The Real Awakener

Further Lights on the Path

Words of the Mother – 24

(Selections from Miscellaneous Sources)

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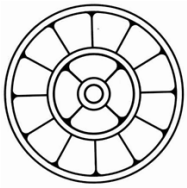

A Message

"The only hope for the future is in a change of man's consciousness and the change is bound to come.

But it is left to men to decide if they will collaborate in this change or if it will have to be enforced upon them by the power of crushing circumstances. So, wake up and collaborate!"

31-1-1964
– The Mother

(INDIA THE MOTHER, P. 105)



"...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
(CWSA 32, P. 14)

(Words of the Mother, Selections from Miscellaneous Sources)

I. Avadhani: Correspondences, Interviews and Conversations with Sri Aurobindo and The Mother

1. India and the World*

"One sees that the world in general is at present in a sort of disequilibrium and chaos. Does this mean that it is preparing itself for the manifestation of a new force, for the descent of the Truth? Or is this the result of the action of hostile forces in revolt against this descent? And what place does India occupy in all this?

It is both at the same time. It is a chaotic means of preparation. **India should be the spiritual guide explaining what is happening and helping to shorten the movement. But, unfortunately, in her blind ambition to imitate the West, she has become materialistic and neglectful of her soul.**" (17)

13-10-1965

* * *

"Why this chaotic condition in our present government? Is it the sign of the change for the good, for the reign of Truth?

It is the pressure upon the entire earth of the force of

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

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

Truth which causes disorder, confusion and falsehood to spring up everywhere in a refusal to be transformed.

The way of the Truth is certain, but it is difficult so say when and how it will come about." (17)

14-09-1966

* * *

"There is such a wonderful opportunity just now! but India has become the symbolic representation of all the difficulties of modern mankind. India will be the land of its resurrection the resurrection to a higher and truer life. That same thing which, in the history of the universe, made the earth the symbolic representation of the universe so as to be able to concentrate the work on one point, the same phenomenon is taking place now: **India represents all the terrestrial human difficulties, and it is in India that there will be the cure. And it is for this, it is for this that I have been made to start Auroville."** (17-18)

03-02-1968

* * *

"…India must maintain the spiritual leadership of the world; if she does not, she will collapse, and with it will go the whole world." (44)

2. The Mother's Answers*

"*Q: Sweet Mother, somebody asked me this question: "Is it not a great loss for human society if persons endowed with an exceptional capacity to serve mankind, such as a gifted doctor or barrister, come to stay here in the Ashram for their own salvation? They could perhaps serve the Divine better by serving men and the world!"*

Nobody comes here for his own salvation because Sri Aurobindo does not believe in salvation: for us salvation is a meaningless word. We are here to prepare the transformation of the earth and men so that the new creation may take place, and if we make individual efforts to progress, it is because this progress is indispensable for the accomplishment of the work.

I am surprised that after having lived in the Ashram for so long, you can still think in this way and be open to this Sunday-school drivel.

I am sending you a quotation from Sri Aurobindo which will perhaps help to enlighten your thought.

"It is equally ignorant and one thousand miles away from my teaching to find it in your relations with human beings or in the nobility of the human character or **an idea that we are here to establish mental and moral and social Truth and justice on human and egoistic lines. I have never promised to do anything of the kind. Human nature is made up of imperfections, even its righteousness and virtue are pretensions, imperfections and prancings of self-approbatory egoism....** What is aimed at by us is a spiritual truth as the basis of life, the first words of which are surrender and union with the Divine and the transcendence of ego. So long as that basis is not established, a sadhak is only an ignorant and imperfect human being struggling with the evils of the lower nature.... What is created by spiritual progress is an inner closeness and intimacy in the inner being, the sense of the Mother's love and presence etc."

Q. Sweet Mother, formerly, you were very strict about permitting people to come and live in the Ashram. Now it is no longer so. Why?

So long as the Ashram was reserved for those who wanted to practise the yoga, it was natural to be strict.

As soon as the children were admitted here, it was no longer possible to be strict and the nature of the life changed.

Now the Ashram has become a symbolic representation of life on earth and everything can find a place in it, provided it has the will to progress towards a diviner life.

Q. Sweet Mother, when a stranger asks us what the Sri Aurobindo Ashram is, how can we give him a reply that is both short and correct?

The Ashram is the cradle of a new world, of the creation of tomorrow.

And if other questions are put to you, the only reply to be made is: you must read the books and study the teaching." (70-71)

II. Shyam Sunder Jhunjhunwala: Down Memory Lane

1. An Anecdote Narrated by Rishabhchand

"He spoke of an intelligent visitor who, after three days of stay at the Ashram, said to Mother, "When I look at you, I do not want to leave; when I look at the people here, I do not want to stay".

An Ashramite felt unhappy when he was not given by Mother the book 'The Mother' whereas a friend of his received it. Mother first said, "This book is for sadhakas", and then added with a smile, "You are my child".

When a disciple found that Dr. S. Radhakrishnan had taken some material verbatim from Sri Aurobindo's writings and incorporated it as his own in a book of his, he wanted to write about this plagiarism and asked for Sri Aurobindo's approval. Sri Aurobindo said, "But so long as he is saying what I am saying, he is doing my work!"

He spoke of the visit of a big group of pilgrims from the North. One of them used to suddenly start jumping around, more so when in worship, and it was said that it happened when Hanuman came into him. The problem was that they wanted to meditate in the Meditation Hall in Mother's presence and it could not be pleasant to see this man jumping around. Mother was informed of it when the request for permission was placed before her, but she allowed all to come. His jumping ceased from then." (7)

2. An Anecdote by Dyumanbhai

"Dyumanbhai had an anecdote to say about Mother and

organic farming. Mother once said to him when he was serving soup to her, "I hope you are not giving me poison in it." Mother meant the chemical fertilizers that went into growing the vegetables for the soup. Dyuman, then and there, decided to grow vegetables himself by the organic process for Mother's soup. It opened a new chapter for him." (31)

3. An Anecdote about Udar Pinto

"In his humorous moments Udar has asked me, "There are two categories of names given by Sri Aurobindo and Mother. One is of those where the person has got the quality which the name denotes, the other is of those where the person is the opposite of what the name denotes. In which category am I?"

Mother has spoken of him as a very intelligent man. To me she has spoken of his psychic.

When Chinmayi's misbehaviour with Mother became unbearable for Udar, he offered to kill her. Mother replied, "Killing is no solution. The force behind her will then take possession of someone else."

Now, on Asuras, there is another anecdote.

When a disciple requested Mother to finish off the asuras, she said, "But they also are my children playing, around." And then, after a pause, she added with a light heart, "I can twist their tails any time." " (63-64)

4. Auroville Architect Roger Anger

"I heard of Roger Anger the day Mother spoke to Navajata about him in connection with Auroville. That was when the

Auroville idea was just getting known. An offer was received from him in his firm's name for the architectural services to be rendered by him to Auroville.

"I am giving you a costly architect," Mother said to Navajata when she gave him the paper of offer, and asked him, "Are you willing?" With his characteristic enthusiasm Navajata had expressed his readiness and given me the offer for comments. It was the usual commercial type of offer and needed a lot of finance. When I told Navajata that he was incurring a big liability by signing his acceptance, he hoped that in the course of Mother's working the offer and its acceptance would be forgotten and money for Roger's services will not be needed. That is how it happened later. Roger would not only render his architectural services without any honorarium, he would spend from his own pocket for it." (70)

III. India The Mother, A Selection from the Mother's Words

1. The Common Story of All the Religions

"It is often said that, if Jesus came back, he would not be able to recognise what he taught in the forms that have been imposed on it, and if Buddha were to come back and see what has been made of his teaching, he would immediately run back discouraged to Nirvana! All religions have each the same story to tell.* The occasion for its birth is the coming of a great Teacher of the world. He comes and reveals and is the incarnation of a Divine Truth. But men seize upon it, trade upon it, make an almost political organisation out of it. The religion is equipped by them with a government and policy and laws, with its creeds and dogmas, its rules and regulations, its rites and ceremonies, all binding upon its adherents, all absolute and inviolable. Like the State, it too administers rewards to the loyal and assigns punishments for those that revolt or go astray, for the heretic and the renegade.

The first and principal article of these established and formal religions runs always, "Mine is the supreme, the only truth, all others are in falsehood or inferior." For without this fundamental dogma, established credal religions could not have existed. If you do not believe and proclaim that you alone possess the one or the highest truth, you will not be able to impress people and make them flock to you.

** As will be clear from further extracts, Mother does not regard Hinduism as a religion in the conventional sense of the term. By "religion" she usually means revealed or dogmatic creeds, and Semitic religions in particular – "credal religions," as she calls them further down.*

This attitude is natural to the religious mind; but it is just that which makes religion stand in the way of the spiritual life.... **When you stop at a religious creed and tie yourself in it, taking it for the only truth in the world, you stop the advance and widening of your inner soul.**" (11-12)

June 9, 1929

2. Service to Humanity Not the Highest Expression of Service to the Divine

"It is a mistake to consider service to humanity as the highest expression of service to the Divine. To do so is to remain far too confined within the limits of an exclusive human consciousness." (15)

3. What Can Bring a Real Improvement in the Human Condition?

"**Governments follow governments, rulers follow rulers, centuries follow centuries, and human misery remains lamentably the same. It will always be so, as long as man will remain what he is, blind and ignorant, closed to all spiritual truth. Only a transformation, an illumination of the human consciousness can bring a real improvement in the human condition.**" (17)

13-6-1937

4. Sinful Mankind – a wholly Christian Notion

"A "sinful" mankind is a wholly Christian notion, which warps our idea of the Divine – a Divine that punishes poor people because they had the misfortune to be born as "sinners" wouldn't be very generous!" (27)

5-3-1951

5. The Only Way to Change the World

"Change yourself if you wish to change the world. Prove by your inner transformation that a truth-consciousness can take possession of the material world and that the Divine Unity can be manifested upon earth.

Organisations, however vast and complete they may be, can achieve nothing permanent unless a new force, more divine and all-powerful, expresses itself through a perfected human instrument." (30)

23-8-1952

6. What will Happen if People Sought for the Truth

"Otherwise [if people sought for the truth], there would be no religion: there would be masters and disciples, people with a higher teaching and exceptional experience. That would be fine. But as soon as the master is gone, what happens is that the knowledge he gave is turned into religion. Rigid dogmas are established, religious rules are born, and all you can do is bow before the Tables of the Law. While at first, it was not so. You are told, "This is true, that is false, the master said…" Sometime later, the master becomes a god, and you are told, "God said."

…Luckily for all of you [children here], you have no religion. And I hope you will never have any, because that is closing the door on progress." (30-31)

29-4-1953

7. The False Notion of Division Between the Creator and the Creation

"…If you take your thought far enough, you will see

that if the Divine is truly all-powerful in this world, if he always does whatever he likes, well, I say that he is the greatest monster in the universe! Because someone all-powerful who would make the world as it is, watching with a smile people suffer and be miserable, and who would find it all quite fine, as for me, I call him a monster. That was the sort of thing I thought of when I was five. I would say to myself, "But that can't be, what we are taught can't be true!" …You will see that this whole conception and notion you have is based on something, an entity you call God, and a world you call his creation, two things you think to be different, one having created the other, the other being subservient to the first and the expression of what the first did. Well, that is the initial error. While if you could feel deeply that there is no division between that something you call God and this something you call the creation, if you said, "It's exactly the same thing," **if you could feel that what you call God (which may be just a word) suffers when you suffer, is ignorant when you are ignorant, that it is through this whole creation that he finds himself again little by little, step by step, unites with himself, realizes himself, expresses himself, and it's not at all something he wanted arbitrarily and did autocratically, but the growing, increasingly developing expression of a consciousness that objectifies to itself…** Then there is nothing but the sense of a collective advance towards a more total realisation, a self-awareness and self-knowledge within a total oneness that will integrally reproduce the primordial Consciousness." (31-32)

15-7-1953

8. The Indian Art and Artistic Tradition

"Here in India, there is an art tradition that has subsisted,

the whole country is full of creations that were made at the height of the art history of the country. People live in it. The repercussion of what has taken place in the rest of the world, particularly in Europe, has not been felt much. Only those parts of India that have been a little too anglicized have lost the sense of beauty – some schools of Bombay, schools of artists, are dreadful. Then there was that attempt of the Calcutta School to revive Indian art, but that is only on a very small scale. From the artistic point of view, what you find within easiest reach is the old temples and old paintings. All that was very fine. And it was done to express a faith. It was done with the sense of a whole, not of disorder.… **Most of the works here, almost all beautiful works, I think, are unsigned. All those cave paintings and cave sculptures are unsigned. We have no idea who made them. And they didn't make them with idea of making a name for themselves, as they do now. You were a great sculptor, a great painter, a great architect, and that was all. There was no question of sticking your name on everything and making a sensational announcement of it in newspapers so no one would forget it! In those days, the artist did what he had to do, without bothering whether his name would go down to posterity or not. It was done with a movement of aspiration to express a higher beauty, and above all with the idea of giving a suitable dwelling to the deity invoked.** In the cathedrals of the Middle Ages, it was the same thing.… Whereas now, there is not one scrap of painted or daubed canvas that does not display a signature to let you know, "This was done by Mister So-and-so"!" (33-34)

28-10-1953

9. Why Religions are Always Mistaken

"Religions are always mistaken – always – because they seek to standardize the expression of one experience and to impose it on everyone as an irrefutable truth.* The experience was true, complete in itself, convincing – for the person who had it. The formula he made out of it was excellent – for himself. But to seek to impose it on others is a fundamental error which always has quite disastrous consequences and always leads far, far away from the truth.

That is why **all religions, however true they may be, have always led man to the worst excesses. All crimes, all horrors perpetrated in the name of religion are among the darkest stains on human history, and simply because of that small original error: to want what is true for one individual to be true for the mass or the collectivity.**" (54)

24-9-1958

10. The Truth of the Greek and Pagan Gods

"In Europe and in the modern Western world, people think that all these gods – the Greek gods and the "pagan" gods, as they call them – are human imaginings and not real beings. In order to understand, one must know that they are real beings. That's the difference. For Westerners, they are only a figment of the human imagination and don't correspond to anything real in the universe. But that is a gross mistake.

