

A close-up photograph of a field of white globe amaranth flowers. The flowers are spherical and composed of many small, individual blossoms. They are supported by thin green stems with dark green, pointed leaves. The background is a soft-focus field of similar flowers, creating a sense of depth. The overall color palette is dominated by greens and whites, with a slight purple hue in some of the leaves.

Quest for Immortality

All India Magazine
December 2020

Flower on the cover:

Integral Immortality

It is a promise! When will it be a material fact?

(Spiritual significance and explanation given by the Mother)

Botanical name: Gomphrena globosa

ALL INDIA MAGAZINE

A Monthly Magazine of Sri Aurobindo Society

Annual Subscription: Rs.180 in India, US \$ 25 by Air-mail

Owner: Sri Aurobindo Society

Printer: Swadhin Chatterjee for Sri Aurobindo Ashram Press

Publisher: Pradeep Narang for Sri Aurobindo Society

Published from: Society House, 11 Saint Martin Street, Puducherry - 605 001

*Printed from: Sri Aurobindo Ashram Press, No 38, Goubert Avenue,
Puducherry - 605 001, India.*

Editor: Dr. Alok Pandey

Registered with the Registrar of Newspapers for India : No. 22334/71

Phone Nos:(0413) 2336396-97-98

Email: info@aurosociety.org Website: www.aurosociety.org

Quest for Immortality

Matter shall reveal the Spirit's face. — Sri Aurobindo

CONTENTS

The Fear of Death and the Four Methods of Conquering It	... 5
What is immortality	... 12
Immortality in Ancient Scriptures	... 20
Possibility of an Immortal Divinised Body	... 31

Editorial Note:

Life and Death

Life, death, — death, life; the words have led for ages

Our thought and consciousness and firmly seemed

Two opposites; but now long-hidden pages

Are opened, liberating truths undreamed.

Life only is, or death is life disguised, —

Life a short death until by life we are surprised.



The Fear of Death

Death wanders through our lives at will, sweet Death
Is busy with each intake of our breath.
Why do you fear her? Lo, her laughing face
All rosy with the light of jocund grace!
A kind and lovely maiden culling flowers
In a sweet garden fresh with vernal showers,
This is the thing you fear, young portress bright
Who opens to our souls the worlds of light.
Is it because the twisted stem must feel
Pain when the tenderest hands its glory steal?
Is it because the flowerless stalk droops dull
And ghastly now that was so beautiful?
Or is it the opening portal's horrid jar
That shakes you, feeble souls of courage bare?
Death is but changing of our robes to wait
In wedding garments at the Eternal's gate.

CWSA 2: 219

The Fear of Death and the Four Methods of Conquering It

Fear is the greatest obstacle

... perhaps the greatest obstacle in the way of man's progress is fear, a fear that is many-sided, multiform, self-contradictory, illogical, unreasoning and often unreasonable. Of all fears the most subtle and the most tenacious is the fear of death. It is deeply rooted in the subconscious and it is not easy to dislodge. It is obviously made up of several interwoven elements: the spirit of conservatism and the concern for self-preservation so as to ensure the continuity of consciousness, the recoil before the unknown, the uneasiness caused by the unexpected and the unforeseeable, and perhaps, behind all that, hidden in the depths of the cells, the instinct that death is not inevitable and that, if certain conditions are fulfilled, it can be conquered; although, as a matter of fact, fear in itself is one of the greatest obstacles to that conquest. For one cannot conquer what one fears, and one who fears death has already been conquered by it.

How can one overcome this fear? Several methods can be used for this purpose. But first of all, a few fundamental notions are needed to help us in our endeavour. The first and most important point is to know that life is one and immortal. The forms are countless, fleeting and brittle. This knowledge must be securely and permanently established in the mind and one must identify one's consciousness as far as possible with the eternal life that is independent of every form, but which manifests in all forms. This gives the indispensable psychological basis with which to confront the problem, for the problem remains. Even if the inner being is enlightened enough to be above all fear, the fear still re-

mains hidden in the cells of the body, obscure, spontaneous, beyond the reach of reason, usually almost unconscious. It is in these obscure depths that one must find it out, seize hold of it and cast upon it the light of knowledge and certitude.

Life does not die, only forms dissolve

Thus life does not die, but the form is dissolved, and it is this dissolution that the physical consciousness dreads. And yet the form is constantly changing and in essence there is nothing to prevent this change from being progressive. This progressive change could make death no longer inevitable, but it is very difficult to achieve and demands conditions that very few people are able to fulfil. Thus the method to be followed in order to overcome the fear of death will differ according to the nature of the case and the state of the consciousness. These methods can be classified into four principal kinds, although each one includes a large number of varieties; in fact, each individual must develop his own system.

Reason out the fear

The first method appeals to the reason. One can say that in the present state of the world, death is inevitable; a body that has taken birth will necessarily die one day or another, and in almost every case death comes when it must: one can neither hasten nor delay its hour. Someone who craves for it may have to wait very long to obtain it and someone who dreads it may suddenly be struck down in spite of all the precautions he has taken. The hour of death seems therefore to be inexorably fixed, except for a very few individuals who possess powers that the human race in general does not command. Reason teaches us that it is absurd to fear something that one cannot avoid. The only thing to do is

to accept the idea of death and quietly do the best one can from day to day, from hour to hour, without worrying about what is going to happen. This process is very effective when it is used by intellectuals who are accustomed to act according to the laws of reason; but it would be less successful for emotional people who live in their feelings and let themselves be ruled by them.

Search for the psychic being

No doubt, these people should have recourse to the second method, the method of inner seeking. Beyond all the emotions, in the silent and tranquil depths of our being, there is a light shining constantly, the light of the psychic consciousness. Go in search of this light, concentrate on it; it is within you. With a persevering will you are sure to find it and as soon as you enter into it, you awake to the sense of immortality. You have always lived, you will always live; you become wholly independent of your body; your conscious existence does not depend on it; and this body is only one of the transient forms through which you have manifested. Death is no longer an extinction, it is only a transition. All fear instantly vanishes and you walk through life with the calm certitude of a free man.

The method of faith

The third method is for those who have faith in a God, their God, and who have given themselves to him. They belong to him integrally; all the events of their lives are an expression of the divine will and they accept them not merely with calm submission but with gratitude, for they are convinced that whatever happens to them is always for their own good. They have a mystic trust in their God and in their

personal relationship with him. They have made an absolute surrender of their will to his and feel his unvarying love and protection, wholly independent of the accidents of life and death. They have the constant experience of lying at the feet of their Beloved in an absolute self-surrender or of being cradled in his arms and enjoying a perfect security. There is no longer any room in their consciousness for fear, anxiety or torment; all that has been replaced by a calm and delightful bliss.

