and frightfulnesses created by it in the human consciousness and upon earth.... There had been things... frightful. And just after – just after – the liberation.

What still remains to be lived, that is to say, the experience still to be realised is... the next forward move of creation, of Matter – the next step to return to the true Consciousness. That, it is...

It seems decided that something like a beginning, or a trial experience, is about to be gone through (*Mother touches her body*).

It is a question of the intensity of faith and of the power to bear which this faith gives. All depends on the capacity of passing through the necessary experiences.

In any case, all the old notions, the old ways of understanding things, all that is gone, gone for good, has passed away.

And all that necessarily is the way of return; one had to go through that, one has still to go through that – but not the same thing, but always moving forward until one can... until that is capable of living the Truth. I do not know, the feeling is that it is moving as fast as it is possible to go; truly the Consciousness is at work making us move as fast as it is possible. It is no longer the hour of a lingering somnolence.

(*Long silence*)

But by individuality I do not mean an ego; I mean the something which remains the same through all lives, the same

thing which progresses through all lives, following up its growth.

That, it is the Supreme.

Yes, but there is something which...

It is the Supreme conscious of Himself...

Yes.

... partially.

Yes, that's it, there is something...

The Supreme conscious of Himself partially.

That follows a path of growth.

Yes, that is the process.

It is the process which has been used for the evolution.

Yes, it is that which I call individuality.

That is understood. That is the process, that has been the process of the creation.

Because it was the process of the creation, men confused it with...

Separation.

Separation, ego.

But that,* it is evident. That remains, that cannot disappear.

(*Silence*)

What is going to happen, I do not know.

The body is not concerned at all with itself; it is like

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* *This "something" which persists.*

this (*Mother opens out her hands*), it is all the time: "What Thou willest, Lord, what Thou willest"... and with a smile and a perfect joy – like this, like this, like this (*Mother makes a gesture* indicating this side of the world or the other side or all kinds *of other sides*). Very strangely, it has been given a consciousness having nothing to do with time; you understand, there is no more "when it was not", no more "when it will not be", no more... it is not like that, it is wholly something moving. But truly this is very interesting. And all, all these reactions, sensations, feelings, all this has changed altogether, changed even in appearance. It is a different thing.

Well, the states in which one could be when one is in the highest consciousness, those that united, those that were automatically one with the Supreme Consciousness, that possessed the consciousness of all – that state has become the natural state of the body. Effortless, spontaneous: it cannot be otherwise. So what is going to happen, how is that going to be translated? I do not know.

It is contrary to all habits.

Does this consciousness know what has to be done materially?... I do not know. But the body does not concern itself with it; it goes on doing from second to second what it has got to do, without putting questions. No complications, no planning, nothing, nothing."[16] (17-5-1969)

7. Death is not the End. How the Nature of Creation was Misunderstood By the Buddha

"The body has reached a state of consciousness in which it knows that death may make a change, but not – it is not a disappearance (not a disappearance of the consciousness).

And then, this idea that the vast majority of people have: the repose of death (*Mother places her hand upon her mouth, as if before a mighty stupidity*). Not even this consolation. For the majority of people it is the contrary of repose. And so there also, but in a way still more acute and intense: **'The only, only, *one* hope is... Lord, Thou. To be Thou, may there be nothing but Thee, and may this separation, this difference disappear; it is monstrous! May it disappear, so that it be as Thou willest: Thyself in full activity, or Thyself in complete repose, it has no importance of any kind; either this way or that, it has no importance at all, no importance at all. What is important is to be Thou.'**

This is the absolute *certitude* (*Mother closes both her fists*) that there is only *one* door of exit from all that, *one* only – only one, there are no two; there is no choice, not several possibilities but only one: it is... the supreme Door, the Marvel of Marvels. All the rest... all the rest, it is not possible.

And all that, it is the experience of this (*Mother points to her body*); it is not mental, it is altogether, altogether material.

I am seeing, for the consciousness of people is open to me (there is no difference, it is altogether open), so I am seeing: **in the vast majority, the vast majority, the idea, when things become truly painful: "Oh!" – there is always this sort of idea – "Oh, one day, it will all end." What nonsense!**

(*Silence*)

But why? Why?... From time to time the body becomes anxious: Why? Why, why all this, why? When it sees, when it is in contact with suffering, with people, with miseries and difficulties, why, why? Why... why?

Since this creation can become a wonder, one with the supreme Consciousness, why, why then was there the need of all that (*Mother describes a circle coming back to the starting-point*)?

From time to time, this happens to it.

In fact, evidently it is meaningless, for it serves no purpose – it is like that, it is like that. All the "why's" will not prevent it from being like that. All that one has to do is to find out the means that it may no longer be so, that's all.

(*Silence*)

I think always of Buddha and of all of them: they go to get dissolved in the Lord and then there will be nothing! (*Mother holds her head within her hands.*)

And then, in order to make their theory appear something like truth, they say (*Mother laughs*) that it is an "error"; they do not see the absurdity of their theory, as if the Supreme Lord could commit an error... and had only to repent and withdraw!

These people, all these people, the more they are convinced, the more one has the feeling that they have closed themselves off with blinkers."[17] (24-5-1969)

"There is only one solution, it is the direct contact of the physical with the Supreme. That is the only thing.

