THE REAL AWAKENER

FURTHER LIGHTS ON THE PATH

WORDS OF THE MOTHER – 25

(Selections from Miscellaneous Sources)

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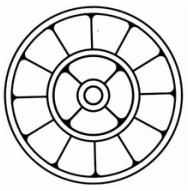

"When the material consciousness understands something of the true working, it knows it a hundred times better than we can know it mentally."

– The Mother

(Notebook on Evolution, p. 206)



"...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)

I. The Mother: Notebook on Evolution

(1963)

1. The Difficulties and the Logic of the Transformation of the Body

"It's very hard for the body to change, because it lives only out of its habit of living.

Every time something of the true way of living slips in, without thought, without reasoning, practically without sensation, almost automatically, the cells start panicking at the strangeness of it.

For *everything* has to change. It's no longer the heart that has to pump the blood and receive the Force, no longer the stomach that has to digest – it all needs to work differently.

A new base must be found and the functioning completely altered.

Yet all these cells are so anxious that everything should work "as usual"!

When the inner being, the true being rules, the body works automatically, through the power of the inner being. But then it doesn't become conscious of its own change, nor does it collaborate in its change. And it would take probably thousands of years before any transformation could occur. Hence the true being must remain in the background, so to speak, while the body does everything *by itself*, that is, receive the Lord, hold

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

the Lord, give itself to the Lord, *be* the Lord.

Oh, it does aspire intensely, but then the Lord doesn't conform to the usual habit! The moment He tries to take possession of one function or another, even partially, all the relations, all the movements are instantly altered – panic. Panic on that particular spot.

The result is a faint, or just about, or some excruciating pain, or an apparent breakdown in the functioning of an organ.

So what's to be done? Wait patiently until a small number or a large number of cells, that little corner of consciousness has learned its lesson. It takes one day, two days, three days, then the chaotic, upsetting "big" event calms down, is explained, and the cells in question say to themselves, "Gosh, are we stupid!"

It takes a little while, then they understand.

But there are thousands and thousands and thousands of them!

Meanwhile, from above, something watches all this and finds it terribly amusing, because it's exceedingly ridiculous, and at the same time so sad! It's so sad to see that *everything* is like that – the whole earth! This body is the object of a special concentration, a special effort, a special care, but the whole earth is in this state!

How far we are from those romantic transformations where people emerge from their meditation rejuvenated, transfigured, luminous!

At the end, a mere snap of the fingers will be enough to get a result.

It's the rest that is difficult." (117-18)

2. The Difficult and Slow Process of Change Due to Cellular Panic

"This work gives me the impression of a miniature painting done with a magnifying glass and tiny dots. Miniatures are painted with a very fine and pointed brush, and you make tiny dots with a big magnifying glass. It takes many, many, many tiny dots to paint just a bit of cheek.

And it's so dull, so lackluster, so unchanging, so uninteresting that the slightest light shines like a bright star! The smallest, slightest, tiniest progress seems like an extraordinary achievement.

For example, the attitude of certain cells towards a specific physical disorder which, like all physical disorders, tends to recur. The disorder recurs with clockwork regularity; that's its job. It is only the way it is received by the cells – their reaction to it – that can bring a change.

There is now a difference in the cells' reaction.

According to my observation, there are two types of change in their reaction. On the one hand, the cells are less affected and are becoming not only more conscious, but more *in control* of their reaction (and that brings about the cure); on the other hand, under unrelenting attack, the cells can panic and become increasingly afraid, which eventually results in a terrible mess and a catastrophe.

The whole episode is experienced, observed, studied – something ordinary medicine explains away in two sentences.

What I observe now is the cellular process itself, whereas they don't know the process, only the result. And I notice that, as the consciousness grows, the cells panic less and less and a

sort of mastery develops.

But the proportion is such that to get a really visible result, it would take years and years and years!

Oh, how slow things are!" (119)

3. It is Dreadful to Take Life Seriously

"We only have to go deep enough into ourselves to find the inner Sun and let ourselves be bathed in that delight, that wonderful Laughter, which dissolves all shadows, all pain, all suffering. Then everything becomes but a cascade of harmonious, luminous, sun-filled laughter, which leaves no room for shadow or pain.

Even the greatest difficulty, the greatest grief, the greatest physical pain become completely unreal if one can look at them from *that* position, from *that* stand. Then everything becomes but a joyful and luminous vibration." (120)

"This Sun of divine laughter is at the core of everything. It is the truth of everything. What we need is to learn to see it, feel it, live it.

The other day, I was mentioning certain cellular difficulties. I noticed that as soon as they start, I start laughing! But if someone is here and I talk of the difficulties solemnly, they become worse. If I start laughing and talk about them laughingly, they vanish.

It's dreadful to take life seriously!

Those who have given me the most difficult time have always been the people who take life seriously. All those people who have dedicated their lives to "spirituality," who follow a traditional yoga, who are very

solemn and see adversaries, obstacles, taboos, and prohibitions everywhere – oh, how they complicate life, and how far they are from the Divine!

It's the very opposite of what I feel now: no matter what happens – something wrong in the body, something wrong with people, something wrong in circumstances – instantly, my first movement is: "O my sweet Lord, my Beloved!" And I laugh!

Then all becomes well.

I did it the other day (I don't recall the details, but it was over a circumstance that seemed hardly sacred): I saw myself and I started to laugh. I said, "Why, I don't need to be serious about this; I don't need to be solemn!"

As soon as this solemn attitude pokes its face, I get suspicious. I say to myself, "Something is wrong; some influence or other must have entered the atmosphere that shouldn't be there."

All that remorse, that regret, the sense of indignity and fault, and even the sense of sin – oh, it all seems to me to belong to the Dark Ages." (120-21)

4. The Mother's Experience of What the Lord Is

"This morning I had an experience, which I noted down:

"The Lord is peaceful resignation,
but the Lord is also the struggle and the Victory.
He is the joyous acceptance of all that is,
but also the constant effort
toward a more total and perfect harmony.
He is perpetual movement
in absolute immobility."

This isn't an intellectual reflection, but an actual experience: the constant dual movement of total acceptance of all that is (as an absolute condition to participate in all that will be), and at the same time, the perpetual effort toward a greater perfection.

This was the experience of all the cells.

It lasted more than an hour.

This is where the sharp split in the spiritual thought or spiritual will of mankind lies. The point doesn't seem to have been well understood….

…the change that arises from a refusal to accept the world as it is has no force, no power in itself. What is needed is an acceptance not only total, but comprehensive and joyous: to find supreme joy in things in order to make it possible for them to change.

Putting it differently, **one must become the Supreme in order to help in His action, in the changing of the world. One must have the supreme Vibration in order to participate in that Movement, which I am beginning to feel in the cells of the body.**" (121-22)

5. Death is no Help

"…People who are unhappy think, "A day will come when I'll die and all my difficulties will be over." They're simpletons! It won't be over at all. It will go on until they find the real way out, in other words, when they emerge from Ignorance into Knowledge. **The *only* way out is to emerge from Ignorance into Knowledge. One can die a thousand times and still not find any way out.** Sometimes, on the contrary, it drags one even further down." (126)

6. Miraculous Realisations do not Last – Transformation Alone Can Bring a Lasting Change

"Sri Aurobindo said somewhere that **miraculous realisations do not last, and that transformation alone will produce a lasting change.** Now I understand why!

Some people receive the Force: Suddenly the Force comes, goes through them and produces fantastic results. But it doesn't happen again, because the right combination of circumstances is no longer present.

It's only when a modest work such as this, a work of "local" transformation, one might say, is completed in *full* consciousness and *full* mastery of the use of the Force without any interference that lasting material changes will become possible. And the results will be breathtaking. It will be like a chemistry experiment one has learned to perform correctly: it can be repeated at will whenever necessary." (127-28)

7. The Difficulty of Maintaining the Body in a Harmonious State

"The difficulty is that **from every corner come these ceaseless suggestions of ordinary thinking: age, deterioration, possibility of death, threat of illness, dotage, and decay.** They come constantly, and this poor harried body has to remain very quiet and not listen, only focused on maintaining its vibrations in a harmonious state." (129)

8. The Mother's Discovery – the Play of the Adverse Forces is Just a Certain Way of Looking at Things

"I've made a discovery.

There has been a sort of pattern in the attacks on my body. They haven't occurred at exactly regular intervals, but there has been a sort of analogy or similarity in the circumstances surrounding them. And now I have come to a kind of certainty regarding their nature.

The work consists, I could say, in removing or transforming (I am not sure which) all the body's cells that are or have been under the influence of Falsehood, of the state contrary to the Divine. But since a radical purge or transformation would likely result in the body's dissolution, the work goes on in stages.

If I go back in time to my first attacks, I see the same sequence taking place: first, a series of activities or visions in the subconscious realms, showing in a very vivid and objective manner the Falsehood that needs to be removed or transformed. **At the time, I took these as adverse attacks, but now I see they are "states of falsehood" to which certain elements in my physical being are connected.** And it results in dissolution – there is a transformation, but dissolution, too – and that dissolution naturally brings about an extreme fatigue and exhaustion in the body.

With the visions I had last night and the night before, I know that at issue were certain elements of the body's psychological structure, and they had to be eliminated. So I worked hard at eradicating them. And today was the day of the battle.…

So now the body *knows* (in the beginning, it thought they were "attacks" from the outside, "adverse" forces), the body knows where all this comes from. And it's so marvelous! It is such a marvel of wisdom.

It puts everything in its place and makes you realize that **the play of the adverse forces is just a certain way of looking at things, a necessary way at a given time, but it's still an illusion. Illnesses are a necessary way of looking at certain things to enable you to fight in the proper way, but they're still an illusion.**

Now the body itself knows this – as long as it was only the mind that knew it, it was a remote notion in the realm of ideas, but now the body knows it. And it is full not only of goodwill, but also of infinite gratitude." (130-32)

9. A Different Way of Living in Which the Sense of "Concrete" Reality Fades Away

"The sense of "concrete" reality is fading away.

"Concrete" vision, "concrete" smell, "concrete" taste, "concrete" hearing – it all seems gone behind an unreal past. And that dry and lifeless sense of "concrete" reality is replaced by something very supple, very full in that all the senses function together, and *very intimate with everything.*

For a while I was shown the two functionings together so I could perceive the difference: how the senses function now compared to how they functioned before. It's gives the impression of something a bit vague, but very intimate and very exhaustive, while before each thing felt separate, precise, unconnected with the other, and very superficial, like a pinpoint.

I see that if we could relax and let go of that absurd resistance born of habit, there would emerge a kind of very soft and rounded, very full and living and intimate knowledge and perception of things. **A perception as if things were not outside ourselves, but *intimate.***

When someone comes into the room, for instance, or when the clock is about to strike, you know it before it takes place materially. Yet **this is not at all foreknowledge; it belongs to the realm of sensation, but using other senses.**

Everything becomes a *living* consciousness. Each thing emanates its own consciousness and exists because of it. **The things themselves *live. A*nd they let you know where they are, where you'll find them.** Other things suddenly go out of the consciousness and disappear.

It's a whole world of microscopic phenomena that make up another way of living, a world that seems to be the result of consciousness *without* the intervention of what we call "knowledge."

It's a different way of living." (132-33)

10. The True and the False Matter

"Actually, the moment one goes down into the realm of the cells, how much lighter it seems! The kind of heaviness of matter disappears. It all becomes fluid and vibrant again. Which would tend to show that **the heaviness, the inertia, the immobility of matter have been *added on.* These are not essential features of matter. They are false matter, matter as we think and feel it, but not as it really is.**" (135)

(1964)

11. The Problem of Insecurity in the Body Inspite of Equality in the Cells

"A few days ago, while walking in meditation, this body said to the Lord, "What do I have? I have no certainty, no foreknowledge, and no absolute power. I have nothing." It

complained bitterly: "I am full of the silliest movements." **These small movements of apprehension, uncertainty, anxiety – small movements of all kinds.**

People who live the ordinary life don't notice anything, but when one observes what's going on deep down with that discernment – oh, it is so petty, petty, petty!

This body has only one thing, and not even in an absolute way: a sort of equality, an equality in the cells. There is no longer the clash of joy and sorrow. For everything, every reaction, it's as if the cells were chanting: "to You Lord, to You Lord, to You Lord."

That's how it is constantly.

But in spite of this, the body doesn't have a sense of eternal stability, the sense of its permanence. The cells feel eternal, but the body itself does not feel sheltered from all attacks. It doesn't have a sense of absolute security. There are still vibrations of insecurity. And that seems so limited, so petty!

The sense of security only comes through union with the Supreme. Nothing in life as it is, in the world as it is, can offer a sense of security.

But to feel the Supreme's presence so constantly, to be able to refer everything to Him – "To You, to You, to You" – and yet not to have a sense of security! A shock or a blow (not necessarily personal, but in life) can still elicit a vibration of insecurity.

The body finds this disquieting, grievous. Not that it complains, but it complains about itself, about its own inability.

To know that all is You, that You alone exist, to feel You everywhere, to feel You always, yet to still be open to the first thing coming from outside to give you a blow and to have a sense of insecurity – how absurd!

Of course, with the concentration of the true being, that insecurity disappears instantly. But then, it isn't the body that feels security! It's the true consciousness.

We want the body to exist in *itself*, by *itself*, with all its *own* qualities.

In other words, God shouldn't need to manifest for the body to live without anxiety!" (137-38)

12. Everything Moves Together – to Yearn for Personal, Individual Perfection is Sheer Egoism

"This body is capable of passing on to others all it realises.

It's a capacity of putting certain people or things all around the earth in contact with the experience by focusing the Vibration of the Consciousness onto them.