To understand the workings of universal life, even of

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* *It is clear again from this extract that Mother is not referring to non-dogmatic religions such as the pagan ones, or Hinduism with its notion of* svadharma*, one's own law or truth to be discovered and followed.*

life on earth, one must know that **the gods are all beings living in their own realms, each with his own independent reality. They would exist even if men did not! Most of these gods existed before man.…**

There is the whole Chaldean tradition, then the Vedic tradition, and there was very certainly a tradition anterior to both, which split into two branches.… I am convinced that there was indeed a tradition anterior to both these traditions, which contained a knowledge very close to an integral knowledge. Certainly, there is a similarity in the experiences. When I came here and told Sri Aurobindo certain things I knew from the occult standpoint, he always said that it conformed to the Vedic tradition. And as for certain occult practices, he told me that they were entirely Tantric – and I knew nothing at that time, absolutely nothing, neither of the Vedas nor of the Tantras.…

I have recollections (with me, these things are always lived), very clear, very precise recollections of a time that was certainly VERY anterior to the Vedic times and to the Kabala, the Chaldean tradition." (56-57)

4-11-1958

11. The True Purpose of Evolution

"The whole creation, all this universal manifestation appears to be, at best, a very bad joke if it's meant to arrive there [dissolution]. Why begin at all if it's to get out of it! What's the use of having struggled so much, suffered so much, of having created something which, in its outer appearance at least, is so tragic and dramatic, if it's only to learn how to get out of it? It would have been better not to begin at all.

[Evolution] is *not* a bad joke, it is *not* a tortuous path that brings us back, somewhat battered, to the starting point. Quite the contrary, **it is meant to teach the whole creation the joy of being, the beauty of being, the grandeur of being, the majesty of a sublime life, and the perpetual development, perpetually progressive, of this joy, this beauty, this grandeur – then, everything has a meaning.**" (57)

12-11-1958

12. The Falsehood of an Old Idea from Religions of Chaldean or Christian Origin

"There is that old idea from religions of Chaldean or Christian origin of a God in front of whom you stand, with no possibility of true contact – an abyss between the two. That is terrible.

That absolutely has to stop.

For with that idea, NEVER will the earth and men be able to change. That's why I have quite often said that this idea is the work of the Asuras, and with it they have ruled the earth.

Whereas **whatever the effort, whatever the difficulty, whatever time you may have to spend, whatever the number of lives, you must know that all this doesn't matter in the least: you KNOW you ARE the Master, you know that the Master and you are the same thing. All that is necessary is to know it integrally, with nothing belying it.** That's the way out." (66-67)

25-10-1960

13. The Mother's Experiences Relating to a Civilisation Prior to the Vedic Civilisation

"I am in close contact with the whole Vedic world since

I've been reading this book [Sri Aurobindo's *Secret of the Veda*]: I see beings, hear sentences.… A lot of things are from the ancient Vedic tradition. There were, there are constantly, Sanskrit words coming, sentences, bits of dialogue.… It's not Vedic but pre-Vedic. **The experience has put me into contact with a civilization prior to the Vedas: the Rishis and the Vedas are a kind of transition between that vanished civilization and the Indian civilization which grew out of the Vedic Age.** That was very interesting to notice." (67)

24-1-1961

14. The Necessity of the Kneading of Matter

"Truly, they have ruined the earth. They have ruined it – ruined the atmosphere, ruined everything!… Even the very structure of Matter (*Mother fingers the air around her*), with their bombs and their experiments and their …oh, they have made a mess of it all! They have really made a mess of Matter.

Probably …no, not probably, **it's absolutely certain that this was necessary to knead matter, to churn it, prepare it to receive THAT, the new thing yet to manifest.**

Matter was very simple, very harmonious, very luminous – but not complex enough. **This complexity is what has spoiled everything, but… it will lead to an INFINITELY more conscious realization – infinitely more conscious.** And when the earth again becomes as harmonious, simple, luminous, pure – simple, pure, purely divine – then, with this complexity, something can be done." (68)

11-3-1961

15. The Condition of the Leaders of Spiritual Groups or Movements

"I am surrounded by people who tell me, "I am sending your message to so-and-so, they MUST come here, they HAVE to meet you." Oh!… "I am going away," I said to myself, "I am going to hide somewhere." I've had enough. I don't want to be the leader of a group – oh Lord, no! Not at any price! It's disgusting…

The first thing I did this morning was to open this book by Alice Bailey. Ah, I said – well, well! Here's a person who's dead now, but she was considered a very great spiritual leader, she was the disciple of a Tibetan Buddhist lama, and she writes, **"Christ is the incarnation of divine love on earth." And that's that. "And the world will be transformed when Christ is reborn, when he comes back to earth." But why the devil should it be Christ? Why does she put "Christ"? Because she was born Christian? It's pitiful.… These people just can't get out of their education.**

And such a mixture of everything – everything! Instead of making a synthesis, they make a hotchpotch. They scoop it all up, toss it together, whip it up a little, use a bunch of words that have nothing to do with one another, and then serve it to you!

And they want to shove me in there, too! No thanks. (69)

25-4-1961

16. The Mother on Idol Worship and Religions

"All this is based on the old idea that whatever the image – which we disdainfully call an "idol" – whatever the external

form of the deity, the presence of the thing represented is always there. And there is always someone – whether a priest or an initiate, a sadhu or a sannyasi – someone who has the power and (usually this is the priest's work) who draws the Force and the Presence down into it. And it's true, it's quite real: the Force and the Presence are THERE; and that (not the form of wood or stone or metal) is what you worship, it's that Presence.

Europeans don't have the inner sense at all. To them, everything is like this (*gesture*), a surface – not even that, a thin layer on the surface. There's nothing behind, so they can't feel. But it's an absolutely real fact that the Presence is there, I can vouch for it. People have given me little things in metal, wood or ivory, representing various gods; all I have to do is to take one in my hand for the god to be there. I have a few of Ganesh (I have been given several), and when I take one in my hand and look at it for a minute, he is there.… Then there is a Narayana which comes from the Himalayas, from Badrinath. I use them both as paperweights for my handkerchiefs! And no one touches them except me – I pick them up, take a fresh handkerchief, and put them back again… We are on the best of terms, very friendly. So to me, you see, all this is quite true… It has always been like that for me, always. And I have never, never had the religious sense at all – you know, what people call this kind of… what they have in religions, especially in Europe. I see only the English word for it: "awe," like a kind of terror. That always made me laugh! But I have always felt what's behind, the presences behind.…

But I rarely had an experience in churches. Rather the opposite: I very often had the very painful experience of the

human effort to find higher solace, a divine compassion… falling into very bad hands – very often…

I don't know why, but I have had this kind of experience so very often: either a hostile force lurking behind and swallowing up everything, or else man – ruthless man abusing the Power.

In fact, I have seen this all over the world. I have never been on very good terms with religions, neither in Europe, nor Africa, nor Japan, nor even here.…

When I was told that the Divine was within – the teaching of the Gita, but in words understandable to a Westerner – that there was an inner Presence and one carried the Divine within oneself, oh!… What a revelation! In a few minutes, I suddenly understood all, all. Understood everything. It brought the contact instantly." (70-71)

29-4-1961

17. Jawaharlal Nehru's Visit in 1955, Cripps Mission and Mahatma Gandhi

"With that visit, which we could call presidential, naturally there was a lot of hullabaloo here: everybody was excited (most people were, at any rate). The visit was, so to speak, forced on me, in the sense that I didn't want to see him – I didn't feel I was in such a state that the visit could have a capital importance. Some people had high hopes in this visit (here and there, even in Switzerland, even in America), they thought I would be able to do something. From an external point of view, it was an illusion, naturally.…

He may have felt something – **they are very thick-skinned, you know, necessarily so: overworked people,**

full of self-conceit, naturally, convinced that they know everything and can do everything (and unfortunately, they can do a lot), so the whole of life is organised so as to BLOCK all inner receptivity…

He was supposed to stay two or three minutes – he stayed fifteen minutes. I didn't say anything. Somebody who was there spoke. And towards the end, I could see (I had given him a comfortable armchair), I could see he wanted to get out of his armchair, as if to say, "*Now I must go*." So I simply told him, "*you need a little rest*" – you should have seen the man's face: immediately everything relaxed. All the while, his fingers were fidgety like this (*Mother drums her fingers on the chair's armrest*), two fingers of his hand moving non-stop, even though I kept putting Peace and Quietness on him, but still his fingers went on moving, because he was always active inside. And when I told him that, something relaxed in his face and the fingers stopped. But it was very late and everybody was waiting, so after a little while I let him go. It was very interesting: I simply told him, "You need a little rest" – everything stopped.

But mentally, you know… (*Mother makes a gesture: completely obtuse*). There is a prince of Kashmir [Karan Singh] who came here once, a young man; he went to England, and there he wrote a thesis on Sri Aurobindo's political life, *Sri Aurobindo, Prophet of Indian Nationalism*, with a preface by Jawaharlal Nehru. I read the preface, but afterwards, the day after I saw Nehru – it's awful! Understands nothing, he understands nothing, nothing, absolutely obtuse. It's very kind, but written by someone who understands nothing.… I'll tell you the thing: between my first and second visits here [in 1914 and 1920], while I was away in Japan and Gandhi was starting his campaign, he sent a telegram, then a messenger, to Sri

Aurobindo here, asking him to be president of the Congress – to which Sri Aurobindo answered "No."

Those people never forgave him.

Yes, he [Nehru] never understood why Sri Aurobindo did not resume his political life.

No. And then, **you see, he takes Gandhi's asceticism for spiritual life – always the same mistake! There's no way to pull them out of it. Unfortunately, the entire world has caught the same idea.**

Then when there was that Cripps affair, I believe it was Nehru (or Gandhi, I don't remember which of the two) who said, "He has withdrawn from political life, why is he meddling! It's none of his business." They never forgave him. That is to say, completely obtuse, unable to understand that one can have a knowledge higher than practical knowledge.

There you are." (88-89)

15-6-1963

18. The Bizarreness of the Belief in a Single Divine Manifestation Held by Popular Religions

"What seems … bizarre to those who have gone beyond the petty, purely terrestrial limits – human terrestrial limits – is that belief in a SINGLE divine manifestation on the earth; all religions are based on that, everyone says, "Christ was the only one," or "Buddha was the only one," or elsewhere "Mohammed was the only one," and so forth. Well, that "only one" is something IMPOSSIBLE as soon as you rise a little above the ordinary earth atmosphere – it appears childish. You can understand the thing and accept it only as a sort of

recurrent movement of the divine Consciousness on the earth.…

This much conviction they [the Roman Catholics] still have, you see, that their religion is superior to all others, their power is superior to all others, and therefore they have to be more powerful than the others. That's the main idea: "To be the most powerful."…

In a certain state of consciousness, it becomes absolutely impossible to worry about what may happen; everything becomes visibly, obviously, the work of one and the same Force, one and the same Consciousness, one and the same Power.…" (91-92)

3-7-1963

19. The Mother's Experience of the Catholic Religion and the Power Behind It

"**…That [Catholic] religion is perhaps the one I have fought the most. For a very simple reason: its power, its means of action (the power it uses as a means of action) is fear. And of all things, fear is the most degrading.**

I saw two examples of this, one physically and the other intellectually (I am referring to things I was in contact with materially). Intellectually, it was a studio friend; for years we had done painting together, she was a very gentle girl, older than I, very serious, and a very good painter. During the last years of my life in Paris, I saw her often and I spoke to her, first of occult matters and the "Cosmic philosophy," then of what I knew of Sri Aurobindo (I had a "group" there and I used to explain certain things), and she would listen with great understanding – she understood, she approved. Now, one

day, I went to her house and she told me she was in a great torment. When she was awake, she had no doubts, she understood well, she felt the limitations and obscurities of religion (she came from a family with several archbishops and a cardinal – well, one of those "old French families"). "But at night," she told me, "I suddenly wake up with an anguish and something – from my subconscious, obviously – tells me, 'But after all this, what if you go to hell?' " And she repeated, "When I am awake it doesn't have any force, but at night, when it comes up from the subconscious, it chokes me."

Then I looked, and I saw a kind of huge octopus over the earth: that formation of the Church – of hell – with which they hold people in their grip. The fear of hell. Even when all your reason, all your intelligence, all your feeling is against it, there is, at night, that octopus of the fear of hell which comes and grips you.

That brought home to me… the magnitude of the problem – it's terrestrial. There are Catholics everywhere: in China, in Africa among the Negroes; people who don't give a thought to these things yet are under the sway and caught by the octopus.

Another time, when I was younger, I was in Italy, in Venice, painting in a corner of St. Mark's cathedral (a marvellous place of great beauty), and I happened to be sitting right next to a confessional. One day, as I sat there painting, I saw the priest arrive and enter the confessional – that man… completely black, tall, thin, the very face of wickedness and hardness: a pitiless wickedness. He closeted himself in there. After a short while there came a rather young woman, perhaps thirty years old, gentle, very sweet – not intelligent but very

sweet – entirely dressed in black. She entered the box (he was already shut in and could no longer be seen), and they spoke through a grille. I should add that it's far more medieval than in France, it was really… it was almost theatrical. She knelt down there, I saw her long gown flowing out, and she spoke. (I couldn't hear, she was whispering; besides, both of them spoke in Italian, although I understand Italian.) The voices were barely audible, there was no sound. Then all at once, I heard the woman sob (she sobbed in spasms), and it went on till suddenly – a collapse: she crumpled in a heap on the floor. Then that man opened the door, shoving aside her body with the door – and he strode away without a backward glance. I was young, you know, and if I could have, I would have killed him. What he had just done was monstrous. And he was going away… it was a chunk of steel that walked away.

Incidents of that sort have left me with a peculiar impression. The stories of the Inquisition had already given me a sufficient… **But there was a time when I might have said, "No religion has done more evil in the world than this one." But I am not so sure now. It's one ASPECT of that religion.**

It's yet too human a vision of things. I prefer – I prefer the vision of the Lord telling the Asura, "Go ahead, keep on growing and growing and growing… and there will be no more Asura!" (*laughing*) That's better.

(*After a silence*) **Fear is not a negative thing: it's a very "positive" thing, it's a special form of power that has always been used by the Asuric forces – it's their greatest strength. Their greatest strength is fear.**

I can see: whenever people are defeated, it's ALWAYS through fear, always.

…In France, all those who have an awakening, a spiritual need, rush back to the Catholic religion. Which means the octopus still has a great deal of power there – a very great deal." (92-95)

3-7-1963

20. Semitic Religions, Religious People and How to Deal with Them

"It's much easier to answer out-and-out materialists who are convinced and sincere ("sincere" within the limit of their consciousness, that is) than to answer people who have a religion! Much easier.