But not everyone has the good fortune of being a mystic.

The way of the warrior

Finally there are those who are born warriors. They cannot accept life as it is and they feel pulsating within them their right to immortality, an integral and earthly immortality. They possess a kind of intuitive knowledge that death is nothing but a bad habit; they seem to be born with the resolution to conquer it. But this conquest entails a desperate combat against an army of fierce and subtle assailants, a combat that has to be fought constantly, almost at every minute. Only one who has an indomitable spirit should attempt it. The battle has many fronts; it is waged on several planes that intermingle and complement each other.

Battle in the mind

The first battle to be fought is already formidable: it is the mental battle against a collective suggestion that is massive, overwhelming, compelling, a suggestion based on thousands of years of experience, on a law of Nature that does not yet seem to have had any exception. It translates itself into this stubborn assertion: it has always been so, it cannot be any different; death is inevitable and it is madness to hope that it

can be anything else. The concert is unanimous and till now even the most advanced scientist has hardly dared to sound a discordant note, a hope for the future. As for the religions, most of them have based their power of action on the fact of death and they assert that God wanted man to die since he created him mortal. Many of them make death a deliverance, a liberation, sometimes even a reward. Their injunction is: submit to the will of the Highest, accept without revolt the idea of death and you shall have peace and happiness. In spite of all this, the mind must remain unshakable in its conviction and sustain an unbending will. But for one who has resolved to conquer death, all these suggestions have no effect and cannot affect his certitude which is based on a profound revelation.

Battle of the feelings

The second battle is the battle of the feelings, the fight against attachment to everything one has created, everything one has loved. By assiduous labour, sometimes at the cost of great efforts, you have built up a home, a career, a social, literary, artistic, scientific or political work, you have formed an environment with yourself at the centre and you depend on it at least as much as it depends on you. You are surrounded by a group of people, relatives, friends, helpers, and when you think of your life, they occupy almost as great a place as yourself in your thought, so much so that if they were to be suddenly taken away from you, you would feel lost, as if a very important part of your being had disappeared.

It is not a matter of giving up all these things, since they make up, at least to a great extent, the aim and purpose of your existence. But you must give up all attachment to these

things, so that you may feel capable of living without them, or rather so that you may be ready, if they leave you, to rebuild a new life for yourself, in new circumstances, and to do this indefinitely, for such is the consequence of immortality. This state may be defined in this way: to be able to organise and carry out everything with utmost care and attention and yet remain free from all desire and attachment, for if you wish to escape death, you must not be bound by anything that will perish.

After the feelings come the sensations. Here the fight is pitiless and the adversaries formidable. They can sense the slightest weakness and strike where you are defenceless. The victories you win are only fleeting and the same battles are repeated indefinitely. The enemy whom you thought you had defeated rises up again and again to strike you. You must have a strongly tempered character, an untiring endurance to be able to withstand every defeat, every rebuff, every denial, every discouragement and the immense weariness of finding yourself always in contradiction with daily experience and earthly events.

We come now to the most terrible battle of all, the physical battle which is fought in the body; for it goes on without respite or truce. It begins at birth and can end with the defeat of one of the two combatants: the force of transformation and the force of disintegration. I say at birth, for in fact the two movements are in conflict from the very moment one comes into the world, although the conflict becomes conscious and deliberate only much later. For every indisposition, every illness, every malformation, even accidents, are the result of the action of the force of disintegration, just as growth, harmonious development, resistance to attack, recovery from illness, every return to the normal function-

ing, every progressive improvement, are due to the action of the force of transformation. Later on, with the development of the consciousness, when the fight becomes deliberate, it changes into a frantic race between the two opposite and rival movements, a race to see which one will reach its goal first, transformation or death. This means a ceaseless effort, a constant concentration to call down the regenerating force and to increase the receptivity of the cells to this force, to fight step by step, from point to point against the devastating action of the forces of destruction and decline, to tear out of its grasp everything that is capable of responding to the ascending urge, to enlighten, purify and stabilise. It is an obscure and obstinate struggle, most often without any apparent result or any external sign of the partial victories that have been won and are ever uncertain—for the work that has been done always seems to need to be redone; each step forward is most often made at the cost of a setback elsewhere and what has been done one day can be undone the next. Indeed, the victory can be sure and lasting only when it is total. And all that takes time, much time, and the years pass by inexorably, increasing the strength of the adverse forces.

All this time the consciousness stands like a sentinel in a trench: you must hold on, hold on at all costs, without a quiver of fear or a slackening of vigilance, keeping an unshakable faith in the mission to be accomplished and in the help from above which inspires and sustains you. For the victory will go to the most enduring.

CWM 12: 82-87

The Mother

What is Immortality

Immortality is not the survival of the mental personality after death, though that also is true, but the waking possession of the unborn and deathless Self of which body is only an instrument and a shadow.

... Immortality is a life without beginning or end, without birth or death, which is altogether independent of the body. It is the life of the Self, the essential being of each individual, and it is not separate from the universal Self. And this essential being has a sense of oneness with the universal Self; it is in fact a personified, individualised expression of the universal Self and has neither beginning nor end, neither life nor death, it exists eternally and that is what is immortal. When we are fully conscious of this Self we participate in its eternal life, and we therefore become immortal.

CWM 12; 82-87

The mistake everyone makes is to consider — to believe — the goal to be immortality. Whereas immortality is just one of the consequences... it's just a natural consequence—if you live the true life.

The Mother: Conversation with a Disciple, August 5, 1964

There is no mortality. It is only the Immortal who can die; the mortal could neither be born nor perish.

The Immortal can pass from the condition of life to the condition of death (but not 'death' as we understand it); 'can die' means 'can change condition.' The Immortal can pass from this condition to that condition and back and forth again. We call it 'death,' but it has nothing to do with either life or death. They are changes of state.

The Mother: Conversation with a Disciple, May 12, 1961

Need for Immortality inherent in human nature

One day, I don't remember on what occasion, I saw what had motivated the "forefathers" who wrote the Vedas: it was the need for immortality; they were in quest of immortality. From there, I went on to Buddha and saw what had set the Buddha on his way: this kind of need for permanence, purely and simply; the vision of the impermanence of things had profoundly troubled him, and he felt the need for Permanence. His whole quest was to find the Permanent (why was he so anxious to have the Permanent?...). There are a few things like that in human nature, in the deep human need. And then I saw another such need: a need for the Certitude which is security...

...it is one of life's needs (there are several); and it's what spurs the human being to get out of his present state and find another one. These needs are (what's the word?)... the seeds, the germs of evolution. They compel us to progress.

The Mother: Conversation with a Disciple, November 27, 1962

Understanding Immortality

But there is some misunderstanding about this word "Immortality"—and this is not something new; it is a misunderstanding which has recurred very frequently. When one speaks of immortality most people understand it as the indefinite survival of the body.