There you are.

But the cells of the body... (I do not know if it is particular to this body, I cannot believe that this body is so exceptional), but they are *absolutely* convinced, and they try, they try, they try all the while, all the while, all the while, with every misery, with every difficulty, with every... there is only one solution –

only one thing: "Thou, Thou alone, to Thee alone – Thou alone existest." It is this which is translated in the consciousness of people like the Buddhists and others, as world-illusion, but it is only a half-translation.

But the true solution is this: "Thou alone existest, Thou alone." All the rest... all the rest is misery: misery, suffering... obscurity.

Perhaps – perhaps it is... Evidently in the conception of Sri Aurobindo, the Supramental escapes from all this misery.

There is only That. Otherwise, it is difficult.

Perhaps the half-measures now no longer suffice... I do not know. Perhaps it is time to take one's stand definitely.

As for this body, it has taken its stand. But I felt... one must be very, very enduring – very enduring – so I did not urge others to do it, but all that amounts to saying that perhaps it *is time*. I do not know."[18] (28-5-1969)

"…There was a whole day very, very, very difficult. And strangely enough, I knew at that moment that it was the exact repetition of the experience that Siddhartha Buddha had had and that it was while he was *in* this experience that he had said: "There is only one way out: Nirvana." And at the *same time* I was in the state of true consciousness: his solution and the true one. It was really interesting. How **the Buddhist solution is only *one* step taken – one step. And it is *beyond* that (not in another way, but *beyond* that) that the true solution lies. It was a decisive experience.**"[19] (31-5-1969)

"**…And all the means – which could be called artificial, including Nirvana – all the means of coming**

out of that are worth nothing. Beginning with the idiot who kills himself to "put an end" to his life (this of course is, of all the idiocies, the most idiotic; it makes one's case still worse), starting from there right up to Nirvana (where one imagines one is able to escape), all that, all that is worth *nothing.* They are all at different levels, but all are worth *nothing.* And then, after that, at the time when you really have the feeling of an everlasting hell, all of a sudden... (nothing but a state of consciousness, it is nothing else but that), all of a sudden a state of consciousness... in which all is light, splendour, beauty, happiness, goodness... and everything inexpressible. And it is like that: "There, there you are", and then, pfft! it appears and then, hop! off it goes. And then the Consciousness which sees, which asserts itself and says, "Now, next step, the next step." So, it is that, it is in the presence of all that that the body had... never, never in all its life had it felt such pain, and even now...

Is that, is that the lever?... I do not know. But the salvation is *physical* – not at all mental, but *physical.* I mean to say that it is not escape, it is *here.* This I felt very strongly. …"[20] (31-5-1969)

8. The Physical Never Forgets – The Stability of Physical Realisations

"…The cells are all the while like this, in a state of love for the Divine. **What is most remarkable in the physical is that once it has learnt a thing it never forgets it. The cells, once they have learnt it, this self-giving, this offering to the Divine, this *need* of self-offering, have learnt it for good; it does not flicker any more. It is constant, twenty-**

four hours out of twenty-four, without stop and day after day, and there is no change. Even if there be something that is not all right (either a pain or something else), the first movement, yes, it is that, it is to offer itself, give itself – spontaneously. The higher consciousness does not intervene. It is spontaneous, it is the consciousness contained in the cells. It is the vital and the mental that are unstable in that way (*gesture of zigzagging*). Particularly, particularly it is the vital that is interested in all sorts of things. Naturally, the two are interdependent.

The ego must be abolished, the *rule* of the ego must be abolished. But generally people believe that it is not possible to abolish the physical ego; not only is it possible, it has been *done.* And the body continues, continues to walk about, it is not gone (there was a little difficult moment – but just a little).

Now the cells are wondering how it is at all possible to continue to exist without this movement of adoration. They are like that (*gesture of intense aspiration*), everywhere, everywhere. It is very interesting.

All these difficulties that one has with the inner development when one is dealing with the vital and the mental, the revivals of old things and all that, now here (in the body) are gone; it is not like that."[21] (1-10-1969)

9. The Process of Creation and the Relativity of Things

"**…One might almost say that it began by a state of perfection, but unconscious, and that it must pass through this state of unconscious perfection to a state of conscious perfection, and between the two is the**

imperfection. Words are foolish, but you understand."[22] (18-10-1969)

"**Everything, everything, everything that men have said, everything they have written, everything they have taught is only a way of saying. It is only to try to make oneself understood, but that is impossible. And when one thinks (*Mother laughs*) how much one has fought for things that are so relative!...**"[23] (18-10-1969)

10. An Unconscious Negation Present Behind Everything

"There is a background (it is that particularly), a background of unconscious negation which is behind everything, everything, everything, still; it is still there everywhere – you eat, you breathe, you receive this negation.... It is still a colossal work to transform all that. But when one is, as one might say, on "the other side" (these are not "sides"), but in the other state, it appears so natural, so simple, that you ask yourself why it is not like that, why it appears so difficult; and then, as soon as you are on the other side, it is... (*Mother holds her head within her hands*). The mixture is still there, without doubt.

Indeed, the ordinary state, the old state is consciously (that is to say, it is a conscious perception) that of death and suffering. And then in the other state, death and suffering appear as things absolutely... unreal. There!