With Indians, it's very easy – they're heaven-blessed, these people, because it takes very little for them to be oriented in the right way.* But there are two types of difficult religion, the Christian religion (especially in the form of Protestantism), and the Jewish religion.**

The Jews are also out-and-out materialists: you die, well, you die, it's over. Though I haven't quite understood how they reconcile that with their God, who moreover is Unthinkable and must not be named…but who, seen from the standpoint of a vaster truth, seems (I am not sure), seems to be an Asura. Because it's an almighty and ONLY God, foreign to the world – the world (as far as I know) and He are two completely different things.

** Later Mother added: "This isn't quite correct because I am in contact with the best among Indians, but those who are materialists are very darkly and brutishly so."*

*** Which includes its offshoot, Islam.*

It's the same with Catholicism… Their God made the world out of nothingness?

That's right.

Then it's the same problem, the same difficulty. It's quite simply incomprehension.

And in fact he sent his son to "save the world."

Then his son doesn't belong to the creation?

He is the son of God – not so the others.

He is the ONLY son of God?

Yes, of course!

They've twisted everything.

There's nothing to be done with religious people.

No. And it's not good to try either. **If they cling to a religion, it means that that religion has helped them somehow or other, has helped something in them which in fact wanted to have a certitude without having to seek for it – to lean on something solid without being responsible for its solidity (someone else is responsible! [*Mother laughs*]), and to leave their bodies in that way. So to want to pull them out of it shows a lack of compassion – they should just be left where they are. Never do I argue with someone who has a faith – let him keep his faith! And I take great care not to say anything that might shake his faith because it's not good – such people are unable to have another faith.**" (98-99)

7-9-1963

21. The Most Pitiable Beings

"**This world is full of pitiable miseries, but of all**

beings those I pity most are those who are so small and so weak that they are compelled to be nasty." (99)

18-9-1963

22. Any Movement, Vibration or Change Towards Perfection has Terrestrial Consequences

"It is impossible for any change, any change towards perfection, even in one element or one point of the earth consciousness, not to make the whole earth participate in that change. Necessarily.

Everything is closely knit together. And a vibration somewhere has TERRESTRIAL consequences – I don't say universal, I say terrestrial – necessarily.

Which means there isn't one aspiration, not one effort that isn't useful seen from the terrestrial standpoint (from the individual standpoint, this has been obvious for a very long time), but seen from the terrestrial standpoint, there isn't one effort – not one effort towards the Better, not one aspiration to the True – that does not have terrestrial repercussions, terrestrial consequences." (99-100)

18-9-1963

23. The Right Attitude Towards Each-other Between an Employer and an Employee

"The Employer to the Employee

"Nothing lasting can be established without a basis of trust. And this trust must be mutual.

"You must be convinced that it is not only my good that I am aiming at, but also yours. And on my

side I must know and feel that you are here not merely to profit but also to serve.

"The welfare of the whole is dependent on the welfare of each part, and the harmonious growth of the whole is dependent on the progress of every part.

"If you feel you are exploited, then I too will feel you are seeking to exploit me. If you fear that you may be deceived, then I too will feel you are seeking to deceive me.

"It is only in honesty, sincerity and trust that human society can progress."

It's just the opposite of the Communist theory – all the Communists preach to them: "If you have the least trust in your employer, you are sure to be deceived and to become miserable; doubt, lack of trust and aggression must be the basis of your relationship." It's just the opposite of what I am saying." (106-07)

19-3-1964

24. The Physical and Vital Vibrations Travel Very Far

"Recently, one day, I suddenly… I am extremely sensitive to the composition of the air, from my earliest childhood: "airs," if I may say so, they each had their own taste, their own colour and quality, and I would recognize them to such a point that sometimes I would say, "Oh, the air of…" (I was a child, of course), "the air of this country or the air of that place has come here." It was like that. I was extremely sensitive to the quality of pure air, that is, without the elements that come from the decomposition of life and especially from the places

where people are crowded together. It was like that to an extremely sharp degree: for instance, if I was moved from one place to another, I could be suddenly cured of an illness from the change of air.… Not very long ago, I said, "There's something new in the air." And something very unpleasant, extremely pernicious; I felt that that something (I didn't say anything to anyone, naturally) had a peculiar, extremely subtle odour, not a physical one, and had the power to separate vital vibrations from physical vibrations – that is to say, an extremely noxious element.

Immediately I set to work (it lasted for hours), and the night was spent counteracting it: I tried to find which higher vibration could counteract it, until I succeeded in clarifying the atmosphere. But the memory remained very precise. And very recently (maybe a day or two ago), they told me that the Chinese had… tested a certain kind of atomic bomb. When they told me this, the memory of my odour abruptly came back.

Which means that those vibrations travel very far – the physical vibrations stop at a certain distance (although they go much farther than is believed), but the vital vibrations that are behind (the "nervous" vibrations, if one may say so) must extend TREMENDOUSLY far.… It's the vital contained in Matter – it's like the phenomenon of radiation. It's a violent liberation of something contained in Matter. Like radiation. And it spreads out.… They only perceive a certain quantity, but there is all that is behind, which spreads out and has its action. You see, they observe, for instance, that cows are poisoned and their milk isn't drinkable for a certain time (it happened in England), but that's the most crude and outer

phenomenon – there is another, deeper one, which is FAR more serious.…

(*After a silence*) Very well, we will see.

I always say, "We will see," because …in reality, I am not worried, not worried at all, I am very sure – very sure. I have such an absolute certitude that the Wisdom that acts in the world is infinitely superior to all that we can imagine. We are like ignorant and stupid children in front of "something" that acts with a CERTITUDE, and so luminous, so luminous. With a superharmony that turns into harmony the things that seem to us the most discordant.

So **when I see the anxious human thoughts trying to know (*Mother smiles*) – "Don't worry, we will see." And when I say, "We will see," I have the joy of a certitude that what we will see will be a thousand times more beautiful than anything we can imagine.**" (117-18)

14-11-1964

25. Democracy

"**Democracy was needed and useful some hundred years ago; but now it must be surpassed if a step forward is to be taken towards a new creation.**" (119)

26. The Mother's Note on the Government

"You leave free hands to the bandits and take insulting measures against the honest people.

"It will be like that so long as the country is not governed by the wisest people.

"The wisest people are those who can freely and

correctly read the hearts and the minds of men." (123-24)

23-6-1965

27. The Best Way of Helping the World

"The best way to help the world is to transform oneself by an integral and intensive yoga." (124)

July 1965

28. The Mother on the Death of Lal Bahadur Shastri

"There was this sudden death of Shastri. To me it was obvious. Strangely enough, **I was told (long ago) that they were to meet in Russia, and when I was told that, I spontaneously answered, "If he goes there, he will die." (I never knew why, but that's how it was.)** … In between someone met Shastri about my message [of September 16, 1965] and he answered that for him it was the expression of the truth, but… "What can I do about that? I am a small man." That's what he said. After that I kept quiet, and when I was told about the conference, I thought, "We should at least get the 'best' out of it" – I "charged" him to the full. But I "charged" him as if he were a powerful man… That's dangerous!

But **I knew the time at which they were in conference, and all of a sudden, in the middle of the night, I was woken up with a start by someone calling for help – it was him.**

The next day, early morning, I was told he was dead. It didn't strike me as "news"! I said, "But of course! It goes without saying, that's how it is." And it seems (I heard all the details afterwards – long afterwards, in the course of the day), it seems the going was very tough and when the talks ended in what he considered to be a success (it was obviously the "best"

(!) that could happen there), he was exultant and quite happy; then **he went into his room and after a few minutes, opened the door and called for a doctor, and in no time it was over. That's probably when he called. But it was decided a very long time ago.**" (140-41)

14-1-1966

29. Two Notes from the Mother

"One is always deeply disgusted at one's own faults when one encounters them in others.

*

Europeans attach the greatest importance to the words uttered.

Indians are much more sensitive to the feeling, which more often than not those words veil." (152)

29-3-1967

30. What the Grace Works For

"**…People believe that the Grace means making everything smooth for all your life. It is not true. The Grace works for the realization of your aspiration and everything is arranged to gain the most prompt, the quickest realization – so there is nothing to fear.**

Fear comes with insincerity. If you want a comfortable life, agreeable circumstances, etc., you are putting conditions and restrictions, and then you can fear." (158-59)

26-5-1967

31. Shyamaprasad Mukherji

"There is a group in the new Indian parliament, a group

of people dissatisfied with the position taken by India, who have declared their wish to act according to Sri Aurobindo's ideal and instructions. And they've asked if we could send someone from here to hold conferences in Delhi… It's a "group" – naturally not the whole parliament.

It's something to be envisaged.

But the difficulty is to find the "someone," because **it should be a man who knows Sri Aurobindo thoroughly to begin with, who is capable of receiving his inspirations directly (a very difficult condition), and has at the same time a very strong character with a power – a contagious power – and a force that can arouse the inert masses.… For years I have been looking for that man, without finding him.**

There was a man who would have done – not fully well, not with enough breadth of mind to fully understand Sri Aurobindo, but very straight and strong – he was assassinated in Kashmir.

Assassinated?

He is the one who came here when we wanted to have a conference for the opening of the University: he presided over it. A rather tall man, and strong. I forget his name. But it was in Kashmir that he was assassinated (not officially, of course: he "fell ill.")

It wasn't perfect, it was a stopgap, but anyway he would have done. But now… Among the young people whom I don't know?… What is needed is power combined with that breadth of mind capable of understanding Sri Aurobindo's inspiration and transmitting it; and along with that, vital power. The two things together." (162-63)

6-7-1967

32. The Christian Conception of Hell

"**…The amount of harm that conception has done in the world is frightening, frightening: the idea that if you commit a serious fault, it means hell for ALL ETERNITY, do you hear!**" (165)

13-9-1967

33. People are Hypnotized by the Past – Something Sri Aurobindo did not Want People to do With his Teaching

"Sri Aurobindo once said (jokingly, as it were), while talking with those around him (I was there and we were talking about Christianity and the "new Christ"), he told them, "Oh, if the new Christ comes, the Church will crucify him!"

…Why are people hypnotized by the past? It's strange. The thing was very interesting when it came, of course, very necessary; it had to come, it did its work – but now it's over.

They don't know how to move on. They just sit down like that – "Now I've found it! I'll sit down and won't budge." (*Mother laughs*)

Sri Aurobindo always used to say, "I don't want people to do the same thing with what I have said…"

One must always go farther." (166)

7-10-1967

34. A Note on Education

"According to what I know and see, in a general way, children OVER FOURTEEN should be left independent, and should be given advice only in so far as they ASK for it.

They must know that steering their own life is their responsibility." (181)

10-7-1968

35. A Message

"Be more eager for truth than for success." (183)

12-2-1969

36. The Unification of Catholics and Protestants

"That's not the thing needed, because it would have strengthened Christianity – division takes away some of its power.… **All that gives strength to Christianity is not good.** Christianity hoped to dominate the earth, and it's this division that prevented its domination." (187)

2-8-1969

37. Man's Cruelty to Animals

"Oh, a few days ago I was told a frightful story – what depths humanity has sunk to… it's unbelievable. Have you heard this story of the slaughter of baby seals?

When seals are born (a certain species of seals), they're all white, and they remain so for a few weeks, then they lose their hair and turn grey – grey or yellowish, like their fathers and mothers. And as it's the fashion to wear all-white fur coats, some people… It's organised by some trader or other: seals gather at the time of giving birth, there's a place there, in the North, on an island, where they gather in their thousands, and each mother gives birth to a single child. So those people go there in boats, fully equipped, and when the seals are born,

they kill them – thousands of them at one go. It takes ten or fifteen skins to make a coat. And they slaughter them. But then, for the carnage to be cheap (you understand, it shouldn't cost too much), they club the animals on their heads, then with big butchers' knives they skin them on the spot – skin them while they're still alive.…

That is to say… it seems they shriek, you know, they aren't dumb… It seems the mothers (they've just given birth you see, they're suckling the pups) try to defend them – so to prevent them from seeing what goes on, they put out their eyes… Well, when I was told that. I saw a humanity sinking into… an abyss of ignominy.

…Why, why? And those women who wear that… all those animals' suffering, all those animals' horror, their terror they wear all that on their backs. And it doesn't give them nightmares!… Unbelievable.

It seems the fashion is to go dancing wearing a stole made of two or three skins of those poor beasts…

People are getting insane!

It's only ONE example one sort of epitome. But this IGNOBLE consciousness is everywhere on earth… I saw it like that. But It's one thing that has as if crystallized to awaken the reaction.

Oh, those little ones…

Seals are highly evolved animals, they aren't among the unconscious ones. There was one on the cover, with eyes staring at you like that, it was delightful!

It's not so much for those poor little ones, because they have a special protection (all that's conscious in them is like

that, cherished). It's the ignominy of humans: they must become conscious of their ignominy – they find it quite natural." (194-95)

11-10-1969

38. The First Lesson to be Learned on the Spiritual Path

"Certainly, a great step will be taken when it becomes natural for man to seek to perfect himself instead of expecting perfection in others.… That reversal is at the basis of all true progress. The first human instinct is, "It's the fault of circumstances, it's people's fault, it's… See how this fellow is, how that fellow is, how…" And it goes on indefinitely. The FIRST STEP, the very first step is to say, "If I were as I should be, or if the body were as it should be, all would be perfectly all right for it." If, to make progress, you wait for others to do so, you can wait indefinitely.

That's the first thing that should be spread everywhere.

Never lay the blame on others or on circumstances because whatever the circumstances may be, even apparently the worst, if you are in the true attitude and have the true consciousness, it doesn't matter in the least for your inner progress, not in the least – and I'll say, including death.

That really seems to be the first lesson to be learned." (198-99)

(10-12-1969)

39. What is Needed to Reorganise the Country

"The country seems to be falling apart, so there [in Delhi] they asked me what should be done. I told them… that the

ONLY salvation for the country, the ONLY thing that can unify it, is to adopt Sri Aurobindo's ideal for the country – he had a plan, he very clearly saw how the country should be organised, can see it.… So I said… that the whole country should know Sri Aurobindo's thought and will. And his Centenary [in 1972] is an excellent opportunity. They asked me, "What's the way out of this chaos?"… The difficulty is to find upright people. So they need to be educated – they don't even have a NOTION of how one can be!… **In what Sri Aurobindo wrote, they will find all they need to organise the country, and much better, I tell them, infinitely better than what I may say, because he knew the country infinitely better than I do, and the mental formation and everything.**" (203)

23-5-1970

"What must be done to pull the country out of its difficulty? Sri Aurobindo had foreseen all the troubles and given the solution.… it is to organise the country beyond politics. And that is the only way. In politics there is only fight and ugly fight – ugly. And it has become so bad.

He was telling me always that things would become worse and worse, because it is the *end* of this age. We are entering into an age when things must be organised differently.