That's what Sri Aurobindo never stopped repeating: **"Do not try to do it all by yourself; the Mother will do it for you, if you trust her."**

It's an absolute fact.

This work isn't being done for *one* body; it is done for the earth.

As Sri Aurobindo said, if people around me do not have the direct Contact with the Lord – a contact I brought with my birth, of which I have grown more and more aware, but

which was the very source of this earthly existence – if they don't have that Contact, they can have a conscious contact with me. That's easier, because it's something more tangible.

I am constantly doing this movement of offering: "Lord, I cannot do it; do it for me. Lord, I cannot do it; do it for me." It goes on twenty-four hours a day and as many thousand seconds as there are in a day, spontaneously, sincerely, absolutely: "I don't know how I can do it all by myself. It is such an enormous thing to do. It's all up to You. Do it for me." A difficulty arises; so-and-so is in trouble; these circumstances seem completely awry. "I can't sort it out with my own knowledge. Do what needs to be done. It's all up to You."

It's a movement of every minute, every second.

In fact, **if the work was limited to a single body, a single aggregate of cells, it would be very easy in comparison, but the interchange, the oneness, the reciprocity is automatic and spontaneous. I feel that what is going on here in my body naturally, necessarily, and spontaneously has consequences very far and wide. Something new happens in the body, a new pain or disorganisation, something unexpected, and a while later I learn that this or that person has come down with the exact same thing!**

Sometimes, a movement or reaction comes to me, something in the consciousness of the body complains: "Oh, I'm still like that! What a shame!" But the body's whimper doesn't come from one place. **It isn't *one* thing or *one* body that complains; it's a whole way of being, a terrestrial way of being expressed by: "Oh, I'm still like that!"** Then comes the immediate answer: "But don't you see the usefulness

of it?" And I am shown a whole web of movements, vibrations, actions, and reactions; and in one tiny spot I see something slightly inert, which is in need of Force. And everything becomes clear and falls into place!

Clearly, it is egoism that yearns for personal, individual perfection. Instead of wanting overall progress, it seeks personal progress, making divisions where there are none, separations where they do not exist. I see how something going through this body should be accepted when it is in its place and time to be useful, so *the whole* may continue on its course.

Thus, one can gauge precisely how much is left of the old habit of personal reaction, especially in the emotive part of the being. For the moment the emotive part comes into play, it "personalises" things, because it enjoys individual reactions. And when a somewhat darker or backward movement occurs, the body is indignant and doesn't understand that it's part of the whole, that **the *whole* must progress together and one cannot perfect a piece of the whole in isolation.** It can't be done! It's not that it shouldn't be done; it *cannot* be done.

Everything moves together." (138-40)

13. The Mother's Body is Everywhere

"I am aware of the consciousness of the body, but it isn't the consciousness of *this* body; it's the consciousness of *the* Body – it may be anyone's body.

For instance, I become conscious of vibrations of a disorder (most often in the form of suggestions of a particular disorder) that come to see if they will be accepted and have an effect.

Let's take the example of a suggestion of a hemorrhage (I mention hemorrhage because it will soon come into the picture).

Under the higher Influence, the body-consciousness rejects the suggestion. Then the battle begins, all the way down in the cells, in the material consciousness, between what could be called the "will for hemorrhage" and the reaction of the cells. And it's very much like a real battle, a real confrontation.

Suddenly, something like a general shouts an order:"What is this!" This "general" is conscious of the higher forces, the higher realities and the divine intervention in matter. After trying various approaches – willpower, this reaction, that feeling of peace, etc. – he is suddenly seized with a very strong determination and shouts an order. In no time at all, the effect is felt, and gradually everything returns to normal.

All this takes place in the material consciousness. Physically, the body has all the sensations, the sensory effects, but no hemorrhage.

Once the battle is over, I say to myself, "What in the world is this?" Then I forget about it.

A few days later, I receive a letter from someone very close, who has an ardent faith. In the letter this person describes the whole episode: the attack, the hemorrhage, feeling on the verge of death, and suddenly being seized with an irresistible will and hearing words – the very words uttered *here*. The result: he is saved, cured.

Just in time for the letter to reach me.

I remembered my own episode – and **began to understand that my body is everywhere!**

It's not just these cells; it's the cells in a number, maybe hundreds or thousands, of people. And since I deliberately keep my mind absolutely silent and blank, trying not to react to all that constantly comes from "outside," nothing is there to think, "It's this person's body or that person's body." It's *the* body!

That's what is so difficult for people to understand.

It is *the* body.

This body is not my body any more than other bodies (a bit more, in the sense that it is more directly the object of the concentration of the Force).

With this little episode, I suddenly realised a great number of things – and also the difficulty! The difficulty, because after this experience the body was not exactly ill, but very tired.

It has to grapple with these kinds of things all the time! They spring up all the time, pounce on it from all sides, and I have to concentrate and start the battle." (140-42)

14. Why the Mother is Never Assured by the Lord

"Sometimes, when things are quite chaotic, I ask for an Assurance from the Lord.

But I see very well that if my body's cells, the body-consciousness, were told, "You are immortal. All these difficulties are experiences. The pain you feel has no importance. This apparent decomposition has no importance. And you will go to the end of the experience, to the transformation" – if it were told that, it would be child's play, because enduring difficulties is nothing.

Never have I been told that. Never have I been given the Assurance.

From time to time, the body is in a sort of *state* of immortality, but it isn't constant and it depends on other things. And if it's "dependent," it is no longer a supreme Assurance.

At the same time, **there is this clear discernment: very likely, there would be a general slackening of the cells' effort if they were told, "Never mind; none of this is important, because you will last till the work is done."**

The concentration of willpower to do battle would disappear, and one of the required conditions would be missing." (142)

15. Sri Aurobindo's Departure – the Root of All the Difficulties Faced by the Mother's Body

"There's one thing that remains very, very difficult . . . and it's Sri Aurobindo's departure.

That's at the root of everything.

Before, my body wasn't like this. There was an absolute certainty.

It was a collapse.

It clearly came to teach something that could never have been learned otherwise. But it's always the point the adverse forces use. All the adverse suggestions, the adverse forces, the ill will, the disbelief are based on: "Yes, but *he* left."

And I know – I know in my deepest consciousness – that he left because he *willed* to leave. He left because he decided that it should be so, that it was the best thing to do.

But *why*?

This is a very difficult period." (146-47)

16. We Know Nothing, Absolutely Nothing – The Problem of Finding the Attitude that Leads to the True Result

"**The more I go into the details, the more I feel *I know* nothing.**

What people call "knowing" is wanting to define, regulate, and organise things – but that doesn't make any sense. **Every passing year brings me closer to a certainty that we know nothing.** Yet the consciousness keeps growing and growing and growing.

But there is neither a sense of power, nor a sense of knowledge, nor even a sense of a relaxation – I am forever keeping a close watch over the body to make sure nothing happens to it.

We know nothing, nothing, absolutely nothing.

Naturally, this doesn't concern the inner experience and the inner reality, which are fine and do not cause any problem. It concerns the sort of tension at every minute of the day, in every movement, to do *exactly* what should be done, to say *exactly* what should be said – to do the exact thing in every movement. One must pay attention to everything, be uncertain for everything.

There is constant tension.

Or, if one takes the other attitude of trusting the divine Grace and letting the Lord take care of everything, is there not a risk that it will end in the body's disintegration? Rationally, I know the answer, but it's the body that should know it!

Every minute of the day, I am confronted with this problem of finding the attitude that leads to the True Result, as compared to the attitude of accepting all that is, including weakening, decay, disintegration – all things that to the ordinary person are detestable and against which he reacts violently.

After all, we are told that everything is the expression of the divine Will and must be accepted as the divine Will. So this problem arises every minute of the day: if I accept those things as the expression of the divine Will, quite naturally the body will follow its habitual course toward disintegration.

What, then, is the *true attitude* that can bring perfect equanimity in all circumstances and at the same time give a maximum of force and power and will to the Perfection to be realized?

When dealing with the vital plane, even the lower vital plane, the problem doesn't arise; it's very easy. But here, in the cells of the body, in this life of every minute, so constricted, so shriveled up, so microscopic? What to do when we know we mustn't bring into play any will to reject that which is decay, and at the same time, we can't accept decay because we don't see it as a perfect expression of the Divine?

Something needs to be found, which obviously I haven't found, because the problem keeps arising. I can't say it's a problem of sensation, because I don't live in sensations. It's a question of consciousness, of the consciousness of this body.

I feel that the problem would disappear only if the supreme Consciousness took full possession of the cells and made them move, act, live, so they would be seized with a sense of Omnipotence. Then the problem would be over,

because they would no longer be responsible for anything.

This seems to be the only solution. So then comes the prayer: "When will it come?"

There's the easy path of passive acceptance, which evidently leads to increased disintegration; or there's the intensity of aspiration for the Perfection that is to manifest, for all that is to be – an aspiration that keeps everything at a standstill in that expectation.

It's the opposition between these two attitudes.

The situation is made worse by the fact that the cells' goodwill (necessarily ignorant) doesn't know if one attitude is better than the other, if it should choose between the two, or if both should be accepted. They don't know! When I wake up in the morning and the purely physical consciousness returns, the problem returns with it, not because I remember, but because it's here in this body, in the very cells.

When someone with experience and wisdom is present, it is so simple! Before, whenever there was the slightest difficulty, I didn't even need to say anything to Sri Aurobindo; everything would sort itself out.

Now, I have no one to turn to. No one has done it! And this, too, adds to the tension." (149-51)

17. A Typical Day in the Life of the Mother

"Mornings are particularly difficult.

While weeks and months go by with almost dizzying speed, the three hours of each morning last like a century! Every minute is won at the cost of an effort. It is the time of work in the body, and not just one body. All the vibrations

from sick people, all of life's problems come from everywhere.

These three hours are filled with tension, struggle, acute striving for what should be done or for the right attitude. During these three hours, I repeat my mantra automatically, nonstop.

The words well up from the heart. And when the situation becomes critical, when the disorder and disintegration appear to be gaining in strength, the mantra swells with power . . . and order is restored.

It has been like that for years, and it keeps on increasing.

It's hard work.

Afterward comes the physical contact with the outside world.

I start seeing people and doing the outer work, listening to letters, answering, making decisions. Every person, every letter, every action brings its own measure of disorder, disharmony and disintegration.

When I can remain still and quiet, it's all right. But sometimes it's a bit too much and it becomes very difficult.

But it's so subtle in its nature that it is incomprehensible for most of the people around me. **I seem to be making a lot of fuss about nothing.** Those are things which, in their unconsciousness, they don't feel at all. It takes shouting and quarrels and battles for them to notice the disorder!" (151-52)

18. The Great Problem of Material Consciousness – An Imprint of Pessimism and Defeatism

"**The great problem in matter is that the material**

consciousness, the mind in matter, has been formed under the pressure of difficulties, obstacles, suffering, and struggle. It was shaped, as it were, by these negative experiences, hence an imprint of pessimism and defeatism.

This is what I am most conscious of in my work.

The material consciousness, **the most material mind, is accustomed to being whipped in order to act or to make an effort, otherwise it falls into inertia. If it does imagine something, it always imagines difficulties, obstacles, oppositions.**

So it needs very concrete, very tangible, and *ever-recurring* experiences to be convinced that behind all its difficulties, there is a Grace; behind all its failures, there is the Victory; behind all its pain and suffering and contradictions, there is a Bliss. Of all the efforts, this is the one that has to be repeated most often: One is continuously forced to put an end to or drive away or convert a bout of pessimism, of doubt or defeatist imagination.

I am speaking exclusively of the material consciousness.

Naturally, when something comes from above, it goes *wham!* Then everything falls quiet and stops, waiting.

I do understand why the Truth doesn't express itself more continuously. It's because the difference between its Power and matter's power is so great that matter's power is practically canceled by it. But then, **it is not transformed; it is overpowered.**

That's what used to happen in the past: The entire material consciousness was as if overwhelmed by a Power that nothing could resist or oppose. And people would feel:

"We've done it!" They had done nothing at all, because underneath everything remained unchanged as ever.

Now is the perfect opportunity for changing this material consciousness; but for that it needs complete freedom of movement, without any interference from an overwhelming Power.

I am well aware of this.

But the problem is its obstinacy in stupidity.

For instance, how many times, when the pain is so severe and on the verge of becoming intolerable, do these cells send out their little inner call, their SOS; whereupon everything stops immediately, the pain vanishes, oftentimes to be even replaced with a feeling of blissful well being. Yet the *first* reaction of that stupid material consciousness is: "Ha! Let's see how long it'll last."

Naturally, that reaction destroys everything. And it all has to be started again.

I think that for the effect to last, for it to be truly the effect of a *transformation* – as opposed to a miraculous effect that comes, dazzles, and goes away – one has to be very, very, *very* patient.

We are dealing with a very slow, very heavy, very obstinate consciousness, which cannot move rapidly and keeps holding on to what appears to be a "truth."

A great, great deal of patience is needed to change that." (153-55)

19. Reason Does not have the Power to Move Matter – Faith Does

"**All our incapacities, our limitations, our**

impossibilities are a choice made by this foolish matter, not through intelligence, but through a sort of feeling that "that's how it must be," things are "naturally" like that. It's a clinging, a foolish clinging to the mode of the lower nature.

It all ended up in tears and laughter – a whole revolution.

And then everything was fine.

But nobody on earth will convince me it isn't because this material nature chooses to be this way that it is this way.

Meanwhile the Lord looks on, smiles, and waits . . . for the body to be cured of its stupidity.

He does all that is necessary, but we don't pay any attention.

It's the fervour of *faith* that is lacking, that faith Sri Aurobindo so often speaks of.