Here, take it (*Mother gives a flower of transformation*).

No impatience.

A trustful patience.

In truth, everything is for each one as good as it can be.

All the time it is the old movements that get impatient.... That is to say, when one sees the all, **one finds that certainly impatience has been created to counteract inertia** – but now it is done with, that time has gone."[24] (18-10-1969)

11. The Mother's Experience of the Supramental Consciousness

"…for two hours I lived in an absolutely clear perception (not a thought: a clear perception) of the why and how of creation. It was so luminous, so clear; it was irrefutable. It lasted at least for four or five hours and then it petered out; gradually the experience diminished in intensity and clarity.... I had just seen many people, then... it is difficult to explain now. But all had become so limpid; all the contrary theories, everything was at the bottom (*Mother looks from above*), and all the explanations, all that Sri Aurobindo had said and also some things that Théon had said were seen as a consequence of the experience: each thing in its place and absolutely clear. At that time I could have said it, but now it will be a little difficult."[25] (19-11-1969)

"…One might say like that... for the convenience of expression, I would say: the "Supreme" and the "creation". In the Supreme, it is a unity that contains all the possibilities perfectly unified, without any differentiation; in creation, it is, so to say, the projection of all that makes up this unity by dividing the opposites, that is to say, by separating them (it is that which has been seized by someone who said that creation is separation): for example, night and day, black and white, good and evil, etc., etc. – all that, but it is our explanation. The whole of it, all together is a perfect unity, immutable and...

indissoluble. Creation means separation of all that constitutes this unity – one might call it the division of consciousness. **The division of consciousness starts from the unity conscious of its unity, in order to arrive at the unity conscious of its multiplicity *in the unity.* And then it is this path which, because of its fragments, is translated for us by space and time. For us, such as we are, it is possible for each point of this consciousness to be conscious of itself *and* conscious of the original Unity.** And that is the work which is being done; that is to say, each infinitesimal element of this consciousness, while keeping this state of consciousness, is in the process of rediscovering the state of the total original consciousness – and the result is the original Consciousness conscious of its unity *and* conscious of the whole play, conscious of the innumerable elements of this Unity. This for us is translated into the sense of time: moving from the Inconscient up to this state of Consciousness. And the Inconscient is the projection of the first Unity (if one can say it; all these words are altogether senseless), of the essential unity which is only conscious of its unity – yes, that is the Inconscient. And this Inconscient becomes more and more conscious in beings who are conscious of their infinitesimal existence and *at the same time*, through what we call progress or evolution or transformation, become conscious of the original Unity. And that, as it was seen, explains everything.

Words are nothing.

Everything, everything from the most material to the most ethereal, *everything* finds its place there – clear, clear, clear, a vision.

And evil, what we call evil, has its *indispensable* place in the whole. It will not be felt as evil the moment one becomes conscious of That – necessarily. Evil is this infinitesimal element looking at its infinitesimal consciousness; but as consciousness is essentially one, it resumes, regains the Consciousness of the Unity – the two together. It is that, yes, *it is that* which has to be realised. It is this wonderful thing, of this I had the vision at that moment.... And for the beginnings (are they the beginnings?), what is called in English the outskirts, what is farthest from the central realisation, that becomes the multiplicity of things, and the multiplicity also of sensations, of feelings, of all... the multiplicity of consciousness. It is this act of separation that has created, that is creating the world constantly and that is creating everything at the same time: suffering, happiness, everything, everything that is created through this... what might be called "diffusion"; but it is absurd, it is not a diffusion – we ourselves live in the sense of space, so we speak of diffusion and concentration, but it is nothing of the sort.

And I understood why Théon used to say that we were living at the time of "Equilibrium"; that is to say, it is through the equilibrium of all these innumerable points of consciousness and of all these opposites that the central Consciousness is rediscovered. And all that is said is stupid – at the same time as I say this, I see to what degree it is stupid. But one cannot do otherwise. It is something... something *so concrete*, so true, yes, so ab-so-lu-te-ly... *that*.

As long as I was living that, it was... But perhaps I could not have said it at that time. That (*Mother points to the note*), I

was obliged to take up some paper and jot it down, and in such a way that I do not know any more what I jotted down.... The first thing written was this:

Stability and change

It was the idea of the original Stability (one could say), which is translated in the Manifestation by inertia. And the growth is translated by change. Then came:

Inertia and transformation

But it is gone, the sense is gone – the words had a sense.

Eternity and progress

They were the opposites (these three things)."[26] (19-11-1969)

"…It was not I who chose the words, so they must have a special force – when I say "I", I mean the consciousness that is there (*gesture above the head*); it is not that consciousness; it was something that was pressing down that compelled me to write. (*Mother recopies her note*:)

Stability and change

Inertia and transformation

Eternity and progress

Unity = power and rest combined.

The idea is that the two combined restored that state of consciousness which wanted to express itself.

It was on the universal scale – not on the individual scale.

I put a line between the two to mean that they had not come together.

But already, often, when you speak of this supramental experience, you say that it is a staggering movement and at the same time it is as though completely immobile. You have said it often.

But you know, most often I do not remember what I have once said.

You say: the vibration is so rapid that it is imperceptible, it is as though coagulated and immobile.

Yes. But this was really a Glory in which I lived for hours together this morning.