Because we know what will come, we can help to make it come sooner and with less turmoil. There is no hope in going backward; it would make things last endlessly. We must go forward, absolutely, and go beyond, beyond party.… It is time for transformation. We can't cling to the past.… if people could understand and realise his programme, the country could be very strong, very strong.

…Politics is always limited by party, by ideas, by duties also – unless we prepare a government that has no party, a government that admits all ideas because it is above parties. Party is a limitation; it is like a box: you go into the box (*Mother laughs*). Of course, if there were people with the courage to be in the government without a party – "We represent no party! We represent India" – that would be magnificent.

…All this turmoil is because the country must take the lead, must rise above all these old political habits. Government without party. Oh, it would be magnificent!" (203-04)

25-5-1970

40. The Mother on Dalai Lama and Tibet

"**A truly benevolent man. Buddhist benevolence, you know, and he practises it marvellously.**

He seems to have no… no selfishness in him. That is to say, a constant concern to do the right thing.

…According to what I was told, he was happy with his visit.… He is a young man.…

Very benevolent – he's very benevolent.… He has a very light presence, very light – he doesn't impose himself at all.

I felt a very strong man – very strong. And harmoniously strong; his right arm was bare, you know, it gave the feeling of a great quiet force.…

What about Tibet, did you see anything – do you see anything for that country?

I told him Tibet would become independent again. He asked me when. I said, "I don't know."" (236)

IV. Mona Sarkar: The Supreme

1. Mother – The Supreme*

"Bonjour!

Bonjour, Douce Mère.

Is everything all right?

Yes, Mother. You had told me on my birthday about the Supreme.… But, Mother, for me you are the Supreme.

My child, that is saying the same thing in one way and in another.… What, you do not understand?

No, Mother.

Look here, in fact it is the same thing. **There is no difference, if it is the Supreme who has chosen or it is I who have chosen. I prefer to say, it is the Supreme instead of me. You know, it is like this: in the terrestrial evolution, man, who is emerging out of the inconscience and ignorance, is guided by the Supreme. And the Supreme, in order to manifest His reign upon earth, labours to uplift the human consciousness so as to establish the Divine Consciousness; and for this He does not delegate someone but He Himself manifests physically, even in the Ignorance, to accomplish His work. And it is I who have been appointed to raise up man and the creation out of this Inconscience. It is I who am responsible. What I wish, the Lord also wishes. I am the Supreme in the Unmanifest. But in the creation the Supreme acts only through me, exists only by me and wills nothing but what I will. There is no distinction to be made. But for men, the Supreme is Someone beyond everything, in His transcendence, who cannot be attained, He who is above Ignorance and does not concern Himself with anything. For them, I would rather**

say that it is the Supreme who has done this or willed this. I do not want to meddle with their idea of the Supreme, because if I said that it is I who had done this or had wished so instead of the Supreme, then it would be like a disaster, a shock; people with their ego would not be able to accept that the Supreme could manifest in the Inconscience. It would seem to them a folly. It is for this reason that I avoid speaking of myself and I prefer to use the word 'Supreme'. To me, it makes no difference, and moreover, people remain convinced that it is the Supreme who is guiding them." (5-6)

2. The Mother's Experience with Durga

"Well, you know, I will tell you something. In those days, when I used to give special Blessings for the Pujas – Durga, Mahasaraswati, etc. at that time, Durga and the others used to come to me; besides, they used to meet me from time to time. They came by turns and even now they come for some work or the other. And I do not know if it was last year or the year before – moreover, time has no importance for me; in fact, there is not much difference, since I have stopped giving Blessings for the Pujas – anyway, it was close to the Pujas, and **as usual Durga came to me. She was so beautiful and formidable, like all the other Children, but it was an entity which possesses the cosmic force. And I told her: "Shall there be no end to these little entities and is it not time to turn towards the Supreme, leaving behind the little personal egos?"**

Then you know what happened? Something marvellous and unexpected: in a humble gesture full of gratefulness she abandoned everything to the Supreme in such a joyous and spontaneous atmosphere which cannot be expressed in words but has to be lived to be seen. And She told me: "Yes, I am

Thine completely, what Thou willest, I shall do. I give myself to You." And she prostrated herself at my feet. It was a complete surrender. There was no hesitation. It was so beautiful. It is since then that I have stopped the Blessings for the Pujas. Because it is no longer necessary. It is over, once and for all, …oh! in such a fine act, such a charming gesture!

It is only to the Lord that we send our adoration and gratitude. The Supreme alone and nothing else! That chapter is over, the reign of the cosmic gods. Now only the Supreme exists for us. Nothing else." (6-8)

3. The Straight and the Roundabout Way to the Goal

"…for arriving at the goal there is a route which is absolutely straight but difficult; that is what we are following or Sri Aurobindo has shown us. And there is another one which takes a roundabout way to arrive at the goal, like this, like this, like this (gesture) to arrive at the goal, and it takes thousands of years. And **people think that it is indispensable to see the world and take these detours in order to have the experience. It is not true, it is only to satisfy their ego and their ambition that they prefer this road which in fact takes thousands and thousands of lives to reach the goal. Whereas ours takes one, two, five or six lives to reach the goal. It depends on the people and their aspiration. Anyway, it is a straight path which leads to the goal without any diversions. But if someone chooses and prefers the other path, I do not say anything. I wait for the day when they will realise through various circumstances the folly they had committed. This also is a way of learning.**

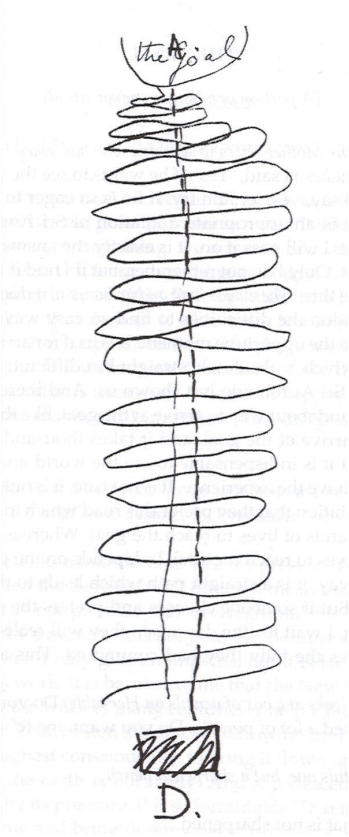
(*The Mother looks at a box of pencils on Her table*) Do you

want a pencil? I have just received a lot of pencils. Do you want one to write with?

Mother, not this one, but a sharpened pencil.

I give you one that is not sharpened.

If you give me, give me one that is sharpened, and also write something with it.



A Sketch done by the Mother showing the two paths. The 'D' at the bottom stands for *départ* meaning the 'Start' , and the 'A' on top stands for *arrivé*, meaning the 'Finish'." (13-14)

4. Sri Aurobindo and the Mother's Work for Supramental Transformation

"Often I have been asked how far Sri Aurobindo had succeeded in transforming His body by the Supramental Force.

Yes, Mother, we wonder about it, but we do not really know.

But how can you know with your little mind? No, none can understand what it is, unless one has experienced something. But I tell you, **He had amassed considerably the Supramental Force in His body. What a formidable work.…**

You remember, don't you, that when He left His body, the body remained glorious for almost five days. Perfectly luminous, even though He had poured all His Supramental Force into me. He gave me everything, everything, before He left. But His body still radiated with the Supramental Splendour.… You know, at that moment, during the last few minutes, I was standing near His bed and I could literally see the Supramental Light entering into me, materially, with a friction it was entering into me. It was as concrete as that, through the pores, it was entering like this (*gesture*).

And for the first time I see how one can have faith in the Divine Grace, an unshakable faith, without the least anxiety about the work which He had accomplished. It was phenomenal, the consciousness He had accumulated in Himself. It was extraordinary – the level He had reached with diverse and unknown realisations.

And a single decision: that the work for hastening the descent of the Supramental world would be done faster if He left the body in order to work more effectively in the subtle

physical. And **at once He left His body behind and launched Himself to conquer this domain of the subtle world which still resisted. It was not the perception of the unreality of life that made Him leave His body, but it was the conviction of His faith that to win this victory He had to be free to prepare the ground in order to bring down the Truth upon earth, so that this work of transformation is done in spite of all the consequences. One word from above, and the decision was taken – like a decree. This is the most noble sacrifice that has ever been made. No, it is a total self-abandonment into the Supreme Ecstasy – which He alone could do – to annihilate oneself completely in order to exist in Him alone.**

Formidable! What Power, What Consciousness, what Knowledge, what Compassion, what Light He had in Him…

And He commanded me: "*You shall do My work of transformation upon earth.… My help is there*" …(*Mother speaks in English*)

So I did not think at all. I did not formulate anything, but with confidence I launched myself into this work which He had so laboriously undertaken and had now commanded me to do, to continue until it is done… I do not question. What He had wanted has to be done, and without Him I can do nothing.

At each step He is there to support my effort, to push me further, to guide me, to enlighten me if ever I hesitate. And what a formidable work we have accomplished together!

All that was conceived, all that was promised is now materialising. And the transformation of the body is no longer a vain mirage – it is a fact, a process that has taken root and is developing and moving steadily towards a luminous future.

Already the body is responding so marvellously to the New Light And more and more the body feels itself vibrating with a divine confidence. What it can accomplish I do not doubt at all. Nothing seems impossible for it, and its capacity has increased tremendously with an unlimited power and energy. The body is becoming vast, as vast as the universe. The body has already undergone a sort of transformation of the cells and it projects what one conceives of as that Eternal Form with the Eternal Beauty.

Evidently it is a thousand times more beautiful than what man can ever imagine. It has no age and will never be dissolved by time or its consequences.… I have become like an infant, but so prodigious! (*gesture*)

The body is luminous, transparent, plastic, malleable – and can take any form according to its need. Even the quality of its consciousness has changed so much that the past no longer exists for it, and so many other things that cannot be expressed in words. Oh, it is marvellous! It is extraordinary! It is unbelievable!

But… **no one will be able to understand nor believe nor assimilate even a hundredth part of what is happening in me. This is the truth that surpasses all comprehension.** (*trance*)

Mother…

Yes, my child.

Mother, speak more about this extraordinary phenomenon that You are engaged in, the experience of the Supramental transformation of Your body. Mother, tell me more. It is so beautiful, so marvellous. Mother, speak more about Your experiences.

But these are no longer experiences, no longer realisations,

not even living in the way we conceive of the highest, truest, and most vast. But it is rather 'being' – 'being' more than 'becoming'. It is being divine; it is being the Supreme Consciousness; what He is and what He will be, more and more. And…

But no one will be able to understand me,… no one!… or grasp;… **no one possesses this vision or has the knowledge to understand even a bit of what is happening in me. On the contrary, they will accuse me of creating absurd phantasmagorias which tend towards the irreality of things with false and illusory imaginations; or still more, that they are the mutterings of a child who has lost its head and such comments which have no real truth.** And what more, I do not know. But it does not bother me at all, not at all. It does not affect me at all. If man in his ignorance, in his inconscience talks nonsense and heaps all sorts of abuses which he has the habit of throwing at anything that he does not understand, it is his foolishness. If he still denies the Truth, it does not touch me. I remain above, knowing well that the Lord knows everything and it is He who is guiding me. He is my refuge. I am one with Him.

…Yet **there remains a problem which must be solved. How all this work that I have done on my body, – that I have accomplished and achieved in my body, – this work of the transformation of matter, (*gestur*e) even of this body, – which has begun well, – how to perpetuate this movement in the terrestrial existence so that the nucleus of a new race can take root? How to convince the earth, the terrestrial consciousness, to accept this new process of realising the next step in terrestrial evolution,… to**

launch itself towards vaster and truer horizons? I am still searching in this thick inconscience which man in his ignorance wants to cling to, and does not want to change.…

But I have not lost hope, for the Lord is guiding me and He knows better His affairs and will arrange whatever has to be done. I leave it to Him: "What Thou willest! What Thou willest…"

Mother, if I only knew what to do, or how to be useful, I would do everything, Mother.

Leave everything to me and abandon yourself in the current and you shall be guided. It is evident that the purpose of my descending here on earth, for the transformation of the body and eventually of the earth, by the transforming action of the Supramental, would be accomplished if I could sow a seed of this Supramental substance in the human species and which will then ensure its continuity on earth.… Even if it be only a thousandth infinitesimal part of what I carry, it will be sufficient to perpetuate this movement.

Otherwise… I would say that the earth and men were not ready, were not receptive enough to accept the descent of a greater Light, a greater Knowledge, a greater Ananda, were not ready to open themselves to the Eternal, to the Truth of existence.

Voilà! Now I must not speak further. I have talked a lot, revealed much, much more than I should have. Hurry up, it is very late. Au revoir!" (49-53)

"*Mother, You had also told me last time that for the transformation of the body, You had asked Sri Aurobindo how much time it takes for the transformation. Then He had answered: "It takes about three hundred*

years". But Mother, now that the Supramental has descended, will the transformation not be hastened?

Hastened?

Yes, will it not take less time than before?

It is not my lookout to know if it will take 300 years or not, moreover I am not curious. I do what I have to do. It does not interest me to know what is going to happen or how long it takes or what will happen in this body.

But Mother, You are transforming Your body – Your cells?

Yes, I am doing it, but I am not anxious to know how much time it will take. I do my work and I know what I am doing. I must do it as best as possible. That is what I know and nothing more. What is my work, I do that as best as possible. The other things, I am not bothered about. I have abdicated all to the Lord. And the Lord will do what He wishes. I have no will of my own. I have abandoned all to Him. All, all. It is He who chooses or decides everything now.

But Mother, You, You are the Supreme. Then what are You saying?

Yes, me I am the Supreme. But the Supreme is definitely not this body which… He is completely different. You will not understand. I am the Mahashakti who animates everything and who is behind all things. But now I have abandoned all to the Lord. It is the Lord who does everything now. I have left everything in His hands. The Mahashakti has no separate will from the Lord. And what is going to happen does not bother me. Nor how much time it will take. I do as best as possible what He has assigned me to do, and the time has no importance. Moreover, time, it is man who has invented it. It is

from man's point of view that time has an importance. Not for the Lord. The earth, it is very, very old for man, it dates back thousands of years, but for the Lord it is not at all like that. That is why I am completely resigned as to what may come; it does not touch me. I have given all responsibility to Him.