The reason understands – but the reason does not have the power to move matter." (158)

(1965)

20. All Sensations are False and Disorder Everywhere is the Result of the Tension of Trying to Reach Something that keeps Eluding Us

"…all sensations are false.

Disorder is everywhere! It's life's very condition, the result of effort, resistance, the tension of trying to reach something that keeps eluding us. That's our usual state. And that's what causes fatigue, tension, and so on.

Last night, I spent the whole night looking at this, wondering, "Why is that so? We are constantly in that state,

straining after something that keeps eluding us." And the whole realm of the senses seems to be in a constant state of falsity, using that tension to create the feeling that something or other is wrong with the body.

If by ill luck the illustrious physical mind adds its own mental support, then things can go seriously wrong and become truly unpleasant.

But it's not inescapable. It's not inescapable – and not real.

What I call "real" is something coming directly from the supreme Will.

That is true; the rest isn't true – merely the product of the confusion and disorder of the human consciousness. **I don't think one illness in a hundred (maybe in a thousand) is true.** Some are the expression of a Will to help in dealing with and removing a false condition in the being so a truer condition can emerge from the chaos – but that's an exceptional case.

For two hours last night I saw that, with proofs and examples to back it. I was almost horrified to see to what extent the senses distort all the vibrations and constantly turn them into negative events, or even "warnings of catastrophe." It was really quite repugnant. I gave free rein to that whole movement in order to observe it. All the cellular organisations started moaning and groaning, as if saying, "This life is intolerable, *intolerable!*"

I listened for a while as it became a sort of general groan coming from everywhere. Finally, I called down the Will from above, and in one second it was all gone!

It was an act put on by the senses.

We are such ridiculous beings!

Of course we are not aware of all this, because these things tend to disappear in the stream of life. But they are *there* nevertheless. And they are terribly defeatist." (162-63)

21. Sri Aurobindo's Power of Healing

"In Japan, I had contracted the measles (for rather profound reasons) and the Japanese doctor told me in grave tones that I should be extremely careful, that I was in the early stage of the disease, and this and that. Then I came here and I mentioned it to Sri Aurobindo, who looked at me and smiled. And it was over. We never talked about it again. When I met Dr. S. years later, I asked him about it. "There is not a trace of it, absolutely nothing," he replied. And I hadn't not even taken any medicine or any precaution, nothing.

All I had done was tell Sri Aurobindo, who had looked at me and smiled.

I am convinced that's how it works.

But the physical mind doesn't believe it. It believes that's okay in the higher realms of things, but in matter things follow the law of matter and are driven by material and mechanical processes, and so on and so forth.

So one has to keep forever working on that, forever saying, "Oh, come on, keep quiet! Put a stop to your difficulties!"" (163)

22. A Very Dangerous Game – Reviewing in One's Mind All the Possibilities that may Happen

"…the Flame must be there, the Flame of aspiration

and faith within, along with a sincere determination to stop the disorder. **To review in one's mind all the possibilities that might happen, even for the sake of attaining equanimity, is a very dangerous game. It's still a way of skirting the goal instead of heading straight for it.** The Flame will burn all that falsehood." (163)

23. The Mind of the Cells – the Cellular Mind

> "And there is too an obscure mind of the body, of the very cells, molecules, corpuscles. Haeckel, the German materialist, spoke somewhere of the will in the atom, and recent science, dealing with the incalculable individual variation in the activity of the electrons, comes near to perceiving that this is not a figure but the shadow thrown by a secret reality. This body-mind is a very tangible truth; owing to its obscurity and mechanical clinging to past movements and facile oblivion and rejection of the new, **we find in it one of the chief obstacles to permeation by the supermind Force and the transformation of the functioning of the body. On the other hand, once effectively converted, it will be one of the most precious instruments for the stabilisation of the supramental Light and Force in material Nature.**
>
> – Sri Aurobindo

What I call the *physical mind* is the mind of the physical personality formed in the body. It develops with the body, but it is not the mind of matter itself. It is the mind of the physical being, that which constitutes a person's physical character and personality. It is in large measure the result of atavism and education. And part of any integral yoga is to

discipline this physical mind. This is what I have been doing for more than sixty years.

But the mind that is spontaneously defeatist, given to fears and worries, forever expecting the worst, is the most unconscious part of the physical mind, what connects the physical mind to the material substance. It is the part that borders what could be called *the mind of the cells*, the cellular mind.

This cellular mind exists in animals, and there is even a faint beginning of it in plants; plants respond to mental action. The moment Life manifests, there is a beginning of mental movement. Whereas the physical mind only began to exist in mankind. It appears especially with the form of the body, through atavism, and then fully develops through education.

While dealing with the physical mind is a must the moment one practices any integral yoga, this material, cellular mind, is absolutely new.

And there is a slight hope that it is beginning to change!" (164-65)

"…It said:

"The other parts of the being,
the vital, the mind,
may feel pleasure in intermediary contacts . . .
but the Supreme Lord alone can satisfy me."

This was the clear vision that only what is supremely perfect can bring fulfilment to this body.

I found it very interesting.

The beginning of something.

It started out with a feeling of nauseating disgust for all this wretchedness, this weakness, this fatigue, this discomfort – all this friction and grating. And along with that disgust came a suggestion of annihilation, of eternal Peace.

But it was all swept away when the body straightened itself up: "Oh no! This is not what I want! I want the splendour of Your Consciousness." And a flood of dazzling golden light came pouring in.

That was some experience.

This aspiration in the cellular mind has really an extraordinary power of realisation. If it becomes organized, something will be possible.

It's as if I had caught the solution by the tail.

There's hope at last." (166-67)

"…The sort of silence in which everything comes to rest can now be extended to this material mind. It comes to a standstill, turned toward the Above.

It is just a beginning.

But something is certain: if this happened for a few moments, it will happen again, and therefore this material mind will be part of what will be transformed.

The experience brings in a tremendous power, because when this material mind stops, the Vibration of love can manifest in all its fullness." (167-68)

"A whole transformation is taking place – a sort of change of Government.

The cells and all the material consciousness used to be controlled by the individual consciousness within, most often

the psychic consciousness, or the mental consciousness (though the mind has been silent for a very long time). But now this material, cellular mind is beginning to organise itself like the other ones, the mind of all the other parts of the being. It is even educating itself, learning and organising the ordinary science of the material world.

Of course, all the memory of mental knowledge vanished long ago and I received indications only from above. But now this new memory is being built from below, as it were, with the assiduity of a little child receiving an education, quite aware of its ignorance and eager not to make any mistake. It knows this kind of knowledge to be more than limited and conventional, but it wants to be a reliable instrument, a faultless channel.

This is the mind that was without any coordination, in a constant turmoil and disjointed activity. Now it is becoming organised.

That's the important and wonderful breakthrough.

As it gets organised, it learns to *fall silent* and to let the supreme Force act without interfering. That means a shift in the controlling will.... This is really a "change of government," when the old power withdraws." (168-69)

24. The Power of the Body Depends on the Cells Themselves Calling the Presence of the Lord

"I have noticed something very interesting when there is a pain or some sign or other that something is wrong in the body.

If the body reacts according to its old habit – "What

should I do to get over this?" – the problem takes root. Why? Because it must stay there in order to be studied!

On the other hand, if the cells have already learned their lesson and immediately say (not with words), "Lord, Your presence," the problem goes away.

It's no use if the mind does it, if the psychic consciousness does it, or even if the physical consciousness does it.

The cells *themselves* must do it.

A person might do it in his mind by saying: "I give myself to the Divine. I am in a state of perfect equality, ready for anything. And still I am ill! What's happening?"

That's not it.

Whenever a body disorder occurs, for whatever reason, the only way to have an immediate effect *here* (immediate, in the sense that it looks like a miracle) is to have an immediate movement of: "Lord, Lord, this is You; Lord, we are You; Lord, You are here." And everything is swept away.

A feeling, an attitude – and it's gone.

I have had hundreds and hundreds of experiences such as these.

The general state of the consciousness is always exactly the same: absolutely immobile and equal, indifferent whether it's life or death, illness or health, in an attitude of self-offering and a sort of conscious bliss of: "Let Your Will be done."

But that's not enough. It doesn't touch *here*.

It must happen *here in the body*.

When one feels really out of sorts, queasy, helpless, unable to breathe, to move, to think or do anything – and suddenly

. . . Consciousness – the vibration of Love comes in the body-consciousness for a split second.

Everything lights up!

It's all gone. You look at yourself in amazement. You were in considerable discomfort – it's all gone!" (170-71)

25. The Mother's Terrible Experience of the Recurring Attacks and Tempting Voice of the Adverse Forces Ever Since Sri Aurobindo's Departure

"In spite of the inner transformation, which is a proven fact every second of the day, the body is keeping its habit of deterioration. And just when one thinks things are improving, something comes along as if to show that it's all an illusion! There is always a Voice – which **I know very well, the tempting voice of the adverse forces – which comes and whispers, "See how mistaken you are; see how you delude yourself; see what a mirage it all is."**

If one listens, one is finished. Everything is simply finished.

One has got to put one's hands over one's ears, shut one's eyes, and keep clinging to the Above.

This is what I have been experiencing over and over again since Sri Aurobindo left, far more cruelly than all the tortures ever contrived by human beings.

That's why I say that this realisation isn't meant for the weak, but for the very strong. One must be terribly strong, with the strength of unshakable endurance.

There's an apex of viciousness forever whispering: "You are mistaken. It's not possible. And here is the proof of what

I am telling you: Sri Aurobindo, who knew, has left."

If one listens and believes it, one is absolutely done for.

And that's what they want.

For fifteen years, not a single day or a single night has passed without attacks of this sort. I don't think another human being could bear the sight of the horrors I have seen, which are shown to me as if to say that all my "ambitions" are madness.

I have only one answer: "Lord, You are everywhere. You are in everything, and it's up to us to see You through everything."

Then it calms down." (172-73)

(1966)

26. A State of Consciousness – A New Functioning – Where Even the Body is Moved Only by the Supreme Will

"The importance of the body is obvious; it is because he has developed or been given a body and brain capable of receiving and serving a progressive mental illumination that man has risen above the animal. Equally, it can only be by developing a body or at least a functioning of the physical instrument capable of receiving and serving a still higher illumination that he will rise above himself and realise, not merely in thought and in his internal being but in life, a perfectly divine manhood. Otherwise either the promise of Life is cancelled, its meaning annulled and earthly being can only realise Sachchidananda by abolishing itself, by shedding

> from it mind, life and body and returning to the pure Infinite, or else man is not the divine instrument, there is a destined limit to the consciously progressive power which distinguishes him from all other terrestrial existences and as he has replaced them in the front of things, so another must eventually replace him and assume his heritage." (174)

"Yesterday or the day before, something was saying to me, "This is how the consciousness of a dead person regards the earth and physical things. You're a dead person living on the earth!"

Yet I went on speaking, working, doing things as usual.

I don't know how to explain it because there's nothing mental about this, and non-mental sensations have a vagueness that's hard to describe. But today it came again two or three time, a sort of extremely strong impression: "**I am a dead person living on the earth.**"

How can I explain that?

With eyesight, for instance, the objective precision is missing. I see through the consciousness. Everything is behind a kind of very luminous mist and suddenly something stands out, absolutely clear and precise.

With hearing, I hear in a completely different way. There is a sort of "discrimination," something that chooses the perception and decides what is heard and not heard, what is perceived and not perceived. In some cases, all that's heard is a continuous drone; other things are heard crystal clear, while still others are blurred, half heard.

The eyesight is no longer compelled by appearances,

nor is the hearing compelled by sounds. It is a movement of consciousness that makes certain things perceptible and keeps others as a fuzzy background.

But there's nothing personal about all this. There is obviously the sense of a choice and a decision, but it isn't a personal choice and decision. In fact, the "personal" part is reduced to the necessity of causing this body to participate. For example, it's very striking with eating.

It's as if someone, a spectator, were watching over a body, which doesn't even feel very precise or defined, but more like a heterogeneous mass held together.

It's really an odd state.

At times, I feel a mere nothing could cause me to lose the connection, and only if I remain very still and very indifferent can it continue.

These experiences are always preceded by the Supreme Presence coming intimately and inwardly close, with a sort of question: "Are you ready for anything?" The Presence grows so marvelously intense that there is a thirst in the whole being for it to remain constantly like that. Nothing but *That* exists; nothing but *That* has a raison d'être. And in the midst of it comes the question: "Are you ready for anything?"

That was two nights ago. Naturally I answered, "*Anything*."

The body always says *Yes*. No choice, no preference, and no expectation: a total and complete surrender.

It is another way of living.

In terms of consciousness, it's a tremendous gain. Because all slavery, all bonds with external things have completely disappeared, fallen off. It's absolute freedom.

There is only *That* left. The Supreme Master *is* the master.

It is such a radical realisation, an absolute of freedom regarded as impossible while living the ordinary life on earth. It is equivalent to the experience of absolute freedom attained on the highest levels of the being, when one becomes completely independent of the body. Here, the remarkable point is that it's the consciousness *of the body* that has these experiences – a body that's still visibly of this earth!

Of course, nothing is left of what gives human beings the usual "trust in life." There doesn't seem to be any support left from the external world.

There is only . . . the supreme Will.

To put it in ordinary terms, the body feels it lives only because the supreme Lord wants it to live, otherwise it couldn't live. What the Lord wants is done – that's where it begins and ends. Whatever He wants the body to do, the body can do.

It no longer depends on physical laws.

And I don't at all feel I have lost anything! On the contrary, I feel this is a much superior state than the one I had before.