And then all, all, all notions, all of them, even the most intellectual, all became as... as though childishness. It was so obvious that one had the feeling: there is no need to speak of it!

All human reactions, even the highest, the purest, the noblest, appeared *so* childish!... There is a sentence written by Sri Aurobindo somewhere that was coming all the while to me. One day, I do not remember where, he had written something, a rather long sentence in which there was this: "And when I feel jealous, I know that the old man is still there." It is now perhaps more than thirty years since I read it – yes, almost thirty years – and I remember, when I read "jealous", I said to myself: **How can Sri Aurobindo be jealous? And so after thirty years I have understood what he meant by being "jealous" – it is not at all what men call "jealous", it was altogether another state of consciousness.** I saw it clearly. And this morning it came back to me: "And when I feel jealous, I know that the old man is still there." To be "jealous" for him did not mean what we call "jealous".... It is this infinitesimal particle that we call the individual, this particle

of infinitesimal consciousness which places itself at the centre, which is the centre of the perception, and which consequently perceives things coming like that *(gesture towards oneself)* or going like that (*gesture outward*) and all that does not come to it gives it a kind of perception that Sri Aurobindo called "jealous": the perception that things are going towards diffusion, instead of coming in towards centralisation; it was that which he called "jealous". So he said: **When I feel jealous (this was what he meant to say), I know that the old man is still there; that is to say, this infinitesimal particle of consciousness can *still* be at the centre of itself; it is the centre of action, the centre of perception, the centre of sensation....**

(*Silence*)

Yes, I could notice – it is the time when I do all my physical work – I could notice that the whole work could be done without any alteration in the consciousness. It was not that which altered my consciousness; what veiled my consciousness was seeing people: it is when I began to be here and to do what I have been doing every day: projecting the divine Consciousness upon people. But it came back... (how can one say it?) on the borders; that is to say, instead of *being* within, I began to perceive it, when you asked me. But that feeling is no longer there – there was nothing *but that* any more! That alone was there, and everything, everything has changed – appearance, meaning, etc.

That must be the supramental consciousness: I believe that this is the supramental consciousness.

But one could conceive very well that for a consciousness

wide and quick enough, if I may say so, capable of seeing not merely a bit of the path, but the whole path at the same time...

Yes, yes.

The whole would be a moving perfection.

Yes.

Evil is simply holding one's vision on one small angle; then one says, "It is evil", but if one sees the entire path... In a total consciousness, obviously there is no evil.

There are no contraries. No *contraries* – not even contradictions; I say: no contraries. It is that Unity, it is *living* in that Unity. And that cannot be translated by thoughts or words. I am telling you, it is... a vastness without limits and a light... a light without movement, and at the same time an ease... an ease not recognised as such. Now I am convinced that it is that, the supramental consciousness.

And necessarily, necessarily that must change the appearances gradually.

(*Long silence*)

There are no words that can explain the magnificence of the Grace, how the whole is combined so that all may go as quickly as possible. And individuals are miserable to the extent to which they are not conscious of it and take a false position in regard to what is happening to them.

But what is difficult to think is that at each moment it must be... it is the perfection.

Yes, that is it.

At each instant, it is the perfection.

At *each* instant. There is no other thing... When I was there, there was no other thing. And yet, as I have told you, it was the time when I was physically extremely busy – all the work was being done, without disturbing *anything*; on the contrary, I believe I was doing things much better than usual... I do not know how to explain. It was not, as it were, a thing "added": it was quite natural.

Life as it is can be lived in that consciousness – but it is then lived quite well!... Nothing needs to be changed, what is to be changed changes itself quite naturally.

I am going to give you an example. For a few days, I had some difficulty with... I will not name him; pressure had to be put on him to correct some of his movements. Today he was conscious of it in quite a different way from the usual, and in the end he said that he was on the way to change (that is true), and all that not only without a word, but without any movement of the consciousness for putting pressure. There you are. That is a proof.... All is done automatically, as an *imposition* of the Truth without any necessity of intervention: simply to remain in the true consciousness, that is all, that is sufficient.

But then, in spite of everything, the body kept just a little consciousness of its needs all the while (although it was not busy with itself; I was always saying: It is not busy with itself, it is not interested). But that is what Sri Aurobindo used to say: I feel I am still the old man. I understood that this morning, for it was no longer there. Well, this sort of a very quiet perception of what is still not all right – a pain here, a difficulty there – very calm, very indifferent, but it is *perceived* (without its taking any

importance), and even that gone, wholly swept away!... I hope it won't come back. It is really... this, I understand, it is a transformation. One is conscious in a golden vastness – my child, it is wonderful – luminous, golden, peaceful, eternal, all-powerful.

And how it is coming.... No word is there to express it indeed, this wonder regarding the Grace.... The Grace, the Grace is a thing that surpasses all comprehension, with its clear-seeing kindliness.... Naturally the body had the experience. Something had happened that I will not tell you and it had the true reaction; it had not the old reaction, it had the true reaction – it smiled, with the Smile of the supreme Lord – it smiled. That was there for a whole day and a half. And it was this difficulty which enabled the body to make the last progress, enabled it to live in this Consciousness: if all had been harmonious, things could have lasted still for years – it is wonderful, wonderful!