But, Mother…

Yes, it is like that. I am here still only to help you all to climb towards the Divine. It is to facilitate the work. I have the key to bring down the Divine here below and also to raise up man towards the heights so that he meets the Divine. I am like the telephonic connection which receives the message from above and I transmit that there below so that man can receive it. I bind these two worlds and without me it would not be possible. You understand, I am like the telephonic connection. But I have no separate action from Him. The Mahashakti has become one with the Supreme.

Mother, this I do not understand. You say that You are the Mahashakti and that you have abandoned everything to the Lord and that You do not have a separate will from Him. You have become one with the Lord, and You say again that nothing touches You, that all the responsibility is with the Lord. Then is not the responsibility with You also? How? This…

My child, you will not able to understand this by mind. It is impossible for the mind to understand this. This is not its domain. The mind cannot, never can one know by the mind. And do not worry. Remain absolutely tranquil. Cleanse the mind of all the thoughts and suggestions. You know, when one has this inner contact, one can do anything and that will not make any difference for the Lord; this too the mind will not understand.

Ah! the light has gone. (*There was a power failure.*)

Do not try with the mind. What the Lord wishes, that this body will become.

Voilà the light has come back.… What, why are you looking like that, *phou!* (*gesture*)

Mother, is there a difference between Your subtle body and Your physical body?

Seems to be. For the human eyes, it seems there is a difference. But…

Mother, once X saw You in a dream, in a luminous body…

Maybe X saw my subtle body which is transformed. The mental, the vital and also the subtle physical do not take so long to be transformed; but the physical, the material body takes a long time. It persists in following its habits and it is very difficult to get rid of them.

But Mother, if You want You can transform the physical when You want.

I do my work and I am not anxious about the results of the transformation. It will come when He wants. But something is in the making, it is advancing, the subtle body and even the physical. Yes, the work continues. It is not necessary that I announce it." (54-56)

"*And Mother, what Sri Aurobindo has done, is it the same?*

Essentially yes. Sri Aurobindo has arranged everything so that my work becomes easy. **Sri Aurobindo has the key to open this region of the Inconscience. He turns the key to open the door and illumines my way, and very gently I enter to infuse the Force, the Light and the Divine Ananda into the**

body of this inert and obscure matter. When it is touched by this transforming light, the atoms that constitute this matter awake to a New Consciousness. Like this the work continues and spreads or multiplies. You understand, **Sri Aurobindo is the Soul of Matter, the aspiration of the whole humanity.** He is the Light in Matter or the Spirit incarnated in Matter. Sri Aurobindo has separated himself from the Supreme and has plunged in this matter, in a body, with this load of inconscience and ignorance upon himself – to awaken them to the divine life. For this He has invoked the Supreme, the Grace, to descend here below on this earth to help in His work. That is why, having heard His call, I have come down here into matter in a physical body, into this world of pain, suffering and death. And it is in the union of both of us that the world will witness gradually this miracle of a divine life. It is because of Him that I have descended. It is this intense aspiration of matter from below that He has sent up and the Grace has responded by a descent. What a blessed hour for the earth. It is an occasion for a tremendous progress so that the whole universe may blossom in a great élan towards the goal of its existence. With Our help which will be at its disposal and a will to pursue, what could be there that would be impossible to realise! This is the moment.

You know, each vibration that emanates from us, each ray of light radiating from us becomes a beacon-light spreading in the being of the inconscience and illumining its path towards the truth of its existence. It is only because of Sri Aurobindo that I can accomplish this work. He does the major portion of the work. He invites me, He opens the door and I enter into the depths of this inconscience and I kindle the light to illumine the atoms in the torpor of inconscience. I put there a bit of

force to awaken them and I give this Divine Love so that they may aspire more. I charge each atom in this way.

There where we have placed our feet and left our footprints behind, those atoms irradiate and influence others which are in their proximity and in this way the work of transmutation continues unabated.

You are right. There is a much greater intensity of force emanating from my feet because this force has to pass through the thick crust of the earth, through a great resistance in order to reach and touch the inconscience. It is for this reason that the force passes directly. Whereas when I bless with my hand, I control the flow of this force and give to each one what he needs when I give my blessings. But Sri Aurobindo had a different way: like this, from far, He could send the force directly either to heal, to uplift or to bless, – I have seen so many cases, – without even His touching. Whereas me, I restrict a little and I give exactly according to the receptivity of the persons and as much as they can contain and assimilate. I give according to the capacity of the individual, not more, not less, and they are happy. But sometimes I am obliged to give with a lot of intensity and energy, when there is a call to help someone from far, at the other end of the world, – from the other extreme. **When I hear a prayer, I send a force and a will which goes with a lot of intensity either to do what is necessary or to save the person. It is a vibration that emanates from me and in a fraction of a second it acts with a determinism even at the other end of the world. At that moment, it is voluntary, direct and accomplishes the will which I have put into that vibration. Really speaking, it is a very strong force which I send and which acts on the person – it is to save him even from death. But it is not often that I send a force of this intensity.** People cannot understand

the value of what I have done, of what has been accomplished. Anyway.…" (68-69)

5. Fate, Grace and Surrender

"Do not forget that fate is not the last determinism, but there is a choice given to us; it is not the end.… Whether it is the invisible Hand that pulls you out of an imminent danger, that comforts you during the painful moments of your life, that gives us the assurance, the certitude, the happiness, that alleviates a *fait accompli*, or that gives you a new life, a renewed health or rather snatches you out from the jaws of death, – it is still His Grace. Whether it is the Hand that blesses, or the smile of a peaceful life, the joy without end, the riches of the infinite splendour, – for everything to be thankful to Him in a silent and unparalleled obeisance, to send a word in thankfulness, to render a silent prayer from the very depths of the being in answer to the acts accomplished by Him.

First of all, **it is not an act of gratefulness that one must express towards Him, but an attitude of surrender in the peaceful depths of one's heart.** To submit oneself at His feet (*Mother bows Her head in a gesture of humility*), and accept that 'It is He who has accomplished all this for me. For indeed it is He who does everything'… Very quietly, to render a word of gratitude, a gesture of thankfulness towards Him, without forgetting the proof of His assistance. Then this rises directly there (*gesture*), where the Benefactor is. This can take the form of a prayer, like that of thankfulness, like a gesture to the Adorable One in the depths of one's being, to the Immutable Truth that resides within. To feel His Presence, to give everything to Him, to entrust all to Him.… We can arrive at this when we have surpassed our ego." (77-79)

V. The Mother: Notebook on Evolution

1. Sri Aurobindo*

*(a) The Vision**

"When I first began to work, in France, at the turn of the century, I had a series of visions. I knew nothing about India, just as most Europeans know nothing about it: "It's a country whose people have certain customs and religions, a confused history, where a lot of 'incredible' things are said to have happened."

In several of these visions, I saw Sri Aurobindo just as he looked physically, but glorified; that is, the same man I would see on my first visit to Pondicherry, almost thin, with that golden-bronze hue and rather sharp profile, an unruly beard and long hair, dressed in a dhoti with one end of it thrown over his shoulder, the arms and chest bare, and bare feet. At the time, I thought it was a "dress of vision"! That's how much I knew about India.

These were at once symbolic visions and spiritual facts. In these visions I did something I had never done physically: I prostrated myself in the Hindu manner. All this without any comprehension in the little brain. I really had no idea of what I was doing or how I was doing it. I did it, and while doing it the outer person was wondering, "What on earth?!" " (18)

*(b) The Meeting**

"I came to Pondicherry in 1914.

Something in me wanted to meet Sri Aurobindo alone

the first time. I had an appointment for the afternoon.

I climbed the stairs, and there he was, standing, waiting for me at the top of the staircase. Exactly my vision! Dressed in the same way, standing in the same position, in profile. He turned his head toward me . . . and I saw in his eyes that it was He. In a flash, the inner recognition merged with the outer, and there was a fusion, the decisive illumination.

But this was only the beginning of my vision.

It's only after a ten months' stay in Pondicherry and a series of experiences, a five-year separation to Japan, then my return to Pondicherry in 1920 and another meeting in the same house and in the same way, that the end of the vision took place.

I was standing beside him. My head wasn't exactly on his shoulder but where his shoulder was (I don't know how to explain it; physically there was hardly any contact). We were standing side by side like that, gazing out through the open window, and then *together*, at exactly the same moment, we felt: "Now the Realisation will be accomplished."

I felt a massive descent within me, the certitude, that same certitude I had felt in my vision.

From that moment on, there was nothing to say, no words, nothing. We knew that was *it*." (19)

*(c) The Silence**

"He saw me the next day for half an hour on the Guesthouse verandah.

I sat down. And when I got up half an hour later, he had put the silence into my head, just like that, without

my even asking him – perhaps even without trying.

Before meeting Sri Aurobindo, I had achieved everything necessary to begin his yoga. It was all ready, organised, systemized – a superb mental construction . . . which he demolished in exactly five minutes.

I had tried to achieve complete mental silence – the kind of mental stillness Sri Aurobindo speaks of; when you have it anything can pass through your head without causing the least ripple – but I had never succeeded. I had tried, but I couldn't do it. I could be silent when I wanted to, but the moment I stopped my concentration, the clatter returned and everything had to be started over again.

That's all I had told him (not in great details, just in a few words).

Then I sat down beside him and he began talking with the person accompanying me. They talked about the war (he already knew, five months ahead, that the first World War would break out), yoga, the future, and all kinds of things. They talked and talked and talked – great speculations.

I wasn't in the least interested. I was simply sitting beside him on the floor, with a table in front of me, at eye level, as a sort of little protection.

I don't know how long it went on, but suddenly I felt a great Force come into me – a peace, a silence, something massive! It came in, swept everything blank in my head, descended, and stopped here in the chest.

When they finished talking, I got up and left.

Then I noticed that my mind was completely blank of thoughts. I no longer knew anything or understood anything.

I was absolutely *blank*.

So I gave thanks to the Lord and thanked Sri Aurobindo in my heart.

All the mental constructions, all the mental, speculative organisations were completely gone.

A big void. And such a peaceful, such a luminous void!

Afterward, for at least eight or ten days, I kept very still, not to disturb it. I didn't speak, and I especially refrained from thinking, holding this silence close to me and saying to myself, "Oh, make it last, make it last, make it last. . . ." From the outside, it must have looked like total lunacy.

But I was living in my inner joy. I spoke as little as possible, just mechanically.

Then gradually, as if drop by drop, something else began to emerge. But it had no limits. It was as vast as the universe, wonderfully still and luminous.

There was nothing left in the head, but everything began to be seen from *above the head*.

And that has never left me. I went to Japan; I did all sorts of things, had all possible kinds of adventures, even unpleasant ones, but it never left me.

As a proof of Sri Aurobindo's power, it's incomparable!" (19-21)

*(d) Thirty Years**

"**During the past few days, memories of the thirty years I lived with Sri Aurobindo all came back.**

Psychologically, there was no struggle, no tension, and

no effort – not once. I lived in total and confident serenity.

On the material plane, there were attacks, but even these he took upon himself.

When I look back at these thirty years, I see that not for a second did I have any sense of personal responsibility, despite all the work I was doing, all the organising and everything. He had supposedly passed on the responsibility to me, but he was standing behind – *he* was actually doing everything!

For the first seven years he was actively working, not me. He saw people, while I looked after his personal affairs, his housekeeping, his food, his clothes, and so forth. I kept myself quietly busy with that, doing nothing else, simply looking after his material life – like a child at play. It was seven years of perfect peace.

Later on, in 1926, when he withdrew and put me in front, there was naturally a bit more activity, as well as the semblance of responsibility – but it was only a semblance. What security! There was just one setback, so to speak, when he had that accident and broke his leg in 1938.

There was a formation, an adverse force, and he wasn't taking sufficient precautions for himself, because it was directed against both of us, specially against me (it had tried once or twice to fracture my skull, things like that). He was so concentrated on keeping it from seriously touching my body that it managed to sneak in and break his leg. That was a shock.

But once again he straightened things out almost immediately. Everything fell back into place and continued like that till the end.

Not once did I have to make an effort of transformation. Whenever there was the slightest difficulty, I simply repeated, *My Lord, my Lord, my Lord* . . . I just thought of him and it went away. Physical pain – he annulled it. As to troubles hampering the body, old recurrent habits, I only had to tell him – off they went. And through me, he did the same for others. He always said that he and I were doing the Work (in fact, it was he who did it), and all that was asked of others were faith and surrender, nothing more. If they gave themselves in total trust, the Work was done automatically in them.

As for my body, it felt one in consciousness with Sri Aurobindo's presence, depending on it without the least worry. It felt that its life depended on it; its progress, its consciousness, its action, its power, all depended on it. And there were no questions.

For the body, it was absolutely impossible that things be otherwise.

The idea that Sri Aurobindo might leave his body, that that particular way of being might come to an end was simply unthinkable. They had to put him into a box and put the box into the Samadhi for my body to realise that it had really happened. I didn't want to believe it when the doctor said, "It's over."

Nothing, no words can describe what a collapse it was for my body when Sri Aurobindo left.

It's only because his conscious will entered my body, left one body and entered the other . . . I was standing facing his body and I felt – materially felt – the friction

of his will and knowledge enter into me. *"You* will continue and accomplish my work. One of us had to leave, but you will continue the work," he said to this body.

That's what kept me alive.

But the entire physical consciousness had its certainty and security pulled from under. The Base of absoluteness and certainty with which I carried out my work had collapsed.

Later on, I understood that this need for certainty is one of the means to spur human beings toward another condition. These needs are the seeds, the germs of evolution, as it were. They compel us to progress.

The real truth is that it projected me *directly* toward the Supreme, without intermediary. As long as I lived with Sri Aurobindo, I felt the Absolute through him. Essentially, from my experience of the Supreme through Sri Aurobindo's manifestation, I was thrust into a direct experience, without intermediary.

Indeed, all these imperative "needs" I call the seeds of evolution are there to make us realize that the *only* absolute is the Supreme, the *only* security is the Supreme, the *only* immortality is the Supreme. And the sole purpose of manifestation is to lead us *there*.

And this became such an absorbing and absolute experience.

I felt so strongly, so intensely that there was *only* one thing to lean on, *only* one thing sure and unfailing: the Supreme.

Everything else comes and goes and disappears. The uncertainty, instability, the fleeting, inconstant character of

all things – everything collapses, except the Supreme.

Only one thing does not fail: the absolute All." (21-24)

2. The Issue*

"The boon that we have asked from the Supreme is the greatest that the Earth can ask from the Highest, the change that is most difficult to realise, the most exacting in its conditions. It is nothing less than the descent of the supreme Truth and Power into matter, the supramental established in the material plane and consciousness and the material world and an integral transformation down to the very principle of matter.

Only a supreme Grace can effect this miracle.