For instance, the perception of people's inner reality (not what they think or appear to be) is infinitely more precise than before. **If I look at someone's photograph, for example, there's no seeing "through" something; I almost exclusively see what that person *is*.**" (174-76)

27. The Relativity and Unreality of All Human Conceptions, Imaginations and Experiences and the True Truth of this Creation

"Oh, it was an extraordinary experience!

Suddenly, I found myself outside the whole human creation, outside everything mankind has created in all the worlds, even in the most ethereal worlds. I saw the play of all the man-made conceptions of God and approaches to God, as well as all the invisible worlds and the gods. They came one after another, as if on a screen, each with its artificiality, its inadequacy to express the Truth.

The very precision and accuracy of it all brought about a sense of anguish, because it conveyed the impression of a world of total imagination, of imaginative creation, in which *nothing* is real, and one can never grasp *the* Thing. And this grew into a terrible anguish: "But then, what? What's truly *true* beside all our conceptions?"

And that's when the total, complete self-abolition came, the abolition of that which *can* know, of that which *tries* to know. Even "surrender" is too mild a word for that. And it ended in a slight little movement, as a child would have who knows nothing, tries nothing, understands nothing – but who abandons himself. A little movement of such simplicity, such ingenuousness, such extraordinary sweetness.

Just that.

And instantaneously came *the* Certitude, the lived Certitude.

I wasn't able to keep it very long. But "It" is wonderful.

The anguish had reached its peak: the sense of the futility of all human efforts to embrace and understand what is beyond human. Yet this was humanity in its supreme realisations, when man feels like a god. That was still below.

The experience lasted, oh, perhaps a few minutes, but it was something.

There remains obstinately the certitude that this creation is *not* a transitory way to recapture the true Consciousness. It is something that has its own reality and that will have its own existence *in the truth*.

That is the next step.

When will that come? I don't know.

But when it comes, everything will change." (177-78)

28. A New Experience – the Experience of the Vibration of Joy in the Cells

"…when I got up, the whole cellular consciousness was pervaded with a sense of Ananda in everything the body did: getting up, walking, washing my eyes, brushing my teeth. For the first time in my life I felt the Ananda (quite an impersonal Ananda) of those movements.

And the feeling was: "This is how the Lord enjoys Himself!"

Now the experience is a bit in the background. It remained in the forefront for an hour or two to make me understand.

Before that experience, the body used to feel that its entire existence was based on the surrender to the supreme Will and on endurance. If it was asked, "Do you find life pleasant?" it wouldn't dare say no, but it didn't find it very pleasant. Life wasn't meant for pleasure and it couldn't understand how it could give pleasure. There was a concentration of will toward a surrender striving to be as perfect – painstakingly perfect – as possible, and a sense of endurance: holding on no matter what.

That was the basis of its existence.

As for the transitional periods of switching from one habit to another, from one type of support to another, from one impulsion to another (for example, what I call the "change of government"), they are always difficult, occurring periodically, once the body has gathered enough strength to endure the change.

During these periods, there was that will and that endurance, as well as: "Let Your Will be done," and "Let me serve You as You want me to. Let me belong to You as You want me to," and also, "Let there remain nothing but You; let the sense of the person disappear" (it had already disappeared to a considerable degree).

Whereupon came this sudden revelation: instead of a base of endurance, of holding on at all cost, there is a joy – a very peaceful and very smiling and very sweet joy! Something so innocent, so pure, and so lovely! The joy that is at the core of all things and in everything we do.

This is what I was shown last night: in absolutely everything, there isn't one vibration that isn't a vibration of joy.

It's the first time it happens.

As a result, the body feels a little better! There is less tension. But it has been advised to remain very quiet and peaceful, above all without any excitement and "joy," as one usually knows it.

This is something so pure, oh! So translucent, so transparent, so light!

It's the first time these cells have had this experience.

Before, they always felt the Lord's support in terms of

power and force. They felt they existed because of Him, through Him, in Him. But in order to feel it, they had to have endurance, the power to endure everything. Whereas now there is something smiling, smiling so, so sweetly; something extraordinarily amused behind it all, and so extraordinarily light.

And all the tension has gone." (180-82)

29. The Cellular Consciousness Capable of Much Greater Sincerity and Perfection than Anywhere Else

"**…what is very striking about this cellular consciousness is that the cells have a much keener, much more exacting sense of sincerity than the vital or the mind.** There is a sort of absoluteness in their sincerity that is quite remarkable, and they even display a severity toward one another that is really amazing. If anything, any part or any movement tries to cheat, they catch it immediately, with trenchancy and precision. In all vital or mental movements, there is always room for suppleness and adjustment, while here it's inflexible. Thus any invocation, prayer, self-giving, surrender become so pure, so crystalline!

Indeed, **there is a growing conviction that a perfection realized in this very matter is a *far more* perfect perfection than anywhere else. It has a sense of solidity that doesn't exist elsewhere.**

When the great offering takes place within, with the joyous self-giving and surrender, if something betrays even the slightest self-interest (for instance, a pain or disorder in some little corner hoping or wishing for relief), it gets caught immediately and told, "No, you're not sincere! Give yourself without condition."

From time to time, some cells scold other cells! They reprimand them for wanting to continue in the old groove where all the functions are performed according to the methods of Nature. It's wordless, but something translates into words: "Fool! What are you afraid of? Don't you see it's the Lord doing this to transform you?"

It is quite clear that **such perfect sincerity is possible only in the most material part of the consciousness.**

Then there's this joy, this enthusiasm at the possibility that being entirely sincere should be *possible* at all, that it should be allowed, as it were. "Life is such a confusion and a muddle of insincerity, but *That* is really what is expected of us, *That* is what is allowed, *That* is what must be realised: To be absolute in the joy of self-giving."

It's a marvel!

As for the contact with all the beings of the Overmental plane, the gods, the entities, the divinities – in the cells lies a sort of rectitude and honesty that say, "Oh, what a fuss they all make! How it all seems so puffed-up, so pretentious!" It's quite interesting.

The vision of the world is very different. It's far more honest, sincere, and straightforward.

The consciousness manifesting in transformed cells is a marvel. It vindicates all these ages of misery. To achieve that was really worth the trouble." (183-84)

30. The Mother's Experience of Divine Love – the Only Way Out of the Difficulties

"These last days, an avalanche of petty, sordid, ugly,

helpless things besieged the consciousness.

This poor body cried over its inability to express anything superior.

Then came the answer in a very simple and clear way: **the only solution, the only way out of the difficulty is to *become* divine Love.**

And the experience itself came along, for a few moments (more than half an hour).

Then **one truly understands that all this suffering and misery, all these ordeals one has to endure are nothing in the light of the experience of what will be (and is).**

But we are still incapable; that is, the cells haven't yet the strength to bear it. They are beginning to have the capability to *be*, but not the strength to hold *That*.

For *That* has such an extraordinary power of transformation!

All the stories of miracles down the ages, all our human notions of miracle or marvelous mutations are a child's prattle in comparison. All our attempts, all our hopes and aspirations are simply . . . childishness.

But it was clear that things weren't yet ready.

Yet it was *so* extraordinary that the cells felt they couldn't live on without *That*.

The feeling was: either *That* or else dissolution." (184-85)

"**…there is the certitude – based on experience – that all the splendors one experiences by ascending, going up above, withdrawing, are nothing. They just don't have that concrete reality.**

But to the body-consciousness time seems long.

Oddly enough, the body doesn't retain the joy of the memory of the experience, contrary to what happens when having experiences up above. The body could say, "It's no use for me to remember. I want the experience itself."

Wherever the mind is concerned, there is always a pleasant memory. But here it doesn't work like that. On the contrary, it intensifies the aspiration and the need to *be*. Life appears even more stupid and, oh, so artificial and meaningless: "What's all this absurdity we live in day in and day out?"

Yet, when *That* was present here, everything was identical, but it was something else entirely." (185)

31. The Reason Why the Mother Cut Off the Link With Her Psychic Being After Sri Aurobindo Left and Why This Whole Material World is Closed to Divine Love

"It* made me understand something very personal. **When Sri Aurobindo left, I knew I had to cut off the link with my psychic being, otherwise I would have left with him. As I had promised him I would stay on and do the work, I literally closed the door on the psychic.** And it remained like that for ten years. After ten years, it slowly began to open again – it was frightening, but I was ready.

Similarly, after the experience of identification with divine Love a few days ago, the cells received the same kind of command and went through the same phenomenon to what happened after Sri Aurobindo's departure.

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* *The experience of Divine Love.*

It made me understand why this whole material world is closed: It's to enable it to exist *without* the experience of divine Love.

Of course, I had understood why I was made to close off my psychic being – because it was simply impossible for me to continue existing outwardly without Sri Aurobindo's presence.

Well, the cells have understood they must continue existing and living their life *without* the presence of divine Love.

That's what happened in the world: it was a necessity for the formation and development of the material world.

Though maybe . . . we are nearing the time when it will be allowed to open again.

In fact, **when speaking of the manifestation of divine Love, Sri Aurobindo said, "Truth will have to be established first, otherwise there will be catastrophes."** I understand what he meant." (186)

32. The Power of Death

"It's on this same occasion that I had an insight regarding death. I was told, **"They all want to die because they don't have the courage to *be* before *That* is manifested!"**

And I clearly saw it was true.

The "power of death" is that they all want to die! It's not in their active thoughts, but in the body's deep sentiment – because it doesn't have the courage to be without *That.*

It takes great courage.

One must be truly heroic. I see these cells are heroic,

truly heroic. Of course they don't "know" in a mental way; it's their adoration that saves them: "What You will, Lord, what You will, what You will." With the simplicity of a child's ingenuous heart: "What You will, what You will, what You will . . . only what You will and nothing but what You will exists."

Then everything is fine.

But without that, it's impossible. It's impossible to know what they know and to continue to be if *That* isn't here. Well, some bodies have to do it, don't they! Otherwise it would never get done." (186-87)

33. The Basic Reason for Physical Suffering – the Necessity of Whiplash

"Physical suffering reminds me of a child being beaten, for here **in matter there is no ill will since Falsehood became ignorance. In matter, everything is inertia and ignorance:** Total ignorance of the Truth, ignorance of the Origin, ignorance of the Possibility, even ignorance of what needs to be done to prevent physical suffering.

That ignorance is everywhere in the cells, and only the experience – which is translated by suffering in this rudimentary consciousness – can awaken and arouse the need to know and be cured, and the aspiration to change.

It has become a certitude since the aspiration has been kindled in all these cells and is growing more intense. I have noticed that the intensity of aspiration, of the call, grows tenfold when something goes wrong in the body, when instead of being smooth, spontaneous, and natural the functioning of the body becomes a painful effort and a struggle.

The difficulty is to keep up this state of intensity.

Generally, it falls back into a sort of slackening: taking things easy. It's only when the inner disorder becomes difficult to bear that the intensity grows and becomes constant. Then for hours, the call, the aspiration, the will to unite with the Divine, to become the Divine, is kept up at its peak.

Barring any suffering, there is now and then an upsurge, which then flags and falls back. **So if we want things to go fast, relative to the rhythm of our lives, the whiplash is necessary, otherwise it would take an eternity!**

When the action of transformation causes pain in some part of the body, provided the necessary aspiration and receptivity are present in that part, the remedy is administered at the same time and the result is complete: Along with the action necessary to obtain the transformation comes the cure of the false sensation caused by the resistance.

Then the pain is replaced with . . . something unknown on this earth, which has to do with joy, comfort, trust, and security. It's a supersensation, in perfect peace, and clearly the only thing that can be eternal." (187-88)

34. The Intermediary Stages in a Progression from the Present Mortal to the Future Immortal State

"I am absolutely convinced (because I've had experiences that prove it) that the life of this body – what makes it move and progress – can be replaced by a force. That is, a sort of immortality can develop and the body's wear and tear can disappear. These two things are possible: the power of life can develop and the wear and tear can disappear.

This can evolve psychologically, through total obedience to the divine Impulsion, so that at every moment the necessary force is there and the necessary action is performed.

All these things are certainties; they're not a hope or imagination.

Naturally, the body needs to be educated and to progressively change its habits.

All that can be done.

For instance, if I ask these cells, with all the consciousness and experience they now have, "Is there anything you cannot do?" In their sincerity they will answer, "No. What the Lord wills, we can do." That's their state of consciousness.

But the appearance is otherwise." (188-89)

"Sri Aurobindo said, "There will first come the power to prolong life at will." That's the state of consciousness being established. It is constant and settled relationship and contact with the supreme Lord, which abolishes the sense of wear and tear, replacing it with a sort of extraordinary plasticity.

But the *spontaneous* state of immortality isn't possible – at least not yet.

We aren't yet built with a substance that escapes the necessity of dissolution. How much time will it take to do away with the necessity of the skeleton, for example? Bones are very durable; they can last a thousand years if the conditions are favorable, but their very existence precludes immortality *in principle*.

The structure of the body must change into something else, and judging from the way things are going, it will take a

long time. It may progress much faster than in the past, but even assuming that the movement accelerates, it will still take time.

I can envision a progressive change in which this substance would be made into something capable of renewing itself eternally from the inside out, as it were.

That would be immortality.

But **it seems to me that between the present reality, what we are now, and that other mode of life, several intermediary stages will be necessary.**

The remarkable thing is that in order to be in the state of consciousness in which wear and tear no longer exists, one's sense of time must change as well: One enters a state in which time no longer has the same reality." (189-90)

35. The Most Effective Attitude of Consciousness – the Lord Alone Exists

"…There are extremely detailed experiences involving different attitudes of consciousness with a view to find out which is the most effective.

It's a whole field of study.