And how stupid men are! When the Grace has come to them, they push it away, saying, "Oh! What horror!"... That I have known for a long time, but my experience is... dazzling.

Yes, each thing is perfectly, wonderfully what it ought to be at every moment.

Quite so.

But it is our vision that is not attuned.

Yes, it is our separated consciousness.

The whole has been brought with lightning rapidity towards the consciousness that will be the Consciousness of the point and of the all, at the same time.

(*Long silence*)

(*Mother finishes recopying her note.*) There, now I am writing today's date.

It is the 19th.

19 November 1969, supramental consciousness.

(*Silence*)

The first descent of the supramental force was a 29, and this is a 19... The 9 is something to note there.... So many things there are which we do not know!

(*Silence*)

I have already had the experience, partially, that when one is in this state of inner harmony and no part of the attention is turned towards the body, the body works perfectly well. It is this... "self-concentration" which upsets everything. And this I have observed many times, many times.... In reality one does *make* oneself ill. It is the narrowness of consciousness, the division. If you let it work, there is... everywhere there is a Consciousness and a Grace that do everything so that all may go well, and it is because of this imbecility that all goes wrong – it is strange! The ego-centric imbecility, it is that which Sri Aurobindo calls "the old man".

It is truly interesting."[27] (19-11-1969)

12. Never Put the Blame on Others or on Circumstances

"Surely a big stride will have been taken when man will naturally turn to perfect himself instead of waiting to find perfection in others.... This reversal is the very basis of all

true progress. The first human instinct: "It is the fault of circumstances, the fault of people, the fault... this one is like this, that one is like that, the other one..." And this goes on indefinitely. The *first step*, the very first step is to say: "If I were as I ought to be or if this body were as it ought to be, all would be perfectly all right for it." If in order to progress, you were to wait for others to progress, you would have to wait indefinitely. **That is the very first thing that is to be circulated everywhere. Never put the blame on others or on circumstances, because whatever the circumstances, even those that appear the worst, if you keep the true attitude and have the true consciousness, they will have no importance at all for your inner progress, no importance – I say this and I include even death.**

Indeed, that seems to be the first lesson to learn.

(*Silence*)

Sri Aurobindo had written (I translate freely) that the notion of sin has been introduced to hasten progress, and immediately (*Mother laughs*) man saw sin in all others – he never saw it in himself! Sri Aurobindo's sentence is charming, but I do not remember it.*"[28] (10-12-1969)

13. Not Suppression but Offering is the Right Key for Curing Wrong Movements

"...the other day you said that birth is a "purge"... *(Mother*

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* *"The sense of sin was necessary in order that man might become disgusted with his own imperfections. It was God's corrective for egoism. But man's egoism meets God's device by being very dully alive to its own sins and very keenly alive to the sins of others."* Thoughts and Aphorisms, *Cent. Vol. 17, p. 86*

laughs). You remember: people who *have suppressed everything, find the same thing reappearing* in the children.*

Yes, yes!

And you said that this gave a key to what should not be done.

Yes.

Now **I would like to know what is the key to cure without suppression? Precisely because the Light is usually thrown, and then the wrong movement is driven underground.**

Yes, that is a general rule. The opposite is to be done: instead of driving it underground, it is to be offered. It is to place the thing, the movement itself, to *project* it into the light.... Generally it wriggles and refuses! But (*Mother laughs*) that is the only way. That is why this Consciousness is so precious.... Well, what brings about the suppression is the idea of good and bad, a kind of contempt or shame for

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* *"For the vast majority of those who bring forth children almost without wanting it, 'like that', and who have had an education, that is to say, who have had their brains crammed with ideas of certain defects one should not have and of qualities one should have – all that had been driven down into their being, all the vicious instincts, all come up. I have observed and I have seen and I remember some things I read very very long ago – I suppose it was in Renan: he wrote that one must distrust parents who were good and very respectable, because (*Mother laughs*) birth is a 'purge'! And he had said also: observe carefully the children of bad people, because they are often a reaction! And after my experience, when I had seen, I said to myself: 'But this man was quite right! It is a way for men to purge themselves. They throw out of themselves all that they do not want'.... And it is very interesting, because that gives the* key *to what one has to do. Showing to you what is not to be done, it gives you the key to the thing that is to be done."*

what is considered bad, and you do like this (*gesture of repulsion*), you do not want to see it, you do not want it to be there. It must... The first thing – the very first thing to realise is that it is the weakness of our consciousness that makes this division and that there is a Consciousness (now I am sure of it) in which that does not exist, in which what we call "evil" is as much necessary as what we call "good", and that if we can project our sensation – or our activity or our perception – into that Light, that will bring the cure.* Instead of suppressing or rejecting it as something to be destroyed (it cannot be destroyed!), it has to be projected into the Light. And because of this I have had for several days a very interesting experience: instead of seeking to throw away far from oneself certain things (which one does not accept, and which produce an imbalance in the being), instead of doing that, to accept them, take them as part of oneself and... (*Mother opens her hands*) offer them up. **They do not want to be offered, but there is a way of compelling them: the resistance is diminished in the proportion as we can diminish in us our sense of disapprobation; if we can replace this sense of disapprobation by a higher understanding, then we succeed. It is much more easy.**