The body can survive indefinitely only if, in the first place, it becomes fully conscious of this immortal Self and unites with it, identifies with it to the extent of having the same capacity, the same faculty of constant transformation which would enable it to follow the universal movement. This is an absolutely indispensable condition if the body is to endure. Because the body is rigid, because it does not follow

the movement, because it cannot transform itself rapidly enough to constantly identify itself with the universal evolution, it decomposes and dies. Its fixity, its rigidity, its incapacity to transform itself, make its destruction necessary, so that its substance may return to the general realm of physical substance and so that the body may be remoulded into new forms in order to become capable of further progress. But usually, when one speaks of immortality, people think of physical immortality — it goes without saying that this has not yet been realised.

Sri Aurobindo says that it is possible and even that it will happen, but he lays down one condition: the body must be supramentalised, it must have some of the qualities of the supramental being, which are qualities of plasticity and constant transformation. And when Sri Aurobindo writes that the body is "only an instrument and a shadow," he is speaking of the body as it is now and will probably continue to be for a long time to come. It is only the instrument of the Self, a very inadequate expression of this Self, and a shadow—a shadow, something vague and obscure in comparison with the light and precision of the eternal Self. *CWM 10; 28-29*

The immortal presence in us

When the vast majority of people say "I", it is a part of them, of their feeling, their body, their thought, indifferently, which speaks; it is something that always changes. Therefore, their "I" is innumerable, or the "I" always varies. What is the constant thing therein?... The psychic being, evidently. For, to be constant a thing must first be immortal. Otherwise it cannot be constant. Then, it must also be independent of the experiences through which it passes: it cannot be the experiences themselves. Hence, it is certainly not the

bed of the river which constitutes the river; the bed is only a circumstance. If the comparison is carried a little farther (besides, comparisons are worthless, people find in them whatever they want), it can be said that the river is a good symbol of life, that what is constant in the river is the species "water". It is not always the same drop of water, but it is always water—without water there would be no river. And what endures in the human being is the species "consciousness". It is because it has a consciousness that it endures. It is not the forms which last, it is the consciousness, the power of binding together all these forms, of passing through all these things, not only keeping a memory of them (memory is something very external), but keeping the same vibration of consciousness.

CWM 04: 173

Well, yes, the psychic is behind the whole organisation, this triple organisation of human life and consciousness, the psychic is behind and supports it by its consciousness which is an immortal one. It is because of the psychic that we have so clear a sense of continuity. Otherwise if you compare what you now are with what you were when you were three, obviously you couldn't recognise yourself in any way, either physically or vitally or mentally. There is no resemblance of any kind. But behind there is the psychic which supports the development, the growth of the being and gives this continuity of consciousness, makes one feel that he is the same being even while being absolutely different, absolutely different. If later one observes himself sufficiently, he can see that the things he understood and could do at that time are things which seem to him absolutely inconceivable now, and that he could never do a similar thing because he is no longer that person at all. And yet, because within there was the psy-

chic consciousness which is immortal, one has the feeling that it is always the same being which was there and continues to be there and will continue to be there with more or less progressive and more or less conscious changes.

CWM 7: 218-19

The nectar of immortality

Each religious sect has its own way of approaching the Divine and this is why Sri Aurobindo compares them to different pots. But he says: No matter which path you follow, the goal alone is important, and the goal is the same whatever the path you follow. The nectar is the same in whichever pot it is contained.

Some say that the flavour of the pot, the path you follow changes the taste of the nectar, that is to say, affects your union with the Divine. Sri Aurobindo answers: The approach may be different, each one chooses the one he prefers or which most suits his taste, but the nectar itself, the union with the Divine, always keeps its power of immortality.

Now when we say that by union with the Divine we gain the consciousness of immortality, it means that the consciousness in us unites with what is immortal and therefore feels itself to be immortal. We become conscious of the domains where immortality exists. But this does not imply that our physical substance is transformed and becomes immortal. For that quite another procedure has to be followed. You must not only first obtain this consciousness, but bring it down into the material world and let it work not only on the transformation of the physical consciousness, but also on the transformation of the physical substance, which is quite a considerable task.

CWM 10: 83-84

Manifestation of immortality on earth

When humanity was first created, the ego was the unifying element. It was around the ego that the different states of being were grouped; but now that the birth of superhumanity is being prepared, the ego has to disappear and give way to the psychic being, which has slowly been formed by divine intervention in order to manifest the Divine in the human being.

It is under the psychic influence that the Divine manifests in man and thus prepares the coming of superhumanity.

The psychic is immortal and it is through the psychic that immortality can be manifested on earth.

So the important thing now is to find one's psychic, unite with it and allow it to replace the ego, which will be compelled either to get converted or disappear.

CWM 16:434

The Mother

The Divine manifests in man under the psychic influence, and that is how the coming of superhumanity is prepared. The psychic being is immortal, so through it immortality can manifest on earth.

Hence, the important thing now is to find one's psychic being, unite with it, and allow it to replace the ego, which will be forced either to convert itself or disappear.

The Mother: Conversation with a Disciple, February 8, 1972

Scientific and spiritual view

Arguing from the facts of physical evolution which alone it has studied and excluding all possibilities outside this limit, Science is justified in coming to this conclusion, and, as a logical corollary, it is justified in denying the immortality of the soul. For if psychical activities are merely a later and temporary operation of physical life and dependent on the physical for their own continuance, it follows that when physical life ceases with the arrest of bodily operations by the mysterious agency of death, human personality which is a psychical activity must also come to an end. When the body dies, the soul dies also; it can no more outlast the body than the flower can outlast the plant on which it grows or a house survive the destruction of its foundations. Body is the stem, soul the flower; body the foundation, soul a light and temporary superstructure. To all this Hindu thought gives a direct denial. It claims to have discovered means of investigating psychical life as thoroughly as Science can investigate physical nature and in the light of its investigations it declares that soul exists before body and outlasts it. It is physical life that is an evolution from psychical, and no more than a later and temporary operation of psychical activities. Body is the flower, soul the stem; soul is the foundation, body the fragile and transient superstructure.

CWSA 17 : 236-37

The immortal soul within us

The soul is described as a spark of the Divine Fire in life and matter, that is an image. It has not been described as a spark of consciousness.

There is mental, vital, physical consciousness — different from the psychic. The psychic being and consciousness are

not identical.

When the soul or “spark of the Divine Fire” begins to develop a psychic individuality, that psychic individuality is called the psychic being.

The soul or spark is there before the development of an organised vital and mind. The soul is something of the Divine that descends into the evolution as a divine Principle within it to support the evolution of the individual out of the Ignorance into the Light. It develops in the course of the evolution a psychic individual or soul individuality which grows from life to life, using the evolving mind, vital and body as its instruments. It is the soul that is immortal while the rest disintegrates; it passes from life to life carrying its experience in essence and the continuity of the evolution of the individual.