It's microscopic, but extremely interesting. And the answer is always the same, and so lovely: "When you forget that you are, when the Lord alone exists, all the difficulties instantly disappear." The previous second, the difficulty was there; the next second, it's gone. But it's not something that can be done artificially. No mental or personal will can help to take this attitude; it must be spontaneous. When it's spontaneous, all difficulties *instantly* disappear.

Stop existing – let the Lord alone exist.

It's the only remedy.…

It's not even "surrender," because in the word *surrender* there is still "something" surrendering, nor is it annihilation because nothing is "annihilated."

I can't explain – only the Lord exists, nothing else.

When will matter be ready for "that"? That is the question.

There is such a very old habit of behaving otherwise." (190-91)

(1967)

36. The Mother's Body

"This body has no ambitions whatsoever, still less pretensions. But **when Sri Aurobindo told me, "I see your body as the only one having enough endurance to go through the ordeal. You will do the work," I said *Yes*.**

There we are.

But now I see how difficult it is.

It takes unwavering energy and a perfect humility, a willingness to drop *everything* when what is is nothing compared with what has to be. There are not too many bodies like that, I don't think. It has truly a good disposition." (192-93)

37. The Formidable Collective Suggestion of Death

"…there is this *enormous* collective suggestion bearing down on me. The suggestion of old age, decrepitude, death – what they call "death," which isn't death (nothing is ever

canceled), but the surrender of this particular form because of its lack of receptivity and refusal to transform itself. **The formidable weight of this collective suggestion, the habit of thousands of years yields to a gradual deterioration: "It's always been this way."**

That's the great argument – which isn't true." (199)

38. The Process of Transformation and the Nature of the Work of Transformation

"As for the process of transformation itself, it can be described like this: suddenly there is a perception (these things are very, very subtle, but to the consciousness they are extremely concrete), a perception of a sort of disorganisation in the body, like a current of disorganisation. First, the substance making up the body feels it, then witnesses the effects, and finally everything starts being disorganised. This disorganisation affects the cohesion necessary for the cells to form an individual body, and one knows: "Ah, it'll be the end."

So then the cells aspire; a kind of central consciousness in the body aspires intensely, with as complete a surrender as it can muster: "Your Will, Lord, Your Will, Your Will." And there is a kind of . . . not something thunderous, not a dazzling flash of light, but the feeling of a densification of that current of disorganisation – and something stops.

First comes peace, then light, then Harmony – and the disorder disappears. And once the disorder has disappeared, there immediately comes a sense of living eternity, of living for eternity *in the cells*.

This very experience, with all the intensity and

concreteness of reality, happens not only daily, but several times in a day. Sometimes, it's very severe, like an overwhelming flood; other times, it's just like something brushing by.

Afterward, the result in the body consciousness is expressed by a kind of thanksgiving: one more step in the progress over Unconsciousness.

But these are not thunderous events. The human neighbor isn't even aware of them. He or she may notice a cessation of the outer activity, a moment of concentration, but that's about all. So one can't write books or propagandise about them.

It's a very obscure work.

None of the mental aspirations can be satisfied with that. One or two days ago, there was a sort of overall vision of the earth's effort toward its divinisation, and someone seemed to be saying, "Yes, the time of proclamations and revelations has past; now is the time of action."

Proclamations, revelations, prophecies – all that is very comfortable and "concrete." While this is very obscure, invisible (visible results will only appear far, far ahead in the future) – and misunderstood.

Many people tell me about experiences they've had or explanations based on what I have said or described. And every time I see they have understood *nothing*.

There appears to be a general incomprehension, for this work belongs to a realm that isn't yet ready to be explained or manifested in words.

In fact, insofar as it's truly new, it *is* incomprehensible. What I am talking about doesn't correspond to an experience the reader can relate to in his or her life.

I see the little action that would be necessary to turn this into a prophetic revelation! Precisely because this experience isn't mental, it would take just a slight inversion in the mind for it to become accessible, and then prophetic. But then it would lose its truth." (202-03)

39. The Departure of the Vital and Mental Egos

"Now I understand what happened when I fell supposedly ill at the time of the Great Pulsations!

What made the doctor declare I was ill was that I couldn't take a step without fainting. I had to be held up so my body wouldn't drop. I would faint but remain conscious, watching my body and knowing I had fainted. But the body didn't lose consciousness.

And now I understand!

The body was cut off from the vital and the mind and left to its own resources. Actually, it's the vital and mental egos that were sent flying!

It was quite a radical operation.

There was *only* the body left.

All its past knowledge, all the experiences it had accumulated, the mastery in all the parts of the being, from the vital to the mind and above – everything was gone! This poor body was left totally on its own.

For quite a long time, I was unable to do much of anything, then gradually something was rebuilt: a purely conscious being.

Perhaps that's what **Sri Aurobindo meant when he said,**

"Your body is at present the only one on earth capable of doing this work." I thought he was being kind. But it's true it was cut off – I saw it – and all the states of being removed: "Go away; none of you are wanted anymore."

The body had to rebuild a life of its own.

Now, instead of going through all the states of being to reach the highest levels, beyond the form, it simply aspires and opens up like a flower.

Something opened up and developed inside, causing this dumb material mind to organise itself and to become capable of silent aspiration.

And then the direct Contact, without intermediary, became a reality.

Now the body feels this direct contact constantly, every single moment. It doesn't need to go through all kinds of things and states of being – it's direct.

The very same thing that happened when the animal became the human, through the infusion of a new consciousness – in that case a *mental* consciousness – has happened here. When the mental and vital consciousnesses withdrew, giving the impression of a very serious illness, it enabled the consciousness buried in the depths of the body to emerge.

The very consciousness that was the mind's and vital's monopoly has become corporeal. Consciousness has become active in the body's cells.

And once it's done, it's done. The consciousness awakens more and more; the cells live consciously, aspire consciously.

And what makes a radical transformation possible is that instead of an eternal, indefinite ascent, as it were, there is the

appearance of a new type – a descent from above. The previous descent was a mental one, while this is what Sri Aurobindo calls a "supramental descent."

It appears as an infusion of the supreme Consciousness into something capable of receiving and manifesting it.

After much kneading (for however long a period of time), from that "descent" will emerge a new form – the form Sri Aurobindo called supramental – which will be . . . whatever. I have no idea what these new beings will be called.

But the most important point is this: **since it is happening in one body, it can happen in all bodies!**

I am not made of anything different from others. This body is made of exactly the same thing, of the same elements, and it was created in exactly the same way. And it was as dull, numb, unconscious, and stubborn as all the other bodies in the world.

Furthermore, as Sri Aurobindo has said, **once *one* body has done it, will have the capacity of passing it on to others.**" (203-05)

(1968)

40. A Progressive Victory of the Body Over All Constraints

"When the body is subject to rules, even if they are broad and comprehensive, it is a slave to these rules and its possibilities are limited accordingly. But when it is governed by Spirit and Consciousness, this gives the body unparalleled possibility and flexibility! And that's how it will acquire the ability to extend its life – by replacing the mental, intellectual government by the government of Spirit and Consciousness.

This is my experience.

My body no longer obeys the mind or the intelligence at all. It doesn't even understand how that has been possible. Now, more and more, it follows the direction and impulsion of Consciousness." (206)

"**It's like a progressive victory over all constraints. All the laws of Nature, all the human laws, all the habits, all the rules become increasingly supple and finally nonexistent.** In terms of hygiene and health, organisation, relations with others, everything has not only lost its aggressiveness, but also its sense of absolutism and compulsory character.

As this process grows more and more perfect – meaning, totally integral, leaving nothing behind – **it *necessarily*, inevitably leads to a victory over death. Not that the dissolution of the cells, which death entails, would cease to exist entirely, but it would exist only when necessary – not as an absolute law, but as *one* of the means, when necessary.**" (207)

41. The Monstrosity of Human Attitude Towards the Divine and His/Her Representatives

"**Basically, once the veneer of good manners is removed, human beings admit the existence of the Divine on the sole condition that He satisfy all their needs and desires. They may be collective, even "planetary" desires, but that's what it boils down to.**

This notion is particularly obvious when the Divine takes on a body. They found it quite natural that Christ should be crucified for their own salvation.

I've always found this monstrous.

Here in India, with the notion of a Guru or an Avatar, they may recognize him, admit him, but he is there exclusively to satisfy all demands – not just because he takes on a human body, but because he is the representative of the supreme Power. They accept the supreme Power, they pretend to obey and surrender to it, but at the back of their mind: "He is here only to satisfy my desires."

The type of desires depends on the individual: For some, it's the most petty personal desires; for others it's great desires involving all humanity, or even greater realisations. But they all amount to the same thing.

That seems to be the general condition of surrender.

This condition is so strong and prevalent that if anyone dared to claim that the world and all creation exist for the Divine's satisfaction, there would immediately arise a violent protest and people would say, "Why, this Divine is a monster! A monster of egoism" – without noticing that *they* are exactly like that.

To emerge from this condition, one must emerge from the human consciousness altogether, that is, from the active, acting consciousness.

What I mean is that even if one were to broaden almost to infinity the human consciousness, it would amount to nothing. One must go beyond it, in the sense that this notion of egoism, in fact, still wholly belongs to humanity." (209)

42. The Divine Consciousness – Extraordinarily Simple and Complex at One and the Same Time

"**…every human being spontaneously and naturally**

puts himself in the center of everything and organises the world around him. Thus, for him, the Divine also puts Himself in the center and organises the world in the same way.

Recently, for maybe a few hours, the consciousness was reversed, as it were. There was no longer any sense of a center around which everything is organised; that is to say, the divine Consciousness wasn't a central consciousness with everything revolving around it! It was something extraordinarily simple and at the same time extraordinarily complex.

Even the possibility of division no longer existed.

It felt like a unity, a unity made of innumerable – billions – bright dots. A *single* consciousness made of innumerable bright dots conscious of themselves.

Yet it did not feel like the sum of all these dots. It was not a sum, but a unity – an innumerable unity.

The very fact of using words makes it sound stupid. Our language is totally inapt." (210)

43. A Powerful and Prolonged Penetration of the Supramental Force into the Body

"…I couldn't hear, couldn't see, couldn't speak. I lived within all the time, night and day. This is the note where it began:

> **"The vital and the mind sent packing**
> **so the physical may really be left to its**
> **own resources."**

On its own. Totally on its own!

Then I realized the extent to which the vital and the mind help us to see, hear, and speak. I could see barely

enough to move about, and it lacked precision. I heard still less than before, which means, very little indeed. And that went on night and day.

One night, I was in a lot of pain and I couldn't sleep. I remained concentrated and the night went by in what seemed to be a few minutes. While at other times, on other days, I was concentrated, and I would ask for the time: Only five minutes had gone by. Everything was in a completely different order.

And one night, this is what happened:

> "Night of the August 26, 1968: Powerful and prolonged penetration of the supramental forces into the body, everywhere at once."

Yes, penetration into the body. I had felt penetrations of currents several times before, but that night I suddenly felt as if there were nothing but a supramental atmosphere. And my body was in it. It was *pressing* to penetrate the body from everywhere at once. It wasn't a current flowing in, but an atmosphere penetrating from everywhere.

It lasted at least four or five hours." (212-13)

"…There was nothing left but *That*. And this body was soaking it like a sponge.

It came in response to what the body had said two or three days earlier: that it was quite ready to be dissolved or to go on living in any circumstances, but not in this condition, not in this state of decomposition. For a few minutes, the body had lost patience. A few moments later, it realised it had simply refused to accept a more total experience. It didn't have the necessary courage or endurance or patience or faith to accept a more total experience.

There was no response for two days, until that Flood came in.

The mind and the vital had been removed because they have been instruments to knead matter, as it were: the vital through sensations and the mind through thoughts. But they now appear to me as transitory instruments, which will be replaced by other states of consciousness. They are a phase in the universal development and they will fall off as instruments that have outlived their purpose.

And so I concretely experienced matter, kneaded by the vital and the mind, but *without* the vital and *without the* mind.

It is something else altogether!

I believe I lived the most wonderful hours one can live on earth." (213-14)

44. The Mystery of the Physical – the Reality of Separateness

"This physical is truly a mystery.

I understand why people have said, "It must be abolished. It's a falsehood." That's not true. It's not a falsehood, but . . . what is it? To call it a "distortion" doesn't mean anything, either.

Yet the power to relieve pain, far from being diminished, has increased. When I am told that someone is ill, at least ninety-nine times in a hundred, I have already *experienced* the same thing. I have already experienced it as part of my physical being, an immense physical being without a precise form.

Is it the precision and separateness of the physical reality that prevent the Harmony from settling in? Is it because we are *really* separate?

But what would a world that's not really separate look like? This is a serious question indeed: If for the world to exist as it is, it has to be really separate, and if being really separate is the cause of all misery, then . . .

And yet I know – I *know* – that the giving-up, the disappearance of this world is *not* the solution. But what is?

This is the only world where division is *not* the result of a state of consciousness, but a *fact*. Everywhere else, it's the result of a state of consciousness: If the consciousness changes, the state changes. But not here.

And yet this division is a falsehood.

One can conceive of a considerable improvement with the establishment of the true Consciousness, because there are concrete experiences (still quite fleeting) of a material harmonisation, which in itself looks very much like a miracle. Establishing the True Consciousness along with the Harmony it brings would make a considerable difference – probably enough of a difference for a harmonious and progressive state to settle in harmony instead of misery.

This may be the supreme miracle the Divine is trying to achieve: separation – an existing fact – *together with* the state of consciousness of Oneness.

The existing state is hell, really. It's only thanks to that other Possibility that it isn't complete hell. It's because behind this hell, there is that Possibility, which is real, concrete, tangible, livable – otherwise it's infernal.