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* *At the time of publishing this talk, Mother added the following comment: "In this Consciousness where the two contraries, the two opposites are joined together, both change their nature, they do not continue to be what they are. They are not simply joined and remain the same: their nature changes and that is of great importance. Their nature, their action, their vibration become wholly different as soon as they are joined together. It is the separation that makes them what they are. Do away with the separation and their very nature changes. It is no longer good or bad, but something else, something that is whole and entire."*

I believe it is that. All, all the movements that drag you down must be put in contact with the higher understanding."[29] (13-12-1969)

14. The Only Way – the Ego Must Go. To Give and Not to Take is the Secret

"…You understand, there is only *one* way, the ego must go, that is all. It is that. Only when, there, instead of "I" there is nothing any more: you know, it is altogether flat like this (*gesture signifying something immense, smooth, without a wrinkle*), having a kind of... it is not even expressed by words, but a very *stable* sensation of: "What Thou willest, as Thou willest" (the words become too small). Indeed, to have a concrete sensation that this (*the body*), this does not exist, it is only used – there is only That. It is That which does like this (*gesture of pressure*). This feeling of That, this conscious Vastness which (*Mother stretches her arms*).... In the end you do see it ("seeing", it is not a vision with images but it is a vision... I do not know with what! but it is very concrete, much more concrete than the images), a vision of this *vast* Force, this *vast* Vibration which presses, presses, presses... and then the world which wriggles under it and the thing which opens, and when it opens, that enters and spreads.

This is truly interesting.

This is the only solution. There is no other. All the rest, it is aspirations, conceptions, expectations... it is still the superman, it is not the supramental. It is a higher humanity which tries to draw the whole of its humanity upward, but that... that is of no use, of no use.

The picture is very clear, of this whole humanity which

clings in order to climb, which seeks to hold like that, but which does not give itself – it wants to take! And that, that will not do. It must do away with itself. Then the Thing will be able to come and take its place.

The whole secret is there.

For example, **all this side of humanity that wants to take things *by force* and pulls them up there (*gesture indicating as high as the forehead*)... it is interesting: it is interesting, but it is *not that*! It is not that; all these possibilities must be exhausted so that something in humanity is able to understand... that there is only that (*Mother opens her hands in a gesture of self-effacement*), and then to let oneself lie prostrate till one disappears.**

Indeed, that is the most difficult thing: to learn to disappear."[30] (13-12-1969)

15. Higher Intelligence Understands That It Knows Nothing

"…now the whole being (the body has understood it quite well), the whole being knows that *everything* comes to make you go forward as quickly as possible, everything: obstacles, contradictions, lack of understanding, useless preoccupations, everything, everything, everything to make you go forward; it is for touching one point, then another, then yet another, and make you advance as fast as possible. If you are not concerned with this Matter, how can it change?

And it is very clear, it is quite evident that all objections, all contradictions come merely from a superficial mind which sees only the appearance of things. It is precisely to put

your consciousness on guard against that, so that it might not be duped by such things and might see clearly that it is altogether external, superficial, and that behind this, all that is being done is moving as fast as possible towards... transformation.

(*Long silence*)

Intelligence at its higher level understands very easily that it knows nothing and it falls quite easily into the attitude required for progress, but even they who have this intelligence, when it is a question of material things, have the instinctive feeling that all that is known, understood and founded on established experiences; and there you become vulnerable. **And that is exactly what the body is being made to learn, the uselessness of the present way of seeing and understanding things, based on the good, the bad, the fair, the foul, the luminous, the obscure... all these contradictories; and the whole judgment, the whole conception of life is based upon that (the material life), and it is to teach you the *inanity* of this perception.** And I see it. The work has become very acute, very persistent, as though you were called upon to go quickly.

Even the practical part, which thought that it had learnt how to live and know what is to be done and how it is to be done, must also understand that it was not the true knowledge nor the true way of using external things.

(*Silence*)

There are even amusing things.... This Consciousness which is at work, it is as though "teasing" the body all the time; all the time it says to it: "You see, you have this sensation; well, what is its basis? You think you know it; do

you really know what is there behind it?" and for all the small things of life, things of every minute. And then the body is like that (*Mother opens big astonished eyes*) and tells itself: "It is true, I know nothing." But its answer is always the same, it says: "I do not claim that I know, let the Lord do whatever He wills", it is like that. And then, there is this thing (if that could be caught permanently, it would be good): non-intervention in the work of the Lord (to say the thing in the simplest way).

(*Silence*)

It is demonstrated by the *fact*, by the experience of every minute that when a thing is done with this kind of feeling of acquired wisdom or of acquired understanding, of an experience lived through, etc., to what degree it is... one may say "false" (misleading, in any case) and that there is some *other* thing behind which makes use of that (as it does of everything) but is not tied to this knowledge nor dependent upon it nor upon what we call the experience of life nor upon anything of that sort. It has a much more direct, much more profound, much more "distant" vision; that is to say, it sees much farther, much wider and much in advance, something no external experience can give.... And it is a modest growth, without any outburst, not making a show of anything: it is a very little thing of every minute – every minute, every second, every thing. As though all the while there was something that was showing you the ordinary way of living, of seeing and doing, and then... the true way. Both, like that. For all things.

It is so to such a degree that the attitude towards certain vibrations brings you complete ease or it can make you completely sick! And it is the same vibration. Things like that,

things bewildering. And every minute, it is like that – every minute, for everything.