It is the whole consciousness, mental, vital, physical also, that has to rise and join the higher consciousness and, once the joining is made, the higher has to descend into them. The psychic is behind all that and supports it. CWSA 28 :119-20

It is not immortality of the body, but the consciousness of immortality in the body that can come with the descent of Overmind into Matter or even into the physicalmind or with the touch of the modified Supramental Light on the physical mindconsciousness. These are preliminary openings, but they are not the supramental fulfilment in Matter.

CWSA 28 :119-20

Sri Aurobindo

By rising to the God within us, we become free, liberated from the bondage of the world and the snare of death. For God is freedom, God is immortality. Crossing over death, we enjoy immortality.

CWSA 17 : 304

Sri Aurobindo

Immortality in Ancient Scriptures

The way to immortality

Man lives in the physical cosmos subject to death and the "much falsehood" of the mortal existence. To rise beyond this death, to become one of the immortals, he has to turn from the falsehood to the Truth; he has to turn to the Light and to battle with and to conquer the powers of the Darkness. This he does by communion with the divine Powers and their aid; the way to call down this aid was the secret of the Vedic mystics. The symbols of the outer sacrifice are given for this purpose in the manner of the Mysteries all over the world an inner meaning; they represent a calling of the gods into the human being, a connecting sacrifice, an intimate interchange, a mutual aid, a communion. There is a building of the powers of the godheads within man and a formation in him of the universality of the divine nature. For the gods are the guardians and increasers of the Truth, the powers of the Immortal, the sons of the infinite Mother; the way to immortality is the upward way of the gods, the way of the Truth, a journey, an ascent by which there is a growth into the law of the Truth, *rtasya pantU*. Man arrives at immortality by breaking beyond the limitations not only of his physical self, but of his mental and his ordinary psychic nature into the highest plane and supreme ether of the Truth: for there is the foundation of immortality and the native seat of the triple Infinite. On these ideas the Vedic sages built up a profound psychological and psychic discipline which led beyond itself to a highest spirituality and contained the nucleus of later Indian Yoga. Already we find in their seed, though not in their full expansion, the most characteristic ideas of Indian spirituality. There is the one Existence, *ekaW sat*, supracosmic beyond

the individual and the universe. There is the one God who presents to us the many forms, names, powers, personalities of his Godhead. There is the distinction between the Knowledge and the Ignorance, the greater truth of an immortal life opposed to the much falsehood or mixed truth and falsehood of mortal existence. There is the discipline of an inward growth of man from the physical through the psychic to the spiritual existence. There is the conquest of death, the secret of immortality, the perception of a realisable divinity of the human spirit. In an age to which in the insolence of our external knowledge we are accustomed to look back as the childhood of humanity or at best a period of vigorous barbarism, this was the inspired and intuitive psychic and spiritual teaching by which the ancient human fathers, *purve pitaraU manulyU*, founded a great and profound civilisation in India.

CWSA 20: 202-03

Who is fit for immortality

What is that real fact? that highest aim? This, that human life and death repeated through the aeons in the great cycles of the world are only a long progress by which the human being prepares and makes himself fit for immortality. And how shall he prepare himself? who is the man that is fit? The man who rises above the conception of himself as a life and a body, who does not accept the material and sensational touches of the world at their own value or at the value which the physical man attaches to them, who knows himself and all as souls, learns himself to live in his soul and not in his body and deals with others too as souls and not as mere physical beings. For by immortality is meant not the survival of death,—that is already given to every creature born with a mind,—but the transcendence of life and death.

It means that ascension by which man ceases to live as a mind-informed body and lives at last as a spirit and in the Spirit. Whoever is subject to grief and sorrow, a slave to the sensations and emotions, occupied by the touches of things transient cannot become fit for immortality. These things must be borne until they are conquered, till they can give no pain to the liberated man, till he is able to receive all the material happenings of the world whether joyful or sorrowful with a wise and calm equality, even! as the tranquil eternal Spirit secret within us receives them. To be disturbed by sorrow and horror as Arjuna has been disturbed, to be deflected by them from the path that has to be travelled, to be overcome by self-pity and intolerance of sorrow and recoil from the unavoidable and trivial circumstance of the death of the body, this is un-Aryan ignorance. It is not the way of the Aryan climbing in calm strength towards the immortal life.

The one imperishable self

There is no such thing as death, for it is the body that dies and the body is not the man. That which really is, cannot go out of existence, though it may change the forms through which it appears, just as that which is non-existent cannot come into being. The soul is and cannot cease to be. This opposition of is and is not, this balance of being and becoming which is the mind's view of existence, finds its end in the realisation of the soul as the one imperishable self by whom all this universe has been extended. Finite bodies have an end, but that which possesses and uses the body, is infinite, illimitable, eternal, indestructible. It casts away old and takes up new bodies as a man changes worn-out raiment for new; and what is there in this to grieve at and recoil and shrink? This is not born, nor does it die, nor is it a thing that comes

into being once and passing away will never come into being again. It is unborn, ancient, sempiternal; it is not slain with the slaying of the body. Who can slay the immortal spirit? Weapons cannot cleave it, nor the fire burn, nor do the waters drench it, nor the wind dry. Eternally stable, immobile, all-pervading, it is for ever and for ever. Not manifested like the body, but greater than all manifestation, not to be analysed by the thought, but greater than all mind, not capable of change and modification like the life and its organs and their objects, but beyond the changes of mind and life and body, it is yet the Reality which all these strive to figure.

Birth and death are milestones

Even if the truth of our being were a thing less sublime, vast, intangible by death and life, if the self were constantly subject to birth and death, still the death of beings ought not to be a cause of sorrow. For that is an inevitable circumstance of the soul's self-manifestation. Its birth is an appearing out of some state in which it is not non-existent but unmanifest to our mortal senses, its death is a return to that unmanifest world or condition and out of it it will again appear in the physical manifestation. The to-do made by the physical mind and senses about death and the horror of death whether on the sick-bed or the battlefield, is the most ignorant of nervous clamours. Our sorrow for the death of men is an ignorant grieving for those for whom there is no cause to grieve, since they have neither gone out of existence nor suffered any painful or terrible change of condition, but are beyond death no less in being and no more unhappy in circumstance than in life. But in reality the higher truth is the real truth. All are that Self, that One, that Divine whom we look on and speak and hear of as the wonderful

beyond our comprehension, for after all our seeking and declaring of knowledge and learning from those who have knowledge no human mind has ever known this Absolute. It is this which is here veiled by the world, the master of the body; all life is only its shadow; the coming of the soul into physical manifestation and our passing out of it by death is only one of its minor movements. When we have known ourselves as this, then to speak of ourselves as slayer or slain is an absurdity. One thing only is the truth in which we have to live, the Eternal manifesting itself as the soul of man in the great cycle of its pilgrimage with birth and death for milestones, with worlds beyond as resting-places, with all the circumstances of life happy or unhappy as the means of our progress and battle and victory and with immortality as the home to which the soul travels.