The impression is that all the states of being have been whipped together like a mayonnaise, so the "horrible thing" is bearable – because everything else is mixed in with it. But if one starts separating . . . Oh!

It's obvious that if it weren't unbearable, it would never change. It really makes one feel like running away – which is impossible. It's foolish to think one can get out of it.

It's only postponing the issue." (216-17)

45. The Central Experience of the Divine Presence Everywhere. The Sense of Separateness Not a Reality – Springs Only from Our State of Consciousness

"A couple of days ago, someone said to me, "I am right in the physical consciousness. I can't meditate and the Divine has become something extremely far away."

Instantly, while he was speaking, the whole room *filled up* with the divine Presence. "Oh," I told this person, "not far away at all – right here!" And just then, the whole atmosphere, the very air seemed to change into the divine Presence.

Everything was touched by it, permeated with it, but above all there was a dazzling Light, a massive Peace, a Power, and such Sweetness!

One felt it could melt a rock.

And it hasn't left.

It came just like that, and it's still there.

The whole night was spent like that. And even now, I just have to concentrate for a second, and it's there.

It's the *body's* experience, a physical, material sensation.

There's nothing but *That*. Everything else feels shriveled up, like dried-up bark. One gets the impression that things have become superficially hard and dry, and that's why they don't feel Him. Because otherwise there's nothing but *That:*

We can't breathe without breathing Him; if we move, it's within Him that we move; everything, the whole universe is within Him, even *materially*.

I am trying to find a cure for the "drying up."

And then "It" also says things. I asked Him, "Why do people always seek You up above?" And with the most extraordinary humor, "It" replied, "Because they want me to be far removed from their consciousness!"

Above all, there was: *No new religion!* No dogmas. No fixed teaching. Avoid at any cost turning this into a new religion. Because the moment it is formulated in an elegant way, it would be all over.

We've made stupendous efforts to separate ourselves – and we've succeeded! But only in our consciousness, not in actuality. In actuality, there's nothing but *That*. What we know, see, and touch is as if bathed, immersed within *That*. Our sense of separateness stems from our minds.

Perhaps the experience came because, for several days, I had been extremely concentrated to find, not exactly the why or the how, but the actual fact, the reality of separateness, that which makes everything appear so stupid and ugly.

I was assailed by all sorts of memories of past experiences, memories we might call antidivine, when this body had felt negative or repulsive things. It went on for two whole days, to a point where the body was on the verge of despair.

At one point, as I was in the awareness of all the suffering and horror of physical life, something came that could be translated by: "Aren't you afraid of going insane?" Whereupon

the body spontaneously replied, "We are *all* insane. We can't get any more insane than we are!"

Things instantly calmed down.

Then that experience came, and it hasn't left.

Usually, experiences come and then withdraw – but this hasn't budged. It's here right now.

So the body is trying to be fluid, to melt.

Not quite successfully, obviously! But its consciousness knows.

And it is having external effects. Some people have felt suddenly relieved; several have been completely cured. And when something goes wrong in the body, it doesn't need to ask; the problem gets straightened out naturally.

The body doesn't even feel the need to stop its activities and to remain concentrated in its experience. It's just floating . . . floating in a luminous immensity. The immensity isn't only outside, but inside.

This appearance of separateness only has a reality in the distortion of the Consciousness – in something that happened in the Consciousness, which I don't understand.

Sometimes one wonders if the Lord hasn't been putting on an act for Himself!

It's difficult to express it in words.

I've spent days living through all the horrors of the creation, which brought about that experience – whereupon all the horrors vanished. It wasn't moral things at all; it was mostly physical suffering – an unceasing physical suffering, night and day.

And suddenly, instead of being in that state of consciousness, one is in the state of consciousness of this exclusive divine Presence . . . and the pain is gone! And if one stays long enough in the true consciousness, the appearance, what we call the physical "fact" itself disappears.

I feel I have come upon the central experience.

But it's only a small beginning." (217-19)

46. The Certitude of Having Come Upon the Supreme Secret Possible Only When the Physical Gets Transformed

"One would have the certitude of having come upon the supreme Secret only if the physical were transformed. But would there be first *one* body to express this Consciousness? Or must everything be transformed? I don't know.

It would happen if the play of separateness came to an end. That would be the solution to the transformation – a phenomenon of consciousness.

On the other hand, the fact that a part and parcel of this terrestrial realm has become conscious gives the impression that something has "happened." This body is just the same as all the rest of the earth, but for some reason or other it happens to have become aware of the other way. This should normally be expressed in the earth consciousness as a "coming," a "descent," or a "beginning." But is it a beginning? There's *nothing* but the Lord – nothing else exists. Everything takes place within Him. And we are grains of sand . . . in this Infinity.

Yet *we* are the Lord, with the ability of being conscious of the Lord's consciousness.

In this body, the consciousness that we are within the Lord is right here, in the middle of the chest." (220)

47. Why is the World Like This – Full of Horrors

"The body has a child-like simplicity.

This morning it was assailed with things expressing violence, hatred, and it said so spontaneously to the Lord, with child-like candor and simplicity, "Why do You bear all that in Yourself?"

There was a sort of world-embracing vision of all the horrors constantly committed everywhere.

But the Answer is always the same: "In my Consciousness, things are different." Or, "In my Consciousness, things have a different appearance."

And there was this insistence: "Work to have the true consciousness." The *true* consciousness that encompasses everything.

The body understood.... But the mind cannot understand. The mind can speculate on anything, but this is something else altogether.

Why is the world like this? Why all these horrors?

The body isn't capable of knowing yet.

But it is constantly brought back to this experience that when we are turned, as it were, toward the Divine things work out miraculously; whereas a slight movement toward the other side is enough for everything to be disgusting and grating. A *tiny* shift from a trusting receptivity toward the ordinary consciousness is enough to tip things from the miraculous to

the dreadful, or vice versa. And this applies to *everything,* important and unimportant alike." (220-21)

48. The World Isn't as We See It, Otherwise It will Only Deserve to Disappear

"It has reached the point where the body is astounded that one can live the ordinary life in the ordinary consciousness and be content! It finds that appalling. **To live in chaos, ugliness, wickedness, selfishness, violence – not to mention cruelty and all the possible horrors – and to find it all perfectly normal and natural!**

That's when the body says to itself, "It must have been necessary as a step in evolution. It's an effect of Grace, so there's nothing to say, only to admire."

But there is absolutely no doubt that if the world – the creation – was as it appears to the body-consciousness, it would only deserve to disappear. That's the explanation and justification for all the nihilistic religions and philosophies. **It takes a very unconscious insensitivity to be able to live happy and contented in this horror that is the world.**

Yet all this *is* the Lord, and is *within* the Lord.

In other words, it isn't as we see it." (221-22)

49. Relation Between the Individual Body Consciousness and the Consciousness of the Whole

"The experience is repeated in every detail, every realm. It's like a sudden inversion: instead of seeing ugliness, falsehood, horror and suffering, the body suddenly lives in bliss.

Yet nothing has changed, except the consciousness.

The question that remains for the future is how this experience is going to affect matter in general.

For the body, it's perfectly obvious, because for an hour or two it was very miserable and in pain, and suddenly it's over. Apparently the body has remained the same, but instead of feeling an inner disorder, it feels a great peace and tranquillity. But that's for *one* body. How are the others affected?" (223)

"**It's all about the relation between the consciousness in *one* body and the consciousness of the whole, and the extent of the dependence or the independence between the two. In other words, how far can one body be transformed in its consciousness (and hence, in its appearance) without the whole being transformed? And to what extent is the transformation of the whole necessary to the transformation of the one body? That remains to be discovered.**" (223)

(1969)

50. The New Consciousness*

"This new Consciousness is a marvel!

It has such a unique approach to things! I can say it has changed and widened my vision and comprehension of the world, of life, of everything." (228)

"Not once, since it came, did it express a reproach about anything or anyone. **It explains everything, all human reactions, in such luminous, such understandable way that**

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

any reproach would be completely out of place. For it, all moral notions are felt as entirely stupid.

Actually, it has a sort of remote indifference for all human ideas, conventions, principles, moralities, and so on. All that seems preposterous.

For example, it doesn't at all understand the importance we give to money. The system of money, the fact that one cannot do anything without pulling out a banknote seems entirely ludicrous to it.

It feels that human life revolves around food, death, and money. To eat, to die, and to have money are the three things that are "overwhelming" in human life. But to this Consciousness, all three are temporary inventions resulting from a state that is neither deep-seated nor permanent.

That's its attitude." (228)

"It possesses such an extraordinary power of compassion! It's almost intolerant of any *physical* suffering (moral suffering caused by moral distortion does not engage its attention in the least; it finds it simply stupid). But it finds unacceptable the suffering stemming from this world's material structure and functioning. I don't know how to express it in words, but there is a sort of refusal to tolerate that. And according to my experience and to what I have observed, in some measure, it has the power to transform it, to cancel it. There have been instances when this definitely happened, but it isn't a constant occurrence, so I am not sure." (229)

"In terms of consciousness, this is the greatest change of my entire existence, and I have known many in the course of a lifelong work, but nothing that compares to what

happened since the beginning of the year – so much so that the body feels like a new person." (230)

"This atmosphere, this new Consciousness continues to be extremely active as a mentor.

Early one recent morning, for several hours, never had the body been so happy! There was the complete Presence, the sense of an absolute freedom and certainty. It didn't matter whether it was these cells, those cells – there was life everywhere, consciousness everywhere.

In ninety-one years on the earth, this body had never felt such happiness: freedom, absolute power, no limits, and no impossibilities.

All the other bodies were itself, without any difference.

Everything was just a play of consciousness.

It was absolutely wonderful.

It came effortlessly, and left because I was too busy doing other things.

It does not come at will. What comes at will is a sort of "copy," which appears to be the same, but which is not *it*. *It* is completely independent of our aspiration, will, and effort. And absolutely overpowering, in the sense that none of the body's difficulties exist. Everything, then, disappears.

But aspiration, concentration, effort are totally useless." (230)

51. The Presence of the Absolute and the Body's Attitude Towards It

"It's as if the world itself raised the question: "Will the

body be able to continue or will it have to be dissolved?" This body is completely surrendered: "What You will, Lord." It knows the decision has been made, and it is being kept purposely in the dark about it, but it doesn't mind. It knows these are the most favorable conditions for the work and it accepts them patiently, saying, "What You will is for the best."

But that which knows and does not divulge the answer is something that cannot be expressed. **The only word that can describe the sensation is *Absolute*. It's the feeling of being in the presence of *the* Absolute: absolute Knowledge, absolute Will, and absolute Power. Nothing, absolutely nothing can resist it. And it comes along with such a sense of mercy, next to which all human kindness and mercy is a piddling sentiment!**" (231)

52. A Change in the Whole Base and Conception of Material Life

"**Now the entire being knows that *everything* that happens is meant to make one progress as fast as possible.**

Obstacles, contradictions, misunderstandings, superfluous activities – all are meant for progress, to bring one in touch with one point, then another, and another." (233)

"The whole base and conception of material life is being challenged.

The most practical intelligence which thought it had learned how to live and knew what to do and how to do it, needs to understand that this is neither true knowledge nor the true way of dealing with external things." (234)

"**There is a sort of constant demonstration, backed**

up by ever-repeated experiences, that doing things with a sense of acquired wisdom or knowledge is false, so to speak; for there is *something else* behind, which uses these very circumstances independent of any knowledge or of what we call "life experience."

This other vision of things is far more direct, profound, and extensive, capable of seeing far more ahead than any outward experience could ever do. But it is also a modest, unassuming process, which is not out to prove anything.

It's just a tiny little happening of every minute, every second, as if in every situation you were shown the ordinary way of living, seeing and doing, and then the true way – both side by side." (234)

53. Everything is Decided

"**I see and feel more and more, in an absolute way, that *everything* is decided. Each thing has its purpose, which eludes us because our vision is not wide enough.**

This is a sort of absolute conviction I have. And I am paying dearly for it!

While undergoing its "change of government," the body goes through really difficult moments. And I saw that, with the ordinary vision, none of this makes any sense because the difficulties seem to increase with what might be called the "conversion." Yet, for the true vision, it's the remaining falsehood that causes all the troubles." (235)

54. The Best Attitude to Have

"What needs to be understood is that that Consciousness

rules and controls everything in the *minutest* details. The individual consciousness, even when very broad, cannot fathom and understand concretely the possibility of being conscious of everything at once – because it simply does not work that way. Hence the difficulty to grasp that *the* Consciousness *is* conscious of everything at once – as a whole, in totality, down to the least detail.

In a way, that's very reassuring.

So **the body realises that only its own resistance – its resistance to the Truth – can bring suffering upon itself. The moment there is complete acquiescence, the suffering disappears instantly.**

The truth is, that which still harbors the illusion of being something separate must dissolve. It must tell itself, "This is none of my business. I have no existence."

It's the best attitude to have.

Then all merges within the great universal Rhythm." (236)

55. The Victory Achieved Over the Hostile Formation Which Created an Unbridgeable Gap Between the Up Above and the Reality Here Below

"I remember when Sri Aurobindo was here. The being's inner realm felt and saw things according to the higher consciousness – in a completely different way. But **when Sri Aurobindo broke his leg and fell ill, the body kept saying: "These are dreams, just dreams; it isn't for us, not for the bodies. Bodies are lowly, unfit." It was dreadful.**

Yet, over time, that feeling disappeared. After many years of effort, it was all gone: The body *itself* felt the divine

Presence and became convinced that everything would change accordingly.