Well, the consciousness here takes a certain attitude and then it is all delight and harmony; and the thing remains the same, but then (*gesture of just a tilt to the left*), a slight change in the attitude of the consciousness, and the thing becomes almost unbearable! Experiences of this kind, all the time, all the time... just to show that there is only *one thing* that has importance, the attitude of the consciousness: the old attitude of the individual being (*gesture of contraction*) or that (*gesture of expansion*). It must be (to put it into words that we understand) the presence of the ego and the abolition of the ego. It is that.

And then, as I have said, **for all the actions of life, even the most ordinary, it is demonstrated that if the presence of the ego is suffered (surely to make you understand what it is), it can really lead to an imbalance of health, and that the only remedy is the disappearance of the ego – and at the same time the disappearance of all illness.** For things that we consider quite unimportant, quite... And it is for everything, for everything, all the while, all the while, night and day.

And then it is complicated by all the misunderstandings and discontentments that come out (*Mother makes a gesture as though a cart-load is being poured upon her*), as though they were unfastened and they came out, and all that falls at the same time in order... in order that the experience might be total and in all domains.

It is as though a practical demonstration was being given at every minute of the presence of death and of the presence of immortality, like this (*Mother slightly tilts her hand to the right*

and to the left), in the *smallest* things – in all things, the smallest and the biggest, and constantly; and constantly, you see... whether you are here or you are there (*same gesture of tilting to one side or the other*). At every second, as if you were called upon to choose between death and immortality.

And for that, I see the body must go through a serious and very thorough preparation in order to be able to bear the impact of the experience without... without any vibration of anxiety or recoil or... it must be able to maintain its peace and its constant smile.

(*Long silence*)

There are things... extraordinary things.

As though in everything we were required to live the presence of the opposites to find... to find what *is* there when the opposites join together – instead of running away when they join. That produces a result. And that in the practical life."[31] (27-12-1969)

* * *

III. Notes on the Way, 1970

1. Everything Is Directed

"*I don't know very well what attitude to take. I may however simply put into a question the problem that is troubling me: is everything directed?*

You know, my child, *more and more* and in an *absolute* way, I *see* – *I see* – yes, I see, I feel: *everything* has been decided.

Everything decided.

And everything has its reason for existence, which eludes us because our vision is not wide enough.

And you understand, life, existence, indeed the world itself would have *no sense* if it were otherwise.

Yes.

It is... it is a kind of absolute conviction. And I *see* it. Yes, it is a thing I see."[32] (31-1-1970)

2. The Falsity of the Old Division Made by the Mind Between Up Above and Down Below

"It is the old division made by the mind: up above, it is quite all right, you may have all the experiences and everything is luminous, wonderful; here, nothing to be done. And the feeling that when one is born, still one is born in the world where nothing can be done. That explains, moreover, why all those who had not foreseen the possibility that things could be otherwise, used to say, "Better to depart and then..." All that has become so clear. But that change, the fact that

it is *no longer* inevitable, that is the great Victory: it is *no longer* inevitable. One feels – one feels, one sees – and the body itself has had the experience that soon here also it can be more true.

There is, there is truly something changed in the world.

(*Silence*)

Naturally, it will take some time before it is really established. There, it is battle. From all sides, on all levels there is an assault of things that come to say externally, "Nothing has been changed" – but it is not true. It is not true, the body knows that it is not true. And now it knows, it knows in what direction.

…All the experiences that others have had, which were in order to come in contact with the higher worlds, left here below the physical as it is.... How to say it? From the beginning of my life till Sri Aurobindo's departure, I was in the consciousness that one can go up, one can know, one can have all the experiences (indeed, one did have them), but when one came back into this body... it was the old mental laws, for-mi-da-ble, which ruled things. And then, all these years have been years of preparation – preparation – liberation and preparation, and these days now it has been... ah! the *physical* recognition, made by the body, that it has changed.

It has to be "worked out", as it is said, it has to be realised in all the details, but the change *is done* – the change is done.

That is to say, the material conditions elaborated by the mind, *fixed* by it (*Mother closes her two fists*), that appeared to be inevitable to such an extent that those who had a living

experience of the higher worlds thought that one must flee from the world, give up this material world if one wanted to live in the truth (that is the basis of all these theories and faiths); but now it is no longer like that. **The physical is capable of receiving the higher Light, the Truth, the true Consciousness and of *manifesting* it.**

It is not easy, it needs endurance and will, but a day will come when this will be quite natural. It is just, just the door opened – that is all, now one must go on.

(*Silence*)

Naturally, what was established clings and struggles desperately. That is the cause of all the trouble (*gesture indicating the earthly atmosphere*) – it has lost the game. It has lost the game.

(*Silence*)

It took... a little more than a year for this Consciousness* to win this victory. And still, naturally, it is not visible except to those who have the inner vision, but... but it is done.

(*Long silence*)

It was this, the work that Sri Aurobindo had given me. Now I understand.