CWSA 19: 61-64

Immortality in the deeper sense

To be immortal was never held in the ancient spiritual teaching to consist merely in a personal survival of the death of the body: all beings are immortal in that sense and it is only the forms that perish. The souls that do not arrive at liberation, live through the returning aeons; all exist involved or secret in the Brahman during the dissolution of the manifest worlds and are born again in the appearance of a new cycle. Pralaya, the end of a cycle of aeons, is the temporary disintegration of a universal form of existence and of all the individual forms which move in its rounds, but that is only a momentary pause, a silent interval followed by an outburst of new creation, reintegration and reconstruction in which they reappear and recover the impetus of their progression. Our physical death is also a pralaya, — the Gita will presently use the word in the sense of this death, *pralayaW yDti deha-*

bhRt, "the soul bearing the body comes to a pralaya," to a disintegration of that form of matter with which its ignorance identified its being and which now dissolves into the natural elements. But the soul itself persists and after an interval resumes in a new body formed from those elements its round of births in the cycle, just as after the interval of pause and cessation the universal Being resumes his endless round of the cyclic aeons. This immortality in the rounds of Time is common to all embodied spirits.

To be immortal in the deeper sense is something different from this survival of death and this constant recurrence. Immortality is that supreme status in which the Spirit knows itself to be superior to death and birth, not conditioned by the nature of its manifestation, infinite, imperishable, immutably eternal, — immortal, because never being born it never dies. The divine Purushottama, who is the supreme Lord and supreme Brahman, possesses for ever this immortal eternity and is not affected by his taking up a body or by his continuous assumption of cosmic forms and powers because he exists always in this self-knowledge. His very nature is to be unchangeably conscious of his own eternity; he is self-aware without end or beginning. He is here the Inhabitant of all bodies, but as the unborn in every body, not limited in his consciousness by that manifestation, not identified with the physical nature which he assumes; for that is only a minor circumstance of his universal activated play of existence. Liberation, immortality is to live in this unchangeably conscious eternal being of the Purushottama. But to arrive here at this greater spiritual immortality the embodied soul must cease to live according to the law of the lower nature; it must put on the law of the Divine's supreme way of existence which is in fact the real law of its own eternal essence. In the spiritual

evolution of its becoming, no less than in its secret original being, it must grow into the likeness of the Divine.

CWSA 19: 421-23

The greater possibility

For given that there is a more real existence than the mental existence, a greater life than the physical life, it follows that the lower life with its forms, and enjoyments which are all that men here ordinarily worship and pursue, can no longer be an object of desire for the awakened spirit. He must aspire beyond; he must free himself from this world of death and mere phenomena to become himself in his true state of immortality beyond them. Then alone he really exists when here in this mortal life itself he can free himself from the mortal consciousness and know and be the immortal and eternal. Otherwise he feels that he has lost himself, has fallen from his true salvation.

CWSA 18: 16-17

We renounce ourselves in order to find ourselves; for in the mental life there is only a seeking, but never an ultimate finding till mind is overpassed. Therefore there is behind all our mentality a perfection of ourselves which appears to us as an antinomy and contrast to what we are. For here we are a constant becoming; there we possess our eternal being. Here we conceive of ourselves as a changeful consciousness developed and always developing by a hampered effort in the drive of Time; there we are an immutable consciousness of which Time is not the master but the instrument as well as the field of all that it creates and watches. Here we live in an organisation of mortal consciousness which takes the form of a transient world; there we are liberated into the harmonies of an infinite self-seeing which knows all world in the

light of the eternal and immortal. The Beyond is our reality; that is our plenitude; that is the absolute satisfaction of our self-existence. It is immortality and it is "That Delight".

CWSA 18: 22-23

The attainment of Brahman

The attainment of the Brahman is our escape from the mortal status into Immortality, by which we understand not the survival of death, but the finding of our true self of eternal being and bliss beyond the dual symbols of birth and death. By immortality we mean the absolute life of the soul as opposed to the transient and mutable life in the body which it assumes by birth and death and rebirth and superior also to its life as the mere mental being who dwells in the world subjected helplessly to this law of death and birth or seems at least by his ignorance to be subjected to this and to other laws of the lower Nature. To know and possess its true nature, free, absolute, master of itself and its embodiments is the soul's means of transcendence, and to know and possess this is to know and possess the Brahman. It is also to rise out of mortal world into immortal world, out of world of bondage into world of largeness, out of finite world into infinite world. It is to ascend out of earthly joy and sorrow into a transcendent Beatitude.

This must be done by the abandonment of our attachment to the figure of things in the mortal world. We must put from us its death and dualities if we would compass the unity and immortality. Therefore it follows that we must cease to make the goods of this world or even its right, light and beauty our object of pursuit; we must go beyond these to a supreme Good, a transcendent Truth, Light and Beauty in which the opposite figures of what we call evil disappear.

But still, being in this world, it is only through something in this world itself that we can transcend it; it is through its figures that we must find the absolute. Therefore, we scrutinise them and perceive that there are first these forms of mind, life, speech and sense, all of them figures and imperfect suggestions, and then behind them the cosmic principles through which the One acts. It is to these cosmic principles that we must proceed and turn them from their ordinary aim and movement in the world to find their own supreme aim and absolute movement in their own one Godhead, the Lord, the Brahman; they must be drawn to leave the workings of ordinary mind and find the superconscient Mind, to leave the workings of ordinary speech and sense and find the supramental Sense and original Word, to leave the apparent workings of mundane Life and find the transcendent Life.