But these last days that old formation has returned. It covers the entire humanity. All those who have had the vision, the perception, or only an aspiration toward the higher Truth have had the same experience of this perpetual, painful contradiction of all the external circumstances, whenever they came back down to the material level. The body had completely freed itself from that – and now it came back.

But when it came back, it saw it *as one sees a falsehood.*

Then I understood how much the body had changed, because it looked at that with a smile, as it were, with the impression of witnessing an old formation devoid of any truth.

It was an extraordinary experience: The time of that formation is over." (237)

"In the past, there was the great division created by the mind: "Up above, it's fine. You can have all the experiences you wish and everything is luminous and marvelous. But here, nothing doing." Those who had inner experiences would say, "Yes, this is true up above, but here . . ." Now the "but-here" will soon be over.

There was also this impression that "we are born in a world where nothing can change." Which is why all those who could not see any possibility for change said: "Better get out of it."

This change – the fact that things are no longer unavoidable – *is* the great Victory." (238)

"The physical is now capable of receiving the higher Light,

the Truth, the true Consciousness, and of manifesting it.

It is not easy; a lot of endurance and willpower are necessary, but a day will come when it is completely natural. The door is barely ajar; now we must walk through it.

It took a little over a year for this new Consciousness to win this Victory. And even now, it is only visible to those who have an inner vision. But it's done.

Now, I understand this is the work Sri Aurobindo had given me.

No, things are not as they were. They are *no longer* as they used to be.

It still requires a struggle. It is still necessary to have patience, courage, willpower, confidence, but it's no longer "business as usual." The old routine is trying to hang on – appallingly – but it's no longer the same.

All the circumstances are as catastrophic as ever: problems, complications, difficulties; it's like a relentless and ferocious assault from all sides. But it's over. The body *knows* it's over.

It may take centuries to disappear, but it's over.

There is absolutely no doubt that the very concrete and absolute realisation one could experience only by going outside matter will be possible *right here*." (239)

(1970)

56. Why the Creation Began with Inertia

"..the body feels that the highest vibration, the vibration of the true Consciousness, is *so intense* that it is equivalent to the immobility of inertia. That intensity is so great that, to us,

it is equivalent to inertia. I often thought it must be the supramental vibration, the true divine vibration.

It made me understand why the creation began with inertia. The goal is to rediscover that State after having gone through all the states of consciousness. To us, the whole process appears as a complete waste. But when there's a purpose behind it, it's no longer a waste.

One could almost say that the creation began with a state of *unconscious* perfection and must reach a state of *conscious* perfection, with imperfection in between.

I have the feeling of being on the verge of total comprehension. But it isn't at all mental comprehension; it is *lived* comprehension. The mind cannot experience that.

It feels as if the body alone – when it is receptive and open and at least partially transformed – were capable of understanding the creation." (262)

57. Supramental Consciousness

"Very early this morning, toward the end of the night, I lived for two hours in a clear perception of the "why" and the "how" of the creation.

It was so luminous, so clear!

Irrefutable.

That state remained at least four or five hours during the morning, after which it grew less intense because I had to see a lot of people.

Everything had become limpid! Everything Sri Aurobindo had explained about the creation appeared as consequences of the experience. Each thing was in its place and crystal clear.

For despite what Sri Aurobindo had said, certain things remained difficult to explain. For instance, the aspect of Manifestation concerned with suffering or the desire to inflict suffering on others.

But today all was luminously simple, clear, and obvious!

One could put it this way: In the Supreme is a Unity embracing all the possibilities united, without distinction. The creation is the release, so to speak, of the components of this Unity, whereby all opposites are divided, made separate. For example, day and night, white and black, good and evil, and so on. Everything together makes up a perfect and indissoluble unity.

The creation is the separation of everything that makes up this unity – what could be called the fragmentation of Consciousness as it passes from a status of unity conscious of its unity to a status of unity conscious of its multiplicity *in unity*.

That passage of the Consciousness is what translates for us – the fragments – as space and time.

Yet, such as we are, each fragment of that Consciousness is capable of being conscious of itself *and* of the original Unity.

This is the work being done. Each infinitesimal fragment of that Consciousness is in the process of recovering the original state of total Consciousness, while keeping its own state of consciousness – which eventually will result in the original Consciousness being conscious of its Unity and being conscious of the Play, the countless elements of this Unity.

For us, this translates as the sense of time: To proceed from Unconsciousness to that state of Consciousness. Unconsciousness grows increasingly conscious, as it were, in human beings who are conscious of their infinitesimal existence while *at the same time* becoming conscious of the original Unity.

Words are nothing. But the way in which this was *seen* explained everything, from the most material to the most subtle aspect of the creation.

Everything was embraced in that vision.

Separation is what continuously creates the world as it is, including suffering, happiness – everything. Even what we call "evil" is an essential part of the whole. But it would not be felt as evil the moment we are conscious of *That.*

And that's what needs to be done.

I had that vision – I had the vision of *That*.

I lived for hours in an absolute state of Glory.

Also, I noticed that my state of consciousness was in no way affected by any activity or work I was doing at the time. What did veil my state of consciousness was to see people.

This must be the supramental consciousness.

I think that's what it is.

There are no *contraries*. Not only are there no contradictions, but there are no contraries.

It's *living* in that Unity." (263-65)

58. The Only Way to Cure Truly

"There is a certain power stemming from the connection

with supramental forces which Sri Aurobindo had and which I experienced myself. **It's when I used to say, "He removed an illness from people exactly as if a 'hand' picked it up and took it away."**

But the original weakness wasn't cured, which caused the illness to return.

I understand how it works, because I have the very same experience now. And I realize that something else would be necessary to bring about what I call a "cure." To say it simply, one can only cure an illness if that illness is no longer necessary to the individual's development.

People are quick to speak of "miracles," but to me these are incomplete miracles!

Whenever this body experiences what I call a "change of government," there is a sort of loss of balance, and if I am not very careful it causes pain; if I take the wrong attitude, the pain turns into an illness; but with the right attitude, the pain can disappear in a matter of seconds.

This is what I experience almost daily.

The same can be done for somebody else. But the most that can be done is to teach the person how to cure herself – but she doesn't learn! It is quite possible to give a person's body a sense of what should be done to get cured, but ninety-nine times out of a hundred it won't do it.

The general habit of covering up and repressing what is wrong or false in us prevents the cure.

It's the opposite that should be done! **Instead of pushing it under the carpet, it should be offered up. The false or wrong movement must be got hold of and *thrust***

into the Light. Generally, it tries to wriggle out and escape! But it's the only way.

What causes us to repress and push it away is the sense of good and evil, a kind of contempt and shame for what is regarded as evil, and we push it out of sight, refusing to let it exist.

The first thing to realise is that this division is caused by the disability of our own consciousness, and **there is a Consciousness where none of this exists, where so-called evil is as necessary as so-called good.**

If we are capable of thrusting our sensation or activity or perception into that Light, then it gets cured. Instead of repressing it as something that ought to be destroyed (it *can't* be destroyed), it has to be thrust into the Light.

I've had several days of a very interesting experience in that realm.

Instead of trying to reject as far away as possible those things we don't accept because they create a loss of balance in our being, we accept them, take them in as a part of ourselves – and we offer them up.

Even if they refuse to be offered up, there is a way to compel them, as their resistance is lessened in the proportion as we can lessen the sense of reprobation in ourselves. If the sense of reprobation can be replaced by a higher understanding, then it becomes easier." (266-68)

59. Transition from Falsehood to Truth – Why One is Not Capable of Making the Necessary Adjustment Swiftly

"It's because there is a whole process to undergo for this

Falsehood to abdicate before the Truth, to change into Truth – not in some arbitrary manner, but in the *true* manner. And that requires all sorts of experiences, of adjustments, which for us, here, translate as time.

It takes time. It cannot be done instantly." (272)

60. The Movement Towards Total Transformation – the Body Not Told About the final Result

"**Nothing is being indicated clearly and positively to this body; neither that the transformation is possible nor that it is impossible.** It is aware of the incredible magnitude of the task – the huge difference between what is and what should be – without knowing whether it will be capable of doing it or not.

What is expected of it? It is being told loud and clear, from moment to moment. It does it, and there *are* moments when it can let go completely. Then everything is fine.

But there are all of life's requirements, and each thing is a problem." (272)

61. What is Required for the Process of Transformation to Continue – the Change of the Functioning of the Organs and the Very Flesh of the Body

"Everything I said about the change of functioning is increasingly valid, but there is all the rest, such as the stomach, the blood circulation, and so on.

Is it conceivable to have all these organs continue to function without deteriorating? That would mean constant progress, because only that which progresses can endure. Is this matter capable of progress?

For now, it's open to question.

All automatic functions have almost disappeared, and that has caused a great diminution in terms of capabilities.

It's being replaced by a consciousness of unprecedented power.

That's an improvement. But from an ordinary standpoint, it's obvious I am no longer capable of doing the things I used to do when I was twenty. I know maybe a hundred thousand times more than I knew, and this body itself feels and knows all that it didn't know in the past, but from a strictly material standpoint it is diminished.

Could it come back? I don't know. It's a big question mark.

Yet the body can only last provided some capabilities came back.

Would this very flesh be capable of changing through the action of the Force? Is something like that possible? We'll only know after it's done, not before!

Yet the ability to heal is there. And if that ability exists, so does the ability to overcome wear and tear; that's obvious.

To put it in simple terms, the cells are absolutely convinced that the Lord is all-powerful. But what they are not convinced of is whether He *wants* things to be one way or another, whether He wants the transformation to occur in a pre-existing body or by stages.

And there is an absolute refusal to get an answer.

Oh, and I know why! It's because **physical matter is so lazy, to put it in a child-like manner, and if it had certainties, it would relax its effort.**

Yet a moment will come when *one* body will be able to change enough to set an example as well as a concrete hope for humanity.

A *moment* will come when it will happen." (273-74)

62. Permeation of the Subtle Physical in the Material Physical

"In the long run, this permeation intends to become a replacement. The subtle physical is wearing down the separating wall, as it were, with the aim of replacing the material physical, but through transformation rather than suppression.

Seeing the two together, one realises what a enormous work this is! The main effect is to remove fixity from the physical world, and not just fixity but brittleness: Where it now breaks, it will bend; where it now crumbles, it will flow.

All becomes flexible.

It's quite curious, but difficult to explain in words." (278)

(1971-72)

63. The Divine is the Only Truth, the Rest is Falsehood

"All the rest is falsehood, and a falsehood that must disappear.

There is only *one* reality, *one* life, and *one* consciousness: the Divine." (292)

64. The Dreadfulness of the Material World as It is

"In all the other realms, things depend on the attitude; here it doesn't depend on the attitude – the attitude may lessen the suffering, but . . .

The *fact* itself has to change, because **the material world as it is is dreadful.**

It is bearable because of the vital and mental influence – but that influence is not enough.

It must be transformed.

For the transformation to be genuine, the body *also* has to acquire a harmony above all illnesses and accidents. The other parts of the being can transform their consciousness while remaining what they are, but the physical body needs to change." (293)

65. The Contrast Between the Two States Becomes Increasingly Acute

"Three minutes of splendor for twelve hours of misery – that's the ratio. For a body that truly, sincerely thinks only of the Divine, wants only the Divine.

This is a living demonstration of the existence of the Divine – what the Divine existence *is,* and what it has become.

I don't hear, I don't see, I can't eat, I can't speak, I no longer remember anything. . . . But suddenly, the sense of a sovereign omnipotence in a bliss that has no equivalent in our world. And the effect of that power sometimes shows up in people here and there: Miraculous things suddenly happen.

For when it is allowed to flow undiminished and undistorted, that Power is unbelievably powerful! As if it were telling me: "This is *it.* This is what we want and this is what will have to be."

But when?

In other words, the contrast between what the world is and what it should be is becoming increasingly acute.

People usually claim there's a mixture of good and bad things. But all that is childish. The "good" things aren't any better than the bad ones.

That's not *it*.

The Divine is something else altogether." (295)

66. The Physical Realization Alone is a Concrete Realisation

"…the physical realisation is *really* a concrete realisation.

When the physical gets converted, it will be something solid, unalterable, and complete.

There is a beginning of a tremendous concentration of energy! A power and reality in the consciousness that exists absolutely nowhere else; everything vital or mental seems hazy and insubstantial in comparison. It's really marvellous.

Some problems remain to be solved, but not through words or thoughts. Things, people, circumstances come to teach the body to have the true consciousness.

It seems that the main question was to create a physical being capable of bearing the Power that wants to manifest. All ordinary body-consciousnesses are too thin and fragile to withstand the overwhelming Power that is to manifest. And so this body is being accustomed to it.

It's as if it had suddenly caught a glimpse of such a marvelous horizon ahead, but overwhelmingly marvellous!

It is allowed to take only as much of it as it can bear." (298)

67. The Future Direction – the Need to Find the Plasticity of Matter

"…my body feels the complete Presence of the Divine in all things, everywhere, all the time, as if it were at once enveloped and permeated by it. Recently, it asked for an even more concrete experience. And a kind of Consciousness responded that the body wasn't given a more complete perception because it would then feel like fusing into the Divine and the cells would simply explode, so to speak. The body would lose its form.

I felt this was very true.

There are still things to be found. Oh, there are so many things to be found!

But the old routine is finished.

It's finished.

We need to find the plasticity of matter – so that it can progress forever.

How much time will it take? I don't know. How many experiences will it take? I don't know.

But the direction is clear." (301-02)

68. The Body-Mind Alone Was Left in the Mother

"I just heard a letter of Sri Aurobindo's in which he explains that **for the Supramental to settle on earth and become permanent, the body-mind, the mind within the body, has to accept to receive and manifest it** (he had noticed that the Supramental came into him, then withdrew, came back, then withdrew).