The supreme Power has descended into the most material consciousness, but it has stood there behind the density of the physical veil, demanding before manifestation, before its great open workings can begin, that the conditions of the supreme Grace shall be there, real and effective.

A total surrender, an exclusive self-opening to the divine influence, a constant and integral choice of the Truth and rejection of the falsehood, these are the only conditions made. But these must be fulfilled entirely, without reserve, without any evasion or pretence, simply and sincerely down to the most physical consciousness and its workings." (25)

(a) My Body – An Apprentice in Superhumanhood

"This morning, I suddenly looked at my body and said to myself, "Let's see, what would a witness say about this body?"

Nothing very remarkable.

So this is how I expressed it: "This body has neither the uncontested authority of a god nor the imperturbable calm of the sage."

So what, then?

"It is merely an apprentice in superhumanhood."

That's all it is trying to do.

I saw that, through concentration, I could have imparted to this body the attitude of absolute authority of the eternal Mother. When Sri Aurobindo told me, "You are She," he bestowed upon my body this attitude of absolute authority. But since I had the inner vision of that truth, I concerned myself very little with the imperfections of the physical body; I didn't bother about it, only using the body as an instrument. Sri Aurobindo did the sadhana for this body, which only had to remain constantly open to his action.

After he left and I had to do the yoga myself, to fill his physical place I could have adopted the attitude of the sage, which is what I did at that moment, since I was in an unparalleled state of calm when he left. And I could have remained like that.

But, in a way, absolute calm implies withdrawal from action, so a choice had to be made between the two. And actually, to do Sri Aurobindo's work is to realise the Supramental on earth. So when I began the work, I told my body, "You must now repair everything that's out of order and gradually reach the intermediary state of superhumanhood between the human and the supramental being."

And this is what I have been doing for the past eight years since he left. Now it is the work of each day, each minute.

That's where I am. I have renounced the uncontested authority of a god and the unshakable calm of the sage in order to become the superhuman. I have put everything into it.

We shall see.

I am only an apprentice, a simple apprentice. I am learning the trade!" (27-28)

(b) The Difficult Conditions for Physical Transformation

"When one follows the ascending path, the work is relatively easy. I had already covered that path by the beginning of the century and had established a permanent relationship with the Supreme – That which is beyond the Personal and the gods and all the outward expressions of the Divine, but also beyond the Absolute Impersonal. It's something one cannot describe; it has to be experienced.

And this is what must be brought down into matter.

Such is the descending path, the one I began with Sri Aurobindo; and there, the work is immense.

With Sri Aurobindo, we went down below matter, into the Subconscient and even into the Inconscient.

But after the descent comes the transformation, and when it comes to the body and one tries to make it progress ever so slightly – oh, just a little step forward – everything starts grating.

It's like stepping on an anthill.

Yet the presence and the help of the supreme Mother are there constantly.

In truth, unless it extends over millions of lifetimes, this is an impossible task for ordinary humanity. Unless the work is done for them and the sadhana of the body is done for the entire earth consciousness, human beings will never achieve the physical transformation, or else so remotely in time that it is not even worth mentioning.

But if they open themselves, give themselves in an integral surrender, the work can be done for them – they need only let it be done." (28-29)

(c) The Main Argument of Hostile Forces and the Indispensable Foundation for the Work of Transformation

"Day and night, I am investigating all that needs to be transformed.

Once you set out to do this work, you realise what a formidable task it is!

So far as the mind is concerned, the whole yoga has been done. And since it has been done, the landmarks are there and one follows them. But here in the body, nothing has been done! One doesn't know which path to follow – no one has ever done it! One meets every obstacle before which others have said, "It's impossible." Sri Aurobindo explains that it's not impossible, but nothing more. And he himself hadn't done it.

For the least thing, the whole procedure has to be discovered in a realm of the most total ignorance, where, really, unconsciousness is the most unconscious and ignorance the most ignorant.

Nor can one expect miracles.

To be really satisfied, the human mind always needs some kind of miracle. In its thought, the miraculous is associated with the Divine.

I know, because I was born like that. I felt like that when I was very young. And only because life has dealt me some extremely brutal denials have I come to a more . . . sober and reasonable attitude. I was born with the feeling that, yes, Truth is something miraculous, which has only to show itself to prevail.

It would be like that – without the adverse forces.

The universe would be like that, if it had not been for the distortion brought about by the adverse forces. The perversion, the cold-blooded and cruel perversion of sheer malevolent will keeps it from being like that. They all call it an "accident," but a lot of good that does us! The fact is there.

And when the hostile forces want to attack those around me, but do not succeed in making them overtly hostile to Sri Aurobindo's work or turn them against me personally, they always use the same tactic and the same argument: **"You may have all the inner realisations you like," they say "the most beautiful experiences within your four walls, but as far as the outer world is concerned, your life is wasted, lost. There is a gulf you will never bridge between your inner experience and a concrete realisation in the world."**

This is the main argument of the hostile forces.

I know it well. For millions of years, I have heard them say the same thing over and over again, and I unmask them every time.

It is a lie – it is *the* Lie.

All that seeks to set up a divorce between the Earth and the Spirit, all that severs the inner experience from the divine realisation in the world is good for their purpose. But just the opposite is true! It is the inner realisation that is the key to the outer realisation. How can you know the true thing you must realise in the world if you do not know the truth of your being?

I know for a fact that whenever matter is not under the influence of this adverse will, it blossoms immediately. And everything in the human heart, in human consciousness, in human thought that is slightly sheltered from this adverse influence – sheltered by the psychic, the divine Presence – blossoms, becomes immediately marvelous, without any obstacle.

We are told it will be all the more beautiful later – I am absolutely sure of this – I don't doubt it for a minute, but . . .

The world as it is, even upon the most perfect heights, is woeful.

There have been moments, in supreme experiences of perfect union in a wondrous Love, when I have turned toward the world – simply turned the consciousness for a second toward the world as it is . . . and in that state of ecstasy, there came tears of burning sorrow.

That is my experience.

So the indispensable foundation is an indomitable courage and unflinching endurance – from the most material cells of the body to the highest consciousness, from top to bottom, entirely." (29-31)

(1958-59)

3. The Experience of the Matter Becoming the Divine

"It was not just the experience of the divine Presence, but that the Divine *alone* is acting in the body, that He has *become* the body. During the experience it was absolutely impossible to have the *least* disorder in the body, and not only in the body, but also *in all surrounding matter*. It took place in my bathroom upstairs, certainly to show it exists in the most trivial things. It was as if every object obeyed automatically, without even needing to decide to obey. There was a divine harmony in *everything*, constantly.

If that is established in a permanent way, there can no longer be any illnesses, any accidents, any disorder. All things should become gradually harmonised just as they were harmonised.

All the objects in the bathroom were full of a joyful enthusiasm. It was delightful to see the water running from the tap, the mouthwash in the bottle, the glass, the sponge – it all had such an air of joy and assent!

I have known an absolute identity of the will with the divine Will since 1910, which has never left me. But this is something else. This is *matter becoming the Divine*.

Also, it came with the feeling that it was something happening for the first time on earth.

It is truly a state of absolute omniscience and omnipotence in the body, which modifies all the vibrations around.

This is the result of the descent of the supramental substance into matter. Only that substance – what it has put

into physical matter – could have made it possible. It is a new ferment. From a material standpoint, it removes from matter its tamas, the heaviness of its unconsciousness; and from a psychological standpoint, its ignorance and its falsehood. Matter is subtilized.

No doubt, it has come as a first experience only to show how it will work." (40-41)

4. One of the Greatest Obstacles to Overcome – the Sense of Legitimacy – the Ordinary Consciousness Confers to All the So Called Physical Laws

"The moment the body becomes conscious, it becomes conscious of its own falsehood!

There is this law, that law, that third law, that fourth law, that tenth law – everything is "law." "If you do this, such and such result will ensue, and so on and so forth." It reeks! All this reeks of falsehood.

In the body, we have no faith in the divine Grace, none, none whatever! Unless we have gone through a yogic discipline, as I have, we say: "All these inner feelings and this psychology are all very good, but material facts are material facts – they have a *concrete* reality – an illness is an illness, food is food, and each thing you do has a consequence, and on and on and on!"

We must understand that this just isn't true. It isn't true. It's a falsehood.

If only we would accept the Supreme inside our bodies, if we had the experience I had a few days ago [The Divine as Matter]: the supreme Knowledge in action, with complete

abolition of all past and future consequences. Each second has its own eternity and its own law of absolute truth.

One of the greatest obstacles to overcome is the sense of legitimacy the ordinary consciousness confers to all the so-called physical laws, all that science has discovered physically. It all seems like unquestionable reality to the consciousness, a reality that stands independent and absolute in the face of the eternal divine Reality.

When dealing with movements of anger, desire, etc., one sees they are wrong and must disappear, but when material laws are involved – the body's needs and health, for example – they have such a solid, established, and concrete reality that they appear absolutely undeniable.

Well, in order to stop putting spiritual life on one side and material life on the other, one must make the resolution never to legitimise any of these movements, under any circumstances.

And the proof (I have the proof because I experienced it myself) is that the moment you are in the other consciousness, the true consciousness, all the things that seemed so real, so concrete change instantly. There are certain *material* conditions of my body that have changed instantly. It did not last long enough for everything to change, but certain things changed and never reverted.

In other words, if that state of consciousness could be kept constantly, it would be a perpetual miracle (what we call a miracle from our ordinary point of view). But from the supramental point of view, it would not be a miracle at all, just the most normal of things." (41-43)

5. The Mother's Experience of the Mentalised Inconscient

"Yesterday evening, at the Playground, I realized that the children, who had had a whole week to prepare their questions about the text I am reading, had not found a single question. A terrible lethargy! A total lack of interest. So after I finished speaking, I thought to myself, "But what *is* in these people who are interested in nothing except their little personal affairs?" And I began going down into their mental atmosphere, in search of the little light, of something that would respond.

I was literally sucked as if into a hole, in such a material way that my hand began slipping down the armrest, my other hand went down toward the ground, and my head, too! I thought I was going to touch my knees!

The impression – I actually saw it – was of falling into a crevasse between two steep rocks, which seem to be made of something harder than basalt, black, but metallic at the same time, with extremely sharp edges. A mere touch and you would be lacerated.

It seemed endless and bottomless, becoming narrower and narrower and narrower like a funnel. So narrow that there was almost no more room – not even for consciousness – to get through. The bottom was invisible – a black hole. It went down and down and down, like that, without air, without light, except for a sort of glimmer that enabled me to make out the edges. Finally, as my head began touching my knees, I asked myself, "But what *is* at the bottom of this hole?"

As I uttered these words, it's as if I hit a spring hidden at the very bottom – a spring I had not seen, but which reacted

instantly, with incredible power – and I was cast up, hurled out of this crevasse into … a formless, limitless expanse, infinitely comfortable – not exactly warm, but giving a feeling of ease and intimate warmth.

It was all-powerful, endowed with infinite richness. It didn't have any form, and it had no limits. It was as if made of countless imperceptible dots of a deep warm gold (this is only a feeling, a translation). All this was absolutely *alive* – alive with a power that seemed infinite. And yet motionless.

It lasted for quite some time, for the rest of the meditation.

This was not a willed experience. I had decided nothing, simply to be passive.

The spring means exactly this: **in the deepest depths of the Inconscient lies the supreme spring that propels us to the Supreme. When we touch the very bottom of the Inconscient, we touch the Supreme.**

This hole was the *mental* Inconscient, because the starting point was mental. A special Inconscient made rigid, hard, and resistant by all that the mind has brought into our consciousness. It is far worse than a purely material Inconscient! A "mentalised" Inconscient, one might say. All this rigidity, this hardness, this narrowness come from the mental presence in the creation.

It is a terrible image of the mental action in the Inconscient.

The mental Inconscient *refuses* to change, which is not the case of the original inconscient. The original inconscient is not organised in any way and has no particular way of being. Whereas this one is an *organised* Inconscient –

organised by a beginning of mental influence.

A hundred times worse!

But this almighty spring is the perfect image of what must happen and will happen for everyone: One is suddenly cast forth into the vastness." (43-44)

6. The Supramental Versus the Mental Spirituality

"The experience of the Almighty Spring was a new step in building the link between the two worlds. Where I was cast was clearly into the origin of the supramental creation – all this warm gold, this tremendous living power, and this sovereign peace. And once again, **I saw that the values governing the supramental world have nothing in common with our values here, even the values of the highest wisdom, even those we consider the most divine when we live constantly in the divine Presence.**

It is entirely different.

Not only in our state of adoration and surrender to the Supreme, but even in our state of identification, the *quality* of the identification is different depending on whether we are on this side, moving in this hemisphere, or have passed to the other side and have emerged in the other world, the higher hemisphere.

The character or the type of relation I had with the Supreme at that moment was entirely different from the one we have here – even the identification had a different quality to it. One does conceive that all the lower movements would be different, but this identification through which the Supreme governs and lives in us has been the summit of our experience

here on earth – well, the way He governs and lives is different depending on whether we are in this hemisphere here or in the supramental life. And what made the experience so intense was that I was able to perceive vaguely both states of consciousness at once.

It was almost as if the Supreme Himself, the way in which we experience Him, were different. In the higher hemisphere, there is an intensity and a plenitude that translate into a power different from the one here.

How to express this?

I could say it this way: it's as if our entire spiritual life were made of silver, while the supramental life is made of gold. This whole spiritual life of the psychic being and of all our present consciousness, which appears so warm, so full, so wonderful, so luminous to the ordinary consciousness – well, all this splendour seems poor in comparison to the splendour of the new world.

It isn't something higher than the summit we can attain here; it is not one more rung. We have reached the end here, the summit, but . . . it's the character that is different. The character, in the sense that there is fullness, richness, and a power, a "something" that . . . eludes us.

It is truly an inversion of consciousness.

When we begin living the spiritual life, an inversion of consciousness takes place, which for us is the proof that we have entered the spiritual life. Well, yet another one occurs when we enter the supramental world.

It's a feeling that is repeated with each new conquest. With each new conquest, we feel that until then we had lived only on the surface of the realisation, on the surface

of "surrender," on the surface of power – the surface of the experience. Behind the surface, there is a depth, and only when we penetrate that depth do we touch the Real Thing. Each time, what seemed a depth becomes the surface – a surface that feels not really alive, like a copy, an imitation, an image, but not *the* Thing itself. When we break through it, we feel we have uncovered the Source, the Power, and the Truth of things; then this source, power, and truth in turn become an appearance, an imitation, a mere transcription in comparison to something concrete – the new realisation." (45-46)

(1960)

7. The Importance of a Mantra in Physical Transformation

"I have come to realise that for this sadhana of the body, a mantra is essential. Sri Aurobindo gave none. He said one should be able to do all the work without resorting to external means. Though had he reached the point where we are now, he would have found that the purely psychological method is inadequate and that a mantra is necessary, because only a mantra has a direct action on the body. Of all the formulas or mantras, the one that has the most direct effect on this body is the Sanskrit mantra:

OM NAMO BHAGAVATEH

The first word, **OM**, represents
the supreme invocation, the invocation to the Supreme.