CWSA 18: 93-94

Me thou canst not pierce, for I am unslayable, unpierceable, indivisible, unburnable, immovable. Thou canst but tear this dress of me, this foodsheath or multiplied protoplasm which I wear — I am what I was before. I will not be angry with thee even, for who would trouble himself to be angry with a child because in its play or little childish wrath it has torn his dress? Perhaps I valued the dress and would not so soon have parted with it; I will try then to save it, if I may, and even punish thee without anger so that thou mayst not tear more dresses; but if I cannot — well, it was but a cloth and another can soon be had from the merchant; nay, have I not already paid the purchase-money? O my judge, thou who sittest pronouncing that I be hanged by the neck till I be dead, because I have broken thy laws perchance to give bread to starving thousands, perchance to help the men of my country whom thou wouldst keep as slaves for thy pleasure—Me wilt thou

hang? When thou canst shake the sun from heaven or wrap up the skies like a garment, then shall power be given thee to hang me. Who or what is this thou deemest will die by hanging? A bundle of animalculae, no more. This outward thou & I are but stage masks; behind them is One who neither slayeth nor is slain. Mask called a judge, play thou thy part; I have played mine. O son of the ancient Yoga, realise thy Self in all things; fear nothing, loathe nothing; dread none, hate none, but do thy part with strength and courage; so shalt thou be what thou truly art, God in thy victory, God in thy defeat, God in thy very death & torture,—God who will not be defeated & who cannot die. Shall God fear any? shall He despair? shall He tremble & shake? Nay 'tis the insects that form thy body & brain which shake & tremble; Thou within them sittest looking with calm eyes at their pain & terror; for they are but shadows that dream of themselves as a reality. Realise the Self in all creatures, realise all creatures in the Self; then in the end terror shall flee from thee in terror, pain shall not touch thee, lest itself be tortured by thy touch; death shall not dare to come near to thee lest he be slain.

CWSA 17 : 144-45

Sri Aurobindo

As for immortality, it cannot come if there is attachment to the body, — for it is only by living in the immortal part of oneself which is unidentifed with the body and bringing down its consciousness and force into the cells that it can come. I speak of course of yogic means. The scientists now hold that it is (theoretically at least) possible to discover physical means by which death can be overcome, but that would mean only a prolongation of the present consciousness in the present body. Unless there is a change of consciousness and change of functionings it would be a very small gain.

CWSA 28:314

Sri Aurobindo

...In the beginning, when I started having the consciousness of immortality and when I brought together this true consciousness of immortality and the human conception of it (which is entirely different), I saw so clearly that when a human (even quite an ordinary human, one who is not a collectivity in himself — as is a writer, for example, or a philosopher or statesman) projects himself through his imagination into what he calls 'immortality' (meaning an indefinite duration of time) he doesn't project himself alone but rather, inevitably and always, what is projected along with himself is a whole agglomeration, a collectivity or totality of things which represent the life and the consciousness of his present existence. And then I made the following experiment on a number of people; I said to them, 'Excuse me, but let's say that through a special discipline or a special grace your life were to continue indefinitely. What you would most likely extend into this indefinite future are the circumstances of your life, this formation you have built around yourself that is made up of people, relationships, activities, a whole collection of more or less living or inert things.

The Mother: Conversation with a Disciple, Nov. 15, 1960

There is yet another way to conquer the fear of death, but it is within the reach of so few that it is mentioned here only as a matter of information. It is to enter into the domain of death deliberately and consciously while one is still alive, and then to return from this region and re-enter the physical body, resuming the course of material existence with full knowledge. But for that one must be an initiate.

CWM 12:86

The Mother

Possibility of an Immortal Divinised Body



All here is a mystery of contraries:
Darkness a magic of self-hidden Light,
Suffering some secret rapture's tragic mask
And death an instrument of perpetual life.
Although Death walks beside us on Life's road,
A dim bystander at the body's start
And a last judgment on man's futile works,
Other is the riddle of its ambiguous face:
Death is a stair, a door, a stumbling stride
The soul must take to cross from birth to birth,
A grey defeat pregnant with victory,
A whip to lash us towards our deathless state.
The unconscious world is the spirit's self-made room,
Eternal Night shadow of eternal Day.
Night is not our beginning nor our end;
She is the dark Mother in whose womb we have hid
Safe from too swift a waking to world-pain.
We came to her from a supernal Light,
By Light we live and to the Light we go.

Savitri 600-01

Immortality is not deathless state

There is a difference between immortality and the deathless state. Sri Aurobindo has described it very well in *Savitri*.

The deathless state is what can be envisaged for the human physical body in the future: it is constant rebirth. Instead of again tumbling backwards and falling apart due to a lack of plasticity and an incapacity to adapt to the universal movement, the body is undone 'futurewards,' as it were.

There is one element that remains fixed: for each type of atom, the inner organisation of the elements is different, which is what creates the difference in their substance. So perhaps similarly, each individual has a different, particular way of organising the cells of his body, and it is this particular way that persists through all the outer changes. All the rest is undone and redone, but undone in a forward thrust towards the new instead of collapsing backwards into death, and redone in a constant aspiration to follow the progressive movement of the divine Truth.

But for that, the body — the body-consciousness — must first learn to widen itself. It is indispensable, for otherwise all the cells become a kind of boiling porridge under the pressure of the supramental light.

What usually happens is that when the body reaches its maximum intensity of aspiration or of ecstasy of Love, it is unable to contain it. It becomes flat, motionless. It falls back. Things settle down — you are enriched with a new vibration, but then everything resumes its course. So you must widen yourself in order to learn to bear unflinchingly the intensities of the supramental force, to go forward always, always with the ascending movement of the divine Truth, without falling backwards into the decrepitude of the body.

The Mother: Conversation with a Disciple, November 25, 1959

Limitations of body

If men did not die, with age their body would become useless?

.. They could escape dying only if their body did not decay. It is just because their body decays that they die. It is because their body becomes useless that they die. If they are not to die, their body should not become useless. This is just the contrary. It is precisely because the body decays, declines and ends in a complete degradation that death becomes necessary. But if the body followed the progressive movement of the inner being, if it had the same sense of progress and perfection as the psychic being, there would be no necessity for it to die. One year added to another need not bring a deterioration. It is only a habit of Nature. It is only a habit of what is happening at *this* moment. And that is exactly the cause of death. One can foresee quite well, on the contrary, that the movement for perfection which is at the beginning of life might continue under another form. I have already told you that one does not foresee an uninterrupted growth, for that would need changing the height of the houses after some time! But this growth in height may be changed into a growth in perfection: the perfection of the form. All the imperfections of the form may be gradually corrected, all the weaknesses replaced by strength, all the incapacities by skill. Why should it not be like this? You do not think in that way because you have the habit of seeing things otherwise. But there is no reason why this should not happen.

CWM 5: 111-12

True Immortality

...long ago there were people who came here because they thought that joining the Ashram was sufficient to make one immortal. And they aspired much for immortality. Naturally, they were old people who did not see a very long road before them and desired to extend it indefinitely — for that is what men understand by "immortality", an indefinite prolongation of what they are. So, to the first person who made this remark, I replied, "I do not know if everyone can become immortal — probably not — but even among those who have the capacity of becoming immortal, how many are ready to pay the price for it?" Because the number of things which have to be left behind is so considerable that perhaps half-way they would say, "Ah, no, the price is too much." I remember a painter with whom I had a talk about the possibility of immortality and who asked me what a new world would be like. I told him things would be, for instance, luminous in themselves and there would no longer be this kind of reflected light which comes here upon earth from the sun. And as I was speaking I saw his face becoming longer, more and more grave; finally he said, "But then how can one do painting without the shadow which brings out the light of things?..." I told him, "You have given exactly the key to the problem."