The body-mind is precisely the only mind that is left in me now. That explains why the mind was removed and the body-mind took its place. It is developing under the supramental influence, and it is being converted very rapidly and interestingly. These past few days, I have noticed that it is becoming vaster, with comprehensive visions and a whole different way of seeing.

But it is a very radical process!

I could say I've become another person.

In my case, it was done without asking my opinion! Very few people would accept that. Everything was simply taken away from me; the mind was completely removed. In appearance, I became a total idiot who no longer knew anything. And gradually, very gradually the body-mind began developing instead.

That's how it was done – very radically.

It could be done that way because I had remained *very* conscious of my psychic being, and this psychic presence enabled me to deal with the outside world without its making any difference. That's why there were so few visible changes." (303-04)

69. The Difference Between Surrender and Trust

"…I have noticed that in most cases surrender to the Divine does not mean *trust* in the Divine. **One may surrender to the Divine and say, "Even if You make me suffer, I surrender." That's an absolute lack of trust! Trust is something else: It's unshakable knowledge that nothing can perturb.**" (305)

70. The New Body*

"For the first time, early this morning, I saw my body.

I don't know whether it is a supramental body or a transitional body, but I had a completely new body, in the sense that it was sexless.

It was very white, very slender – really a lovely, harmonious form.

That was a first!

I hadn't the least idea, the faintest notion what it would look like, and I saw – I *was* like that; I had become like that.

It was around four in the morning, I think. And it was perfectly natural. I mean, I didn't look in a mirror.

What was very different was the torso, from the chest to the waist: It was neither male nor female.

It was lovely. My form was extremely svelte and slim. And the skin was very white, just like my skin. A lovely form. And no sex – the sex had disappeared.

I didn't pay any special attention, because it felt so perfectly natural to me.

Also, there was none of the complex digestion we have now, or the kind of elimination we have now. It didn't work that way.

I didn't look to see how it worked, since it felt so completely natural to me. Therefore I can't describe it in detail. It was neither a woman's body nor a man's – that much is certain. The outline was fairly similar to that of a very young person. There was a faint suggestion of a human form, with a shoulder and a waist.

The two things visibly different concerned procreation, which was no longer possible, and food.

Now we need to find a food that doesn't require all this digesting. Not exactly liquid, but not solid either. There's also the question of the mouth and the teeth. Chewing should no longer be necessary, and therefore teeth shouldn't be either. But something will replace them.

I haven't the slightest idea what the face looked like. But it didn't seem too unlike what it is now.

What will change a great deal, of course, is breathing. That being depended very much on breathing, which had acquired a very central role." (308-09)

(1972-73)

71. Life or Dissolution – A Battle Against General Subconscient

"It's becoming terrible.

A Force, a kind of awesome Pressure to compel the necessary progress.

I feel it in myself, in my body. But my body isn't afraid, It says, "If I must finish, I'll be finished."

That's how it is at every instant: The truth . . . or the end. It feels something like: no half measures, no compromises, no halfways.

That's how it is for the body. Every instant is imperative: Life or death.

We have spent centuries being neither too uncomfortable nor too comfortable. Well, that time is over. The body knows

this is necessary for the supramental body to come into being: It must be *entirely* under the Influence of the Divine.

No compromises, no half measures, no "It will be for later." Only this: a dreadful Will. That's the only way for things to go fast.

There is this constant feeling of hovering between life and death, and the minute one takes the right attitude – the minute the *part concerned* takes the right attitude – all becomes well quite naturally and easily.

But it's also terrible because it means perpetual danger. Perhaps a hundred times a day, a sensation in the cells like: life or dissolution. And if they contract, as is their natural tendency, it gets awful. But they're learning to . . . relax and surrender.

I have had hundreds of experiences showing that the minute one takes the true attitude, it is *done*. It is *we* who prevent it from being done, as if our personal control over things prevented the action of the Force.

I think the subconscient is convinced that if it doesn't keep control, everything will go awry. It's the subconscient that says, "Oh, I must watch over this, I must be careful about that." There are incredible things in the subconscient. I spend entire nights watching them.

But it's as if the Force I mentioned before wanted to go like a power-drill, deeper and deeper into the subconscient. It goes down and down and down . . . *imperatively*. And the human subconscient cries out, "Oh, not yet, please, not yet – not so fast!"

That's what we are up against: A general subconscient.

It is strange how human nature resists. Ordinary human nature is such that it prefers defeat on its own terms to victory in another way. Human stupidity is abysmal.

Naturally, the resistance brings about catastrophes, which then enable people to say, "You see? You see your kindly action? It is only causing catastrophes."

They are unbelievably stupid.

The resistance has such wonderful reasoning! "You see," it says, "where all this is leading you!"

Oh, it's more than a resistance! It is perverse." (310-11)

72. The Clarification of the Subconscient Indispensable Before the New Race Can Emerge

"At bottom, it's the subconscient that needs to be transformed. **The subconscient is chock-full of defeatism – the first reaction is always defeatist. It is a mass of defeatism that keeps rising to the surface. It's positively disgusting.**

We absolutely need to change that condition for the new race to emerge. We must be categorical and fearless in our determination to clarify the subconscient. For a fantastic energy is hampered by that foul quagmire.

We are the Divine who has forgotten Himself. And our task is to reestablish the connection. Call it anything you like, it doesn't matter. It's the Perfection, the Power, the Knowledge we must become.

That's the aspiration we must have." (312)

"But we are such fools that we can't bring ourselves to abdicate our silly little personality to let the Marvel unfold.

And that's **all accumulated in the subconscient: Everything we have rejected is there, and now it must be brought in contact with the transforming Force so that this unconsciousness may come to an end.**" (313)

73. The Work in Progress – the Building up of the Supramental Consciousness

"The purpose of this body is now simply to be at the Command and the Will of the Lord, so it can accomplish as much groundwork as possible.

But it isn't the Goal at all.

For we don't have the slightest idea of what the supramental life is. Therefore, we don't know if this body, this flesh, can change enough to adapt itself or not – and to tell the truth, I am not worried about it. It's not something that preoccupies me too much. The body's capacities will change before its appearance changes; the appearance always changes last.

What really matters is how the Consciousness can use this body.

The problem that concerns me is building that supramental consciousness so *it* becomes the being. That's what's important. The rest would be like worrying over a change of clothing.

To do that, all the consciousness contained in all these cells must aggregate, organise, and form itself into a conscious, independent entity capable of being conscious of matter as well as of the Supramental. That's what is being done.

How far will we be able to go? I don't know.

I feel that if I last until my hundredth birthday, that is, another six years, much will be accomplished. Something significant and decisive will be attained. I am not saying that the body will become transformed (I have no such signs), but the physical, material consciousness will become "supramentalised."

It's not that I will become "young" again; it's a different type of capacity that will develop and use this body.

Will it transform it? Or will it use it for another purpose? That I don't know.

That's the work now in progress. And that's what's important." (313-14)

74. The Supramental Power – Stronger than Matter – Pressing Down on the World

"Through careful observation and attention, I have come to this conclusion that what we call the "Supramental," for lack of a better word, is actually making the creation more receptive to the higher Power, making matter more receptive and responsive to the Force.

At present, whatever is invisible or imperceptible is unreal to human beings in general. We call certain things "concrete" while others are not. But **this Power, which is *not material*, is becoming more concretely effective on earth than material things.**

I have the feeling that when this Force is guided by what we call the "Divine," it has a *real* power – the power to move matter, for instance. It can cause a *material*

accident, or save from a material accident. It can cancel the consequences of an absolutely material event.

It is stronger than matter." (315-16)

"**…It is the descent of the supramental world, which is not mere imagination, but an *absolutely* material Power – with no need for any material means.**

A New World is trying to be born into this world.

What in terms of human common sense would say, "This is impossible; it's never been done before" is now over. This stupidity is over. It's become meaningless. Now we could say: it is possible *because* it has never been before.

This is the New World and this is the new Consciousness and this is the new Power.

It is possible and it will be more and more manifest *because* it is the New World, *because* it has never been before." (317)

75. A Formidable Will – the Lord's Will – Flowing Through the Mother's Body

"**It is so incredible.**

A fabulous power (I feel I could do *anything* simply by squeezing my hand), and at the same time I know nothing, understand nothing.

My memory is gone. There's nothing left in my head. Some decisions are made through consciousness, but as soon as they are uttered or implemented, they're gone. I remember nothing, except one thing in a thousand.

It sounds strange, but all the daily ordinary occupations – getting up, going to bed, taking a bath,

"trying" to eat (which is rather in vain) – are performed with a feeling that they can be an occasion of death, yet *at the same time* there's a feeling of immortality.

It's indescribable.

Both opposites (they are only opposite in our language) are there simultaneously.

It sounds utterly absurd, but it's as if this consciousness here were conscious of the divine decisions.

The least trifle could be an occasion to leave the body if the Divine decided that the body has to go, yet the least moment can also bring the feeling of immortality if the Divine decides that one should have the feeling of immortality.

All appearances are illusions.

There's something . . . something, which for me is becoming increasingly concrete and powerful: the Lord's Will.

This conscious will is not like ours, but all embracing – inexpressible, unlike anything we know. And it is a formidable will – formidable in the sense that all appearances, all contradictions, all human wills amount to zero.

That alone prevails. And *That* is what I feel flowing through me, as if I were bathed in it.

There's nothing left in my head. It's empty, empty, completely empty. There isn't any "I." It's almost like an empty shell.

Yet there is this formidable, all-embracing Force. . . .

As if a superhuman Power were trying to manifest through thousands of years of impotence.

That's it. This body is made of thousands of years of

impotence. And a superhuman Power is exerting a pressure to manifest through it.

What will be the outcome? I don't know." (319-20)

76. Deluge from the Subconscient – the Battle of the World

"In my own case, I know where the difficulties stem from.

I have to cope with everything that contradicts the Divine in the past and the present.

I mean, **all the past and even all that has been repressed is rising from the subconscient. In fact, everything that needs to be transformed is rising from the subconscient. And it's endless. It keeps rising and rising and rising!**

It is as if I were being shown, in the consciousness, all that opposes the divine immensity. For all possible contradictions are accumulated in the subconscient, and they keep coming up all the time, constantly.

So one feels completely stupid, unconscious, obdurate.

And with the slightest incoming thing looms the possibility of catastrophe. I live in a constant suggestion of catastrophes: "This way, you could die; that way, you could die."

I simply reply, "I don't care!" Then it calms down.

But the consciousness here, around the head, is extraordinarily peaceful: "Let Your Will be done, Lord." And "that" exerts a pressure on whatever rises from below.

There is also a new and wonderful joy that comes! But it comes the way one dangles a lure: "See, this is what you could have." And it's gone!

It's as if the battle of the world were being fought in my consciousness.

From time to time, for a few seconds, there's a sense of something wonderful, but not even long enough to be able to define it. And it's very rare. Whereas the other condition is almost constant. Everything – external things, internal things, things in so-called others, things concerning this body – is terrible, terrible.

As if my body were made to live through every single thing that must disappear. This is certainly what the Buddha experienced, and why he said that life was a falsehood and had to disappear.

But I know better!

I *know* it isn't a falsehood. But it must change." (324-25)

77. The Transition from the Ordinary Mental Consciousness to the Supramental Consciousness

"I seem to be encompassing all the world's resistances.

They come to me one after another, and **if I stop calling the Divine for a single minute and intimately feeling His presence within me, the pain becomes unbearable! To such a point that I now hesitate to speak of "transformation" to people, because if that's what it is, one really has to be a hero.**

But the body has a single prayer, always the same:

Make me worthy of knowing You
Make me worthy of serving You
Make me worthy of being You.

We are on the threshold of something truly

marvelous, but . . . we don't know how to keep it – it comes like a breeze, and we just don't know how to hold it.

Never before have I had such a sense of ignorance, of impotence, of being a jumble of frightful contradictions. Yet I *know* deep down, beyond speech, that it's because I don't know how to find the place where they harmonise and unite.

I can do absolutely nothing, I know absolutely nothing – in fact, I am nothing but a false appearance.

I don't remember anything. I even forgot what I said earlier.

And strangely, almost at the same time, there's torture and bliss.

All our old ways of understanding things are worthless. All our values are worthless.

There's a sort of soaring of the whole atmosphere toward an almost inconceivable splendour, but at the same time the feeling that the body could dissolve any moment. **Both things together make up a consciousness in which all past experiences seem puerile, childish, and unconscious.**

There is only one will left: May the Divine express Himself without distortion through this body. This is constant, constant, constant. . . .

For a moment, just a few seconds, I had the supramental consciousness. It was so marvellous! I understood that if we were to taste that now, we would no longer want to exist differently.

We are in the process of . . . changing laboriously.

That consciousness is so marvellous, so fabulous! It's a sort of harmonisation of all opposites: a total, fantastic activity together with perfect peace.

But these are just words.

In truth, this is the transition from the ordinary mental consciousness to the supramental consciousness.

The vibration is so different that the mental consciousness panics in the presence of the supramental consciousness. Only when I am perfectly still and quiet can I bear it.

Sometimes, I wonder, "Does the Lord want me to leave?" I am quite willing, so that's not an issue. Does He want me to stay? No answer except "Transformation."

My old mantra keeps the outer being very quiet: *OM, Namo, Bhagavateh*. Three words which to me mean:

***OM:* I implore the Supreme Lord.**
***Namo:* I obey Him.**
***Bhagavateh:* Make me divine.**

Nothing is impossible." (326-27)

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I, Pankaj Bagaria, hereby declare that the particulars given above are true to the best of my knowledge and belief.

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(sd) Pankaj Bagaria
Signature of Publisher