But it is as if from all sides – all sides – these forces, these powers of the mind rose up in protest – in violent protest – to impose their old laws: "But it was always so!"... It is finished, however. It will not be always so. There!"[33] (14-3-1970)

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* *The superman consciousness, which manifested on 1 January 1969.*

3. The Greatest Difficulty

"The greatest difficulty, as always, is the mind, *because it wants to understand in its own way.* That is the difficulty.... There are some who would go much more quickly if they did not have that. They have the feeling that if they do not understand mentally they have not understood."[34] (20-5-1970)

4. The Psychic Being to Become the Supramental Being

"I had an experience which was for me interesting, because it was for the first time. It was yesterday or the day before, I do not remember. X was there just in front of me, and I saw her psychic being, dominating over her by so much (*gesture indicating about twenty centimetres*), taller. It was the first time. Her physical being was small and her psychic being was so much bigger. And **it was an unsexed being, neither man nor woman. Then I said to myself (possibly it is always so, I do not know, but here I noticed it very clearly), I said to myself, 'But it is the psychic being, it is that which will materialise itself and become the supramental being!'**

I saw it, it was so. There were particularities, but these were not well-marked, and it was clearly a being that was neither man nor woman, having the combined characteristics of both. And it was bigger than the person and in every way overtopped her by about so much (*gesture surpassing the physical body by about twenty centimetres*); she was there and it was like this (*same gesture*). And it had this colour... this colour... which if it became quite material would be the colour of Auroville. It was fainter, as though behind a veil,

it was not absolutely precise, but it was that colour. There was hair on the head, but... it was somewhat different. I shall see better perhaps another time. But it interested me very much, because it was as though that being were telling me, "But you are busy looking to see what kind of being the supramental will be – there it is! There, it is that." And it was there. It was the psychic being of the person.

So, one understands. **One understands: the psychic being materialises itself... and that gives continuity to evolution.** This creation gives altogether the feeling that there is nothing arbitrary, there is a kind of divine logic behind and it is not like our human logic, it is very much superior to ours – but there is one, and that was fully satisfied when I saw this.

It is really interesting. I was very interested. It was there, calm and quiet, and it said to me, 'You were looking, well, there it is, yes, it is that!'

And then I understood why the mind and the vital were sent out of this body, leaving the psychic being – naturally it was that which had been always governing all the movements, so it was nothing new, but there are no difficulties any more: all the complications that were coming from the vital and the mental, adding their impressions and tendencies, all gone. And I understood: 'Ah! It is that, it is this psychic being which has to become the supramental being.'"[35] (1-7-1970)

5. The Working of the Supramental Consciousness on the Mother's Body

"This Consciousness that came more than a year ago, a year and a half now, seems to be working very very hard,

very positively, for sincerity. It does not allow "pretence", that one should pretend to be that and not be that. He* wants that the thing should be the *true thing*.

Yes, everything comes up.

It is an excellent mentor for this body, it is giving it lessons continually.... I do not know if all bodies are like that, but this one feels just like a little child and it *wants* to go to school, it wants to be shown where it is making a mistake and to learn everything. And it is learning constantly. But whatever comes from outside... This is very interesting: the Consciousness, the Consciousness there (*gesture upward*) is influenced by nothing: it is the witness, it sees, but does not receive; the body still receives vibrations: when certain people come and sit before me, all of a sudden there are pains, things do not go well, but the body knows now (naturally it knows that it is suffering), but it does not blame others, it blames itself; it takes that as indicating the points that are still not solely under the divine influence. And from this point of view the thing is very interesting.... It knows the distance there is between the consciousness of the being which uses it and itself, and it does not suffer for that but is full of a perfect humility, a perfect modesty. And it is not surprised, it is not anxious, because it is: "Let Thy will be done; it is not my affair, I am not capable of judging and I do not try – let Thy will be done." So, the body is like that (*gesture, passive and abandoned*). And when it disappears, when it is wholly, wholly surrendered, does no more exist by itself, then the Force passing through it becomes... sometimes

* *In this instance Mother has used "He" in order to designate this Consciousness.*

formidable. Sometimes one can see, the witness consciousness can see that there should truly be no limit to the possibilities. But it is not yet that, it is far from that.... It comes as an example of what can be. But... before it becomes spontaneous and natural...

…I have the feeling that even the consciousness of the body has a minimum of the personal in it. At times I no longer have the feeling of the limits of my body.... I do not know how to say it.... Yes, it is that, it is almost as though it had become fluid. And there *should no longer be* any personal action. But precisely, inside (I do not know how to explain), it is not even something like a person who has become so big as to take others within herself, it is not that: it is a force, a consciousness which is *spread* over everything. I do not feel any limit, I feel it is a thing spread out, even physically.... It is because of this that if someone comes with a very active critical sense, wanting to observe and judge, it is as though he enters within, you understand, and that upsets one inside.

…Some experiences make me think that this sense of personal limitation is not necessary for physical existence; it is a thing that has to be learnt, but it is not necessary. It was always felt that a defined body was necessary to form separate individualities – it is not necessary. One can live physically without that, the body can live without that...."[36] (5-8-1970)

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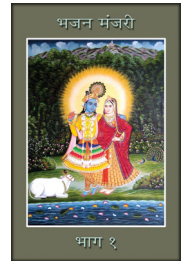

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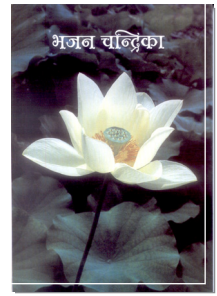

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