... The most important, the most difficult thing is to renounce one's ego, for to somebody who is not ready, to renounce his ego is like dying and dying much more than a physical death, for to him the death of the ego is like a dissolution of the being — this is not correct but it begins by giving this sort of impression. To be immortal one must renounce all limitations and the ego is the greatest of limitations; hence if "I" am not immortal, what is the good of that?

CWM 04: 69-70

Physical Transformation

...if one has resolved to transform the body, well, one must wait with all the necessary patience — three hundred years, five hundred years, a thousand years, it does not matter—the time needed for the change. As for me, I see that three hundred years is a minimum. To tell you the truth, with the experience I have of things, I think it is truly a minimum.

... How is your body built? In a purely animal way, with all the organs and all the functions. You are absolutely dependent: if your heart stops for even the thousandth part of a second, you are gone and that's the end. The whole thing works and works automatically without your conscious will (happily for you, for if you had to supervise the functioning, it would have gone the wrong way long ago). All that is there. Everything is necessary, because it was organised in that manner. You cannot do without an organ, at least totally; there must be something in you representing it.

Transformation implies that all this purely material arrangement is replaced by an arrangement of concentrations of force having certain types of different vibrations substituting each organ by a centre of conscious energy moved by a conscious will and directed by a movement coming from above, from higher regions. No stomach, no heart any longer, no circulation, no lungs, no... All this disappears. But it is replaced by a whole set of vibrations representing what those organs are symbolically. For the organs are only the material symbols of centres of energy; they are not the essential reality; they simply give it a form or a support in certain given circumstances. The transformed body will then function through its real centres of energy and not any longer through their symbolic representatives such as were developed in the animal body. Therefore, first of all you must

know what your heart represents in the cosmic energy and what the circulation represents and what the stomach and the brain represent. To begin with, you must first be conscious of all that. And then, you must have at your disposal the original vibrations of that which is symbolised by these organs. And you must slowly gather together all these energies in your body and change each organ into a centre of conscious energy which will replace the symbolic movement by the real one.... You believe it will take only three hundred years to do that? I believe it will take much more time to have a form with qualities which will not be exactly those we know, but will be much superior; a form that one naturally dreams to see plastic: as the expression of your face changes with your feelings, so the body will change (not the form but within the same form) in accordance with what you want to express with your body. It can become very concentrated, very developed, very luminous, very quiet, with a perfect plasticity, with a perfect elasticity and then a lightness at wills... Have you never dreamt of giving a kick to the ground and then soaring into the air, flying away? You move about. You push a little with your shoulder, you go this way; you push again, you go that way; and you go wherever you like, quite easily; and finally when you have finished you come back, enter your body. Well, you must be able to do that with your body, and also certain things related to respiration — but there will no longer be lungs; there's a true movement behind a symbolic movement which gives you this capacity of lightness; you do not belong any longer to the system of gravitation, you escape it. And so for each organ.

There is no end to imagination: to be luminous whenever one wants it, to be transparent whenever one wants it. Naturally there is no longer any need of any bones also in

the system; it is not a skeleton with skin and viscera, it is another thing. It is concentrated energy obeying the will. This does not mean that there will no longer be any definite and recognisable forms; the form will be built by qualities rather than by solid particles. It will be, if one may say so, a practical or pragmatic form; it will be supple, mobile, light at will, in contrast to the fixity of the gross material form.

CWM; 58-60

Immortality – result of supramentalisation

Immortality is one of the possible results of supramentalisation, but it is not an obligatory result and it does not mean that there will be an eternal or indefinite prolongation of life as it is. That is what many think it will be, that they will remain what they are with all their human desires and the only difference will be that they will satisfy them endlessly; but such an immortality would not be worth having and it would not be long before people are tired of it. To live in the Divine and have the divine consciousness is itself immortality and to be able to divinise the body also and make it a fit instrument for divine works and divine life would be its material expression only.

CWSA 28: 314

Change of consciousness

The change of the consciousness is the necessary thing and without it there can be no physical siddhi. But the fullness of the supramental change is not possible if the body remains as it is, a slave of death, disease, decay, pain, unconsciousness and all the other results of the ignorance. If these are to remain the descent of the supramental is hardly necessary — for a change of consciousness which would

bring mental-spiritual union with the Divine, the Overmind is sufficient, even the Higher Mind is sufficient. The supramental descent is necessary for a dynamic action of the Truth in mind, vital and body. This would imply as a final result the disappearance of the unconsciousness of the body; it would no longer be subject to decay and disease. That would mean that it would not be subject to the ordinary processes by which death comes. If a change of body had to be made, it would have to be by the will of the inhabitant. This (not an obligation to live 3000 years, for that too would be a bondage) would be the essence of physical immortality. Still, if one wanted to live 1000 years or more, then supposing one had the complete siddhi, it should not be impossible.

CWSA 28: 19

Sri Aurobindo

Death is necessary in the evolution, because the body can progress no longer — cannot suffice any longer as an instrument for the progress or evolution of the consciousness — it has to change its physical instrument and get a new one. If something can be brought into the body that will make it a plastic instrument for the soul, then only death is no longer necessary. If the supramental transformation is complete that is what should happen.

CWSA 28: 310

Sri Aurobindo

The Conquest of Death

As for the conquest of death, it is only one of the sequelae of supramentalisation — and I am not aware that I have forsworn my views about the supramental descent. But I never said or thought that the supramental descent would automatically make everybody immortal. The supramental descent can only make the best conditions for anybody who can open to it then or thereafter attaining to the supramental consciousness and its consequences. But it would not dispense with the necessity of sadhana. If it did, the logical consequence would be that the whole earth, men, dogs and worms, would suddenly wake up to find themselves supramental. There would be no need of an Asram or of Yoga.

What is vital is the supramental change of consciousness — conquest of death is something minor and, as I have always said, the last physical result of it, not the first result of all or the most important — a thing to be added to complete the whole, not the one thing needed and essential. To put it first is to reverse all spiritual values — it would mean that the seeker was actuated not by any high spiritual aim but by a vital clinging to life or a selfish and timid seeking for the security of the body — such a spirit could not bring the supramental change.

Physical immortality

There can be no immortality of the body without supramentalisation; the potentiality is there in the Yogic force and Yogis can live for 200 or 300 years or more, but there can be no real principle of it without the Supramental.

Even Science believes that one day death may be conquered by physical means and its reasonings are perfectly sound. There is no reason why the Supramental Force should

not do it. Forms on earth do not last (they do in other planes) because these forms are too rigid to grow expressing the progress of the spirit. If they become plastic enough to do that, there is no reason why they should not last.