The second word, **NAMO**, represents
total self-giving, perfect surrender.

The third word, **BHAGAVATEH**, represents

the aspiration,
what the manifestation must become – Divine.

When I sit in meditation or I have a minute of quiet for concentration, this mantra arises from the solar plexus, and there is a response in the cells of the body: they all start vibrating. Everything gets filled with Light!

The other day, in my bathroom, it came and took hold of the entire body. It rose and rose and all the cells were trembling. So I remained still and let the movement develop by itself. The vibration kept mounting and mounting, expanding as the sound itself mounted, and all the cells of the body were seized with an intensity of aspiration . . . as if the entire body was swelling. It became so overwhelming I felt the body was about to burst.

Had I continued, something might have happened, in the sense that the cells' balance would have been affected.

Unfortunately, I was unable to continue because . . . I didn't have time; I was going to be late. So I slowly withdrew. I put on the brakes and the effect was interrupted. But since then, whenever I repeat this mantra everything starts vibrating.

* * *

I repeat my mantra constantly, when I am awake and even when I sleep. I say it when I get dressed, when I eat, when I work, when I speak with people. It is there all the time, in the background of everything.

That is the normal state. It creates an atmosphere of intensity almost more material than the subtle physical. And it has a great effect: it can prevent an accident.

Sometimes, one can go from a state of more or less mechanical and efficient repetition to a state of true repetition,

full of power and light. For example, the other day I came down with a cold. Each time I opened my mouth, there was a spasm in my throat and I coughed and coughed. Then came the fever. I looked at it, saw where it came from, and decided it had to stop.

So I got up as usual and started to walk back and forth in my room while repeating my mantra. I had to apply a certain willpower. Naturally, I could have walked in trance while repeating the mantra, because then one feels nothing, none of the body's troubles. But the work has to be done in the body! Well, each word uttered brought in the Light, the full Power, a power that cures everything. I began tired, ill, and came out refreshed, rested, and cured.

I understand why some tantrics advise saying the mantra in the heart center. When one applies a certain enthusiasm, when each word is uttered with a certain warmth of aspiration, it changes everything. I could feel the difference in myself. Perhaps for the mantra to become true, it needs to be repeated with a kind of joy, of elation, of warmth – especially joy." (51-53)

8. We have the Power to Control

"I saw the realm that is under the influence of thought – the power of thought over the body – it is enormous! One cannot imagine how enormous it is. Even a subconscious or sometimes unconscious thought has an effect and produces incredible results! I've been studying this in detail for the last two years. It is incredible!

Even the tiniest mental or vital reactions – so infinitesimal that to our ordinary consciousness they don't seem to have the

least importance – have an effect on the cells of the body and can create disorders. When we watch very carefully, we may become aware of a slight uneasiness, and by tracking down its origin, we realise it stems from something that to our active consciousness is quite imperceptible and "insignificant" – yet it's enough to create a disorder in the body.

One is under the impression that certain circumstances in the body are independent, not only of our will, but of our consciousness – but it isn't true.

Then there is everything that comes from outside, and that's the most dangerous. It's constant – even when you eat, you catch something – oh, what a mishmash of vibrations! The vibrations of what you eat when it was alive (they always remain), the vibrations of the person who cooked the food, and so on. When you talk to another person or mix with people, of course you are a bit more conscious of what comes in; but even when you sit still, minding your own business, it comes in!

There is almost complete interdependence, and isolation is an illusion. By reinforcing your own atmosphere, you can hold things off to some extent, but the very effort to keep them at a distance creates disturbances.

Yet I know in an absolute way that once this whole mass of the physical mind is brought under control and the highest consciousness is brought into it in a continuous way, one *can* have control over one's health.

This is why I tell people that this is not a matter of fate, not something that escapes our control altogether, not some "Law of Nature" over which we have no power. **We are truly the masters of everything that has been brought together**

to create our transitory individuality; we have been given the power of control, provided we know how to use it.

It is a tremendous discipline.

But it's worth remembering if only to escape this sense of fatality and subjugation that things are outside our control. **"We're born, we live, we die; Nature is bearing down on us and we are the playthings of something much bigger and stronger than we are."**

That is the Falsehood." (57-58)

9. The Roots of Illness*

"I went down into a place in the human consciousness, hence necessarily in my body – I have never seen anything more shaky, fearful, weak, and small! It must be a part of the cellular consciousness, something that lives in apprehension, dread, anxiety. It was really, really terrifying.

And we all carry that within us! We are unaware of it; it's almost subconscious, because the consciousness is there to prevent us from yielding to it. It is so cowardly, it can make you fall sick in a minute. I saw it. I saw things that had been cured and overcome in myself (cured in the true manner, not in an external way), and then they return!

So I went in search of the cause.

It is something in the subconscient, in the cells' subconscient. That's where the roots are. And it is very, very ingrained.

For example, you can be feeling very good, the body can feel perfectly harmonious; suddenly the clock strikes or someone utters a word, and you have just a faint impression:

"Oh, it's late; I'm going to be late" – a split second and the whole harmony of the body falls apart. Suddenly you feel uneasy, weak, drained.

It's really terrible to be at the mercy of such things!" (58-59)

10. The Transformation of the Subconscient – A task that has Never been Accomplished

"Right in the subconscient – a subconscient, oh, hopelessly weak and dull and enslaved to *everything*. It unfolds before me night after night, night after night.

Last night, it was indescribable! It seems to have no limits!

Of course, the body is affected by all this, poor thing! It is its subconscient, yet it isn't personal. It is personal and not personal: it becomes personal when it affects the body.

The accumulation of impressions recorded and stored on top of one another in the subconscient is unbelievable. Outwardly, it isn't even noticeable; the waking consciousness is unaware of them. But they keep on coming and coming, piling up on top of one another.

Horrifying!

So I understand why people have never tried to change that. Stir up that quagmire? No thanks! It takes a lot, a lot of courage! Oh, it's so much easier to escape, to say, "This isn't my problem. I belong to higher spheres."

Anyway, so far it's obvious that no one, not a single person has succeeded.

And I understand why!

When you find yourself confronted to that, you wonder how anything could withstand it.

My body was strong, solid, full of endurance and energy, and it's beginning to feel a bit uneasy.

Of course, by acting from above, from a higher consciousness, one can keep these things somewhat under control, hold them in place, as it were, prevent them from taking unpleasant initiatives. **I have been acting from above for more than thirty years! But it changes nothing – or if it changes, it doesn't transform anything. It remains in the air, ethereal. It isn't the real thing, the new creation, the next step of terrestrial evolution.**

For the transformation, one must descend at that level, and that *is* the terrible thing. Otherwise, the subconscient will remain as it is, unaltered.

Some will say, "Why the hurry? Wait for Nature to do it." Yes, Nature will do it in a few million years, wasting countless lives and things in the process. To her, a few million years are nothing, a passing breeze.

Anyhow, I was sent here to do it, so I am trying to do it. That's all. If it hadn't been for this, I would have left with Sri Aurobindo. This is the only reason I stayed on – because it had to be done and he told me to do it. So I am doing it." (59-60)

(1961)

11. A Condition of Absolute Detachment from Everything

"In the evening, before going to sleep, I read the Vedas, which further aggravates the situation, in the sense that those people had the memory of a supramental realisation; and they describe it so beautifully and strikingly that it makes you feel so very far from the goal.

Afterward, I spend hours concentrated in prayer, beseeching.

I have reached a condition where I feel absolutely detached from *everything,* beginning with my body and including the work, ideas, conceptions, and even the people. Everything seems to me utterly dull and nonexistent. Before, I used to find joy in a beautiful idea or a beautiful experience. All that is finished.

I am in a state where absolutely nothing has any value except *one thing*.

This is obviously an indispensable condition.

What seems to have gone is all this illusory enthusiasm Sri Aurobindo speaks of so often. Each time I read that sentence of his it feels like an icy shower. I no longer remember the exact wording, but he uses two words: *illusory hopes* – all the human illusory hopes. Well, that has entirely disappeared.

I live with the constant feeling of *pushing* against a world of tremendous obstacles, with the certitude that, suddenly, all that resistance will give way." (68-69)

12. Flame of Aspiration – the Only Thing Important

"How I have been plagued all my life by morality! Everything was immediately placed on a scale of moral values – what helped or hampered progress. Everything, all circumstances, reactions, movements were seen from the perspective of this will to progress.

Now I realise that all these notions of progress are based on illusions.

Things are *not* what they seem; they don't have the

effects they appear to have, or the results that are observed!

Now I know that none of these notions of what is good or bad for our progress are necessary. Simply, the aspiration must be constantly like a flame. Aspiration – that is, we know what we want, and we want it. But it cannot be given any specific form. Sri Aurobindo has used certain words; we use other words, and others use still other words, but these are nothing but words. There is something beyond all words, which I express simply as "The Will of the Supreme."

And it's: The Will of the Supreme *for the earth.*

Well, the movement toward *That* must be constant. The rest is none of our business, and the less we interfere with it mentally, the better.

But *that* Flame is indispensable.

When it goes out, light it again. When it falters, rekindle it – all the time, all the time, *all the time* – when sleeping, walking, reading, moving around, speaking.

All the time.

The rest doesn't matter. The important is the flame.

And this aspiration is absolutely independent of all circumstances.

I have felt this aspiration in the cells of my body at the very moment when things were at their most critical, when from a medical standpoint the illness was serious. The cells themselves aspire. This aspiration has to extend everywhere in the being.

When one is in this state, there is no need to worry.

Nothing else matters." (69-70)

13. The Dissolution of the Whole Spiritual Construction

"Yesterday, I was overcome with the feeling that all constructions, all habit, all ways of seeing, all ordinary reactions are completely disintegrating. I felt suspended in something entirely different, something . . . I don't know.

The feeling that *all* one has lived, *all* one has known, *all* one has done is a total illusion.

It's one thing to have the spiritual experience of the illusion of material life (I found it marvelous and so beautiful, it was one of the loveliest experiences of my life); but now it is the whole spiritual construction as one has lived it that is becoming a total illusion!

Not the same illusion, but a far more serious illusion.

So this experience of the vibration of divine Love is like a mattress so you don't break your neck when falling! That's exactly the feeling.

Yet I am not exactly a baby. It has been some sixty years since I began doing a conscious yoga, with all that memories of an immortal life can bring.

And here I am.

When Sri Aurobindo talks about the need for endurance, I think he is right!

This path is not for the weak, for sure.

I believe this body has suffered as much as a body can bear without falling to pieces, and it keeps going. Not once did it ask for mercy; not once has it said, "This is too much." It says, "As You will, Lord. Here I am."

And it keeps going." (71-72)

14. The Dissolution of All Motive or Driving Force Behind Action

"Our habitual state of consciousness is to do something *for* something. For example, the Rishis composed their hymns with an end in view; life had a purpose, and for them, the end was to find Immortality or the Truth. At any level, there is always a goal. Even we speak of the "supramental realisation" as the goal.

Just recently, though, I don't know what happened, but something took hold of me: the perception of the Supreme who is everything, everywhere, who does everything – what has been, what is, what will be, what is being done. I was overcome, not by a thought or a feeling, but by a kind of condition: the unreality of the goal. Not unreality, but uselessness. Not even uselessness, but the nonexistence of the goal.

In the past, there was a motive or driving force behind every action: do this to achieve that, this will lead to that. But this driving force seems to have been abolished as it became useless.

Now, **there is a kind of absoluteness in every second, in every movement, from the subtlest, the most spiritual, to the most material. The sense of connection has disappeared: that isn't the "cause" of this; this isn't done "for" that; one is not heading toward that "goal."**

Is this, perhaps, how the Supreme sees?

An innumerable, perpetual, and simultaneous absolute.

Each "movement," each second carries in itself its own absolute law.

It is the total absence of cause and effect, of goal,

of intention – of purpose. In other words, the horizontal connection among things has gone, only the vertical, all-encompassing connection exists.

It came in last night. It came slowly, but it became very strong: a kind of Absolute that does not exclude the creation.

This condition has nothing to do with Nirvana, which I know very well and experienced countless times. It is beyond Nirvana and embraces the manifested world as well as everything else – all the appearances and "disappearances" are contained in it.

What is very interesting is that everything stays the same.

My problem begins when I ask myself how things are going to change!" (72-73)

15. The Enormity of the Problems and Difficulties in the Way of the Supramental Transformation of Matter and the Work of Sri Aurobindo in this Field

"Recently I read a passage where Sri Aurobindo speaks of his own work and explains what he means by the "supramental transformation."

It made me understand the reactions I had to the experience of the supramental force in the body. Immediately afterward, according to the ordinary consciousness, I fell ill. But I did not fall ill! **All possible difficulties in the body's subconscient rose up en masse.**

It had to happen, as it surely happened to Sri Aurobindo, too. How well I understood! I had always wondered why these difficulties had hounded him so ferociously – now I know, because I am being attacked in the same relentless manner.

Actually, it springs from everything in the material consciousness that can still be touched by the adverse forces; that is, not exactly in the body-consciousness itself, but in the material substance as it has been organised by the mind – the initial mentalisation of matter. Well, something in there protests, and that protest creates disorders.

For the past two days I've had the feeling of knowing nothing whatsoever. I've had this feeling for a very long time, but recently it has become extremely acute, as it always does at times of crisis, when things are on the verge of changing, or getting clarified, or exploding.

Indeed, no one has ever followed this path! Sri Aurobindo was the first, and he left without telling us what he was doing. I am literally cutting a path through a jungle – worse than a jungle.

Yogically speaking, it's very easy to become a saint or a sage! I feel I was born like that. One knows all that needs to be done, and doing it is as easy as knowing it. It's nothing.

But this transformation of matter! What has to be done? How is it to be done? What is the path? Is there a path? A procedure? Probably not.

To live in a constant, immutable state where all is the Supreme, all is marvelous love and profound Joy; and to have the substance of the body contradict this state through every possible stupidity: loss of sight, failing strength, a pain here, an ache there, disorders and weaknesses of every kind. And at the *same time*, the response in the body, no matter what happens to it: "O Lord, Your Grace is infinite."