As for immortality, it cannot come if there is attachment to the body, — for it is only by living in the immortal part of oneself which is unidentifed with the body and bringing down its consciousness and force into the cells that it can come. I speak of course of Yogic means. The scientists now hold that it is (theoretically at least) possible to discover physical means by which death can be overcome, but that would mean only a prolongation of the present consciousness in the present body. Unless there is a change of consciousness and change of functioning, it would be a very small gain.

*

Immortality is one of the possible results of supramentalisation, but it is not an obligatory result and it does not mean that there will be an eternal or indefinite prolongation of life as it is. That is what many think it will be, that they will remain what they are with all their human desires and the only difference will be that they will satisfy them endlessly; but such an immortality would not be worth having and it would not be long before people are tired of it. To live in the Divine and have the divine consciousness is itself immortality and to be able to divinise the body also and make it a fit instrument for divine works and divine life would be its material expression only.

CWSA 28: 312-14

Sri Aurobindo

The supramental body

The supramental body which has to be brought into being here has four main attributes: lightness, adaptability, plasticity and luminosity. When the physical body is thoroughly divinised, it will feel as if it were always walking on air, there will be no heaviness or *tamas* or unconsciousness in it. There will also be no end to its power of adaptability: in whatever conditions it is placed it will immediately be equal to the demands made upon it because its full consciousness will drive out all that inertia and incapacity which usually make Matter a drag on the Spirit. Supramental plasticity will enable it to stand the attack of every hostile force which strives to pierce it: it will present no dull resistance to the attack but will be, on the contrary, so pliant as to nullify the force by giving way to it to pass off. Thus it will suffer no harmful consequences and the most deadly attacks will leave it unscathed. Lastly, it will be turned into the stuff of light, each cell will radiate the supramental glory. Not only those who are developed enough to have their subtle sight open but the ordinary man too will be able to perceive this luminosity. It will be an evident fact to each and all, a permanent proof of the transformation which will convince even the most sceptical.

The bodily transformation will be the supreme spiritual rebirth — an utter casting away of all the ordinary past. For spiritual rebirth means the constant throwing away of our previous associations and circumstances and proceeding to live as if at each virgin moment we were starting life anew. It is to be free of what is called Karma, the stream of our past actions: in other words, a liberation from the bondage of Nature's common activity of cause and effect. When this cutting away of the past is triumphantly accomplished in

the consciousness, all those mistakes, blunders, errors and follies which, still vivid in our recollection, cling to us like leeches sucking our life-blood, drop away, leaving us most joyfully free. This freedom is not a mere matter of thought; it is the most solid, practical, material fact. We really are free, nothing binds us, nothing affects us, there is no obsession of responsibility. If we want to counteract, annul or outgrow our past, we cannot do it by mere repentance or similar things, we must forget that the untransformed past has ever been and enter into an enlightened state of consciousness which breaks loose from all moorings. To be reborn means to enter, first of all, into our psychic consciousness where we are one with the Divine and eternally free from the reactions of Karma. Without becoming aware of the psychic, it is not possible to do so; but once we are securely conscious of the true soul in us which is always surrendered to the Divine, all bondage ceases. Then incessantly life begins afresh, then the past no longer cleaves to us. To give you an idea of the final height of spiritual rebirth, I may say that there can be a constant experience of the whole universe actually disappearing at every instant and being at every instant newly created!

CWM 3: 175-77

The transition without death

The transition between the two appears really possible only through the entry – the conscious and willed entry – of a supramentalised consciousness into a body that we could call an "improved physical body," in other words, the human physical body as it is now, but improved: the improvement produced, for instance, by a true physical training, not in its present exaggerated form but in its true sense. It's something I have seen fairly clearly: in an evolution (physical train-

ing is developing very fast nowadays, it's not even half a century since it started), in evolution, that physical training will bring an improvement, that is, a suppleness, a balance, an endurance, and a harmony; these are the four qualities – suppleness (plasticity), balance between the various parts of the being, endurance, and harmony of the body – that will make it a more supple instrument for the supramentalised consciousness.

So the transition: a conscious and willed utilisation by a supramentalised consciousness of a body prepared in that way. This body must be brought to the peak of its development and of the utilisation of the cells in order to be ... yes, consciously impregnated with the supreme forces (which is being done here [in Mother] at the moment), and this to the utmost of its capacities. And if the consciousness that inhabits that body, that animates that body, has the required qualities in sufficient amount, it should normally be able to utilise that body to the utmost of its capacity of transformation, with the result that the waste caused by the death of decomposing cells should be reduced to a minimum – to what extent?... That's precisely what still belongs to the unknown.

That would correspond to what Sri Aurobindo called the prolongation of life at will, for an indefinite length of time.

But as things are at present, it would seem there is a transitional period in which the consciousness has to switch from this body to another, better prepared body – better prepared outwardly, physically (not inwardly); "outwardly," I mean, having acquired certain aptitudes through the present development, which this body doesn't have, of the four qualities – which it doesn't have in sufficient amount and completeness. That is to say, those four qualities must be in

perfect accord and in sufficient amount to be able to bear the work of transformation.

The Mother: Conversation with a Disciple, Nov. 15, 1960

Switching to a new body

Yes, but you are talking about "switching" to a new body? In that case, one would have to switch to a new body. But a switching (from the occult point of view, that's a known thing), a switching not to a body to be born, but to an already formed body. It would take place through a sort of identification of the psychic personality of the body to be changed with the other, receiving body – but that, the fusions of psychic personalities, it's possible, (*laughing*) I know the procedure! But it requires the abolition of the ego – yes, the abolition of the ego is certainly necessary; but if the abolition of the ego is sufficient in the supramentalized individuality (can I use the word individuality? I don't know ... it's neither "personality" nor "individuality"), in the supramentalised being, if the abolition of the ego is done, completed, that being has the power to completely neutralize the presence of the ego in the other being. And then, through that neutralization, the shrinking that always comes from a reincarnation would be canceled – that's the dreadful thing, you see, that time lost in the shrinking into a new being! While through that conscious passage – willed and conscious – from one body to the other, the being whose ego no longer exists has an almost total power to abolish the other ego.

All that occult mechanism needs to be developed, but for the consciousness it's almost rational.

That would be the procedure.

The conditions for the almost indefinite prolongation of the life of the body are known, or almost known (they are

more than sensed – they are known), and they are learned through the work that must be done to counteract the extreme fragility of the physical balance of the body undergoing the transformation. It's a study every minute, as it were, almost every second. This is the extremely difficult part. It is difficult because of all the reasons I have already explained, because of the intrusion of forces that are in a state of imbalance and have to be, as they come along, brought back to the new state of balance.