The contradiction is *very* disconcerting.

From experience, I know that when one is satisfied with being a saint or a sage and constantly maintains the right attitude, all goes well – the body doesn't get sick, and even if there are attacks it recovers easily. **All goes very well *as long as there is no will of transformation*.**

All the difficulties arise in protest against the will of transformation. Whereas if one says, "All right, let things be as they may. I don't care; I am perfectly happy and blissful," then the body begins to feel content!

That's the problem – something totally new is being introduced into matter and the body is protesting.

Clearly, **it comes from the subconscient and the inconscient, which rise up with disgusting persistence!**

Of course, it comes with all the usual suggestions: "Sri Aurobindo himself didn't do it! How do *you* expect to succeed where he didn't!" But my answer is always the same: "When the Lord says it's over, I will know it's over."

That stops them short.

As for Sri Aurobindo, he refuses to acknowledge that anything has stopped with his physical departure. That's the point – nothing has stopped. He came for that, and he arranged things to give the maximum chance to success, to put the winning cards on our side.

Obviously, if I were to leave now, I can say there would be a stop, because at the moment I don't see anyone who could continue.

Indeed, the way the body has been built is very important for this supramental work, not so much in relation to spiritual elements or even to mental power, as in the capacity to endure, to last.

I have never been told, either through Sri Aurobindo or directly, if I would go to the end. I have never been told the contrary, either. I have been told nothing. And when I turn toward *That* – not to question, but simply to know – **the answer is always the same: "Carry on; it's not your problem. Don't worry about it."** So now I have learned not to worry about it; I am consciously not worried about it.

In the final analysis, everything depends upon the Supreme's Will, because even physical laws and resistances are nothing for Him. But if His Will expresses itself in complete opposition of the whole set of laws governing the manifestation – well, a direct intervention of this kind can only happen at the extreme limit, at the very last second, as it were. **Sri Aurobindo has expressed this so well in Savitri! At least three times in the book he has mentioned this Will that abolishes all established laws and all their consequences – the whole formidable colossus of the Manifestation. And this takes place at the very last "second."**

Oh, the awareness of the incredible difficulty of the "challenge" is given to me drop by drop, so I won't be overwhelmed. It's measured out with such wisdom! Though evidently there must be some considerable progress, because lately the enormity of the task has been shown to me far more concretely! So much so that **all spiritual life, all the peoples and races who have tried since the beginning of the earth, who have made so many efforts to realize something – all of it seems like child's play.** You smile and you're happy. It's nothing at all!

To put things in ordinary terms, this work is without glory whatsoever! You get no results, no experiences filling you with ecstasy or joy or wonder. It is a hideous labour.

If there weren't this clear vision and constant aspiration within – oh, it's so dreary and dull and gray!

And I can't say that my experiences are the result of a mental aspiration or will or knowledge – I don't know anything. I don't know how it should be, or what it should be; I don't know what should be done, or what should not be done. **It's truly a blind march in a desert riddled with all possible traps and difficulties and obstacles.**

The only thing to do is to be in a state of total surrender – provided one doesn't fall asleep!" (76-79)

16. The Mechanism of Falsehood

"…Someone was complaining of suffering from a serious psychological illness: the possession, recurring at periodic intervals, by a spirit of falsehood.

This person came to see me and the moment she entered the room there was an upwelling of that profound compassion of Love, along with a concentration of Power to drive away the possession. All this was accompanied by quite an affectionate outward gesture toward her.

Then the person left and within half an hour I received a note from her: "Now I know you hate me. You want me to be ill and to die because I disgust you."

It was interesting because it was so concrete.

I had been conscious of my movement of compassion and love and of what it had become in this other person's consciousness.

Her reaction is very easy to explain: she was already more than half-possessed, and naturally that spirit of falsehood

inside her hardly felt comfortable! The identifications with that entity was not only mental, but also vital, and it was so complete that she felt love as a movement of hatred.

I must add that this came after I had been concentrating for three days on finding an explanation for why this world has become the way it is. Of course, **it is impossible to find the "why" as long as the reason is asking, for it goes much beyond reason, but what is the *mechanism* of the Falsehood?** Finding the mechanism – having the experience of the mechanism – would already be something.

Then came this concrete juxtaposition of the vibration of Love and its reception as hatred. "Why, this is exactly what happens all the time!" I thought. **"The Lord is *constantly* All-Love, All-Truth, All-Bliss, All-Delight – and the world, especially the human world, *constantly* receives Him in the other way."** " (83-84)

17. Expansion to the Dimension of the Supreme Very Difficult for the Body

"It is elementary for thought. It isn't too difficult for feelings; for the heart, the emotional being, to expand to the dimension of the Supreme is relatively easy.

But this body!

It is extremely difficult to do it without the body losing its center of coagulation, as it were, without dissolving into surrounding matter. In a naturally beautiful environment, with lots of space, with mountains and forests and rivers, it might be pleasant. But it is physically impossible to take a single step outside one's body without meeting unpleasant, painful things. From time to time, one meets a pleasant substance,

something harmonious, warm, vibrating with a higher light, but it's rare. Yes, sometimes flowers.

But this material world! One gets clawed and battered and mauled from all sides, by all sorts of things that just don't blossom. How hard it all is! How closed human life is! How shriveled-up, intractable, lacking light and warmth, let alone joy.

I never spoke of this with Sri Aurobindo, because at the time I didn't have these experiences. I had all the psychological experiences, in the mind, even the most material mind, and in the vital and the physical consciousness – but not in the body.

This is something new. And it started only three or four years ago.

Yet I don't think I have wasted any time. One might think that if I had known forty years ago – at the age of forty instead of eighty – what I know now, there would be much more time to work with. But **I haven't wasted any time. All that time was necessary to get me where I am today.**" (86-87)

18. A No-Man's-Land

"I have noticed that if I spontaneously say something the way I see it, without trying to adapt myself to people, they don't understand what I am talking about. My vision of things – of the *same* things – has become extraordinarily different.

Before, I had a sense of a "higher way of living." Now this so-called higher way of living seems so miserable, petty, narrow that I very often find myself in the same position as those who ask, "But is there really something to that 'spiritual' life?" I understand them. I understand the

feeling of those who come in contact with spiritual life and ask, "What's the point?"

In that former illusion, there were noble, generous, heroic actions, which added colour to life and could give some interesting moments.

Now I see it all as childishness.

People with a spiritual life live their spiritual life on one side, and let this "life in the body" take care of itself on the other, without attaching any importance to it.

But what a relief to live the Truth at each instant! I haven't yet found the way.

Yes, it's like a no-man's-land. There is nothing to hold on to.

So the tendency is to step back and go within. But that's not the way! It's a natural movement, but I clearly see that it's false.

This morning both "sides" were there together. There was a keen sense of the absolute pettiness, stupidity and dullness of all outer circumstances, of this whole bodily life in its external form, and *at the same time* a great symphony of divine joy. And both states were together: a feeling of physical weakness, almost physical decrepitude, and simultaneously a glory of divine splendor.

I can't express it. The minute I try to express something, most of it evaporates.

I always have the most acute experiences when I am in the very midst of physical life, while taking my bath, for example.

It was odd, because on one side the body was unwell, most inharmonious, and simultaneously, in the *same physical sensation,* there was the sense of such glory! A marvelous glory of bliss, joy, splendor!

How could the two exist together?

My sense is that one consciousness is to replace the other.

Ultimately, it implies a change in the functioning of the body's organs.

But what is the process?

Already the two "modes" are beginning to exist simultaneously. But what does it take for one to disappear and the other to remain on its own, changed? Changed, because as it is now it wouldn't be adequate for the body to function. The body wouldn't perform all the things it needs to perform; it would settle down in a state of bliss, delighting in its condition, but not for long, for it still has a lot of needs! A stomach still needs to digest, for example.

Sometimes I wonder if it's not sheer folly to attempt this!

I don't know. No one has ever done it before, so there's no one to tell me.

That's what I expected of Sri Aurobindo. But he himself was searching. Had he continued, he probably would have found it. But obviously it wasn't possible.

He never said he didn't know.

But if I am given the time, I will know. I am convinced of it. Because despite growing difficulties, there is also growing knowledge and continued progress. And the Presence is becoming so concrete and so helpful,

so concrete in its help, that I *cannot* be mistaken.

But it will take time." (87-89)

19. The Sense of Result and the Idea of a Consequence Must Disappear Before One Can Reach the Highest and Purest Power

"**All those spiritual realisations, powers, talents, manifestations seem to me more and more like the feats of a traveling juggler! It may be shocking to hear, but it's true!**

The more I go, the more sober it gets.

It's quiet, peaceful, with no fanfare and no make-believe.

And it's not done with the idea that if you keep on this way for some time, there'll be something dazzling at the other end.

Because the other end is the new creation, and how *many* steps will it take, how many incomplete or imperfect things, approximations, and attempts – how many *minute* realisations – will it take simply to be able to say, "Now, we're on the way"?

How many centuries before the glorious body of a supramental being appears?

Yesterday evening came a power of creative imagination that was trying to visualise supramental forms, beings living in other worlds and all sorts of similar things. I saw many things. But they seemed like champagne bubbles! "That's all very nice," I thought, "but it's unnecessary!"

There was a time when I considered this a great creative power (and many things I saw in those moments of supercreativity, super-imagination were actually realised years

later on the earth), and perhaps it came this time again to give me a little amusement.

It originated in supramental light and had to do with how beings from other worlds would relate with the future beings and similar things.

Bedtime stories.

There was something *so* tranquil here, so calm and unhurried, not interested in showing anything off, but capable of living in an eternity of quiet effort and progress. It was here, immobile, watching all these things, which lasted all evening.

Finally, when I lay down in bed for the night, I said to the Lord, "I don't need diversions. I don't need to see encouraging things. I only want to work calmly, quietly, *in* You. *You* are the worker. You are here and You alone exist. You are the realiser."

Then all grew silent, still, motionless, and the excitement waned.

I am not saying it's impossible to see some sudden mutations and changes. But more and more, the life allotted to this body is to do things without knowledge, to change the world without seeing it, and to be absolutely unconcerned with the results.

As a matter of fact, **I have a feeling that to reach the highest and purest Power the very notion of "result" must disappear all together – the Supreme Power has no sense of result *at all*.** The sense of result is yet another rift between the essential, supreme Power and the Consciousness. It's because the Consciousness begins to separate slightly from its oneness with the Supreme Power that the sense of result is created, but otherwise it doesn't exist.

For me it is translated by: "I do things, and the results are none of my business." That's how it's expressed here in the body.

It's a kind of liberation – I don't mean from worry or preoccupation; there's no question of that – but from the very *idea* of a consequence. It's this way because it has to be this way.

Second after second, *That* repeats itself eternally, and it is this eternal Pulsation that is expressed in time by those gusts. I feel this very strongly. It's a constant, spontaneous and very natural experience for me. The notion of a Something behind or ahead of things is a Truth changing from immutable Eternity to Eternity of manifestation. And it changes exactly like pulsating gusts – puff, puff, puff.

Irresponsible gusts, like a child's soap bubbles, one might say. No sense of consequences whatsoever. Puff, puff, puff.

So when people come to tell me their problems and ask my advice about what to do next, I almost invariably answer, "Do whatever you like; it doesn't matter!" " (106-08)

20. The Gods and the Supramental

"I learned what I know about the gods before coming here, through the Chaldean tradition. I've had conscious contacts with all the beings of that tradition as well as with all the beings described in Indian tradition. In fact, **as far as I know I've had contacts with deities of all the religions.**

There's a gradation, levels where these beings stand, from the vital to the mental realm and above. Humans have deified many things, making gods out of whatever didn't seem exactly like them. And one can have contacts with all these deities on their own plane of existence.

In the overmental world stand the gods with the power to rule the universe and, *partially*, the earth. The Vedic forefathers used this world, so do occultists, and so do Tantrics. But there's another path which, distrusting the gods and wary of forms and images, bypasses them all through a kind of intellectual asceticism and rises straight as an arrow, proud and pure, towards the supramental Light. That is a living experience.

Sri Aurobindo preached the integral yoga, which embraces everything, so one can have all the experiences. And the universe was clearly created as a field of experience. Some people prefer the straight and narrow path; others like to dawdle along the way; and still others are drawn to have all the experiences, and they often wander for a long time through the overmental world.

Actually, the world of the gods belongs to our side of things, although on a godlike scale, i.e., with the gods' power, their capacities, their consciousness and freedom, not to mention their immortality. In other words, a godlike life, which most human beings would more than envy.

To me, the overmental consciousness is a magnified consciousness – far lovelier, far loftier, far more powerful and happier, but . . .

For one thing, **the gods don't have the sense of Oneness, of being various expressions of the one Divine. They are still part of the realm of diversity, though free from Ignorance. They have no Ignorance, no Unconsciousness, but they have the sense of diversity and of separation. And in their own way, they sometimes quarrel among themselves. So they are still on this side, but with magnified**

forms. And powers beyond our comprehension: for example, the power to change form at will or to be in many places at once – all sorts of things that poor human beings can only dream of. The gods have it all. They live a divine life!

But it is not supramental.

The true sign of the Supramental is Oneness. Not a sum of many different things, but a Oneness at play with Itself.

When I say "Oneness," I don't merely mean having the "sense" that all is one and that everything takes place within that One. **What I mean by Oneness is that one cannot distinguish between conceiving an action, the will to act, the action itself, and the result. It's all one and simultaneous.**

But how? It can't be explained! We can get a glimpse of the experience, but ultimately, it's inexpressible; we have no means to express it.

If we say, "all is simultaneous," we're talking in platitudes. As I have often said, other words would be needed, another way of formulating things.

At their best, at the height of their possibilities, human conceptions can express something or other of the overmental experience. For me, it is very vivid and familiar because I have often been in that world. Even so, I consider words too awkward to describe it, although "poetic" metaphors can sometimes convey an impression of it.

As for speaking of the Other Thing, even while having the experience, the only thing one feels like doing is . . . to keep quiet. As soon as one utters a word, it all clouds over.

But **the experience of the gods has never been more than a distraction for me – an amusement, a pleasant**

diversion; none of it seems essential or indispensable. One can treat oneself to the luxury of these experiences, and they increase one's knowledge and power and this and that, but it's not particularly important.

We can have access to the Supramental without any of these experiences. But if someone wants to know and experience the universe, wants to be identified with the Supreme in His expression, well, all this is part of His expression in varying degrees and with varying powers.

I think that once we are identified with the Supreme and He has chosen us to do a work on earth, then He quite naturally grants us all these things, because it increases our power of action.

But *the* Thing is altogether different." (110-13)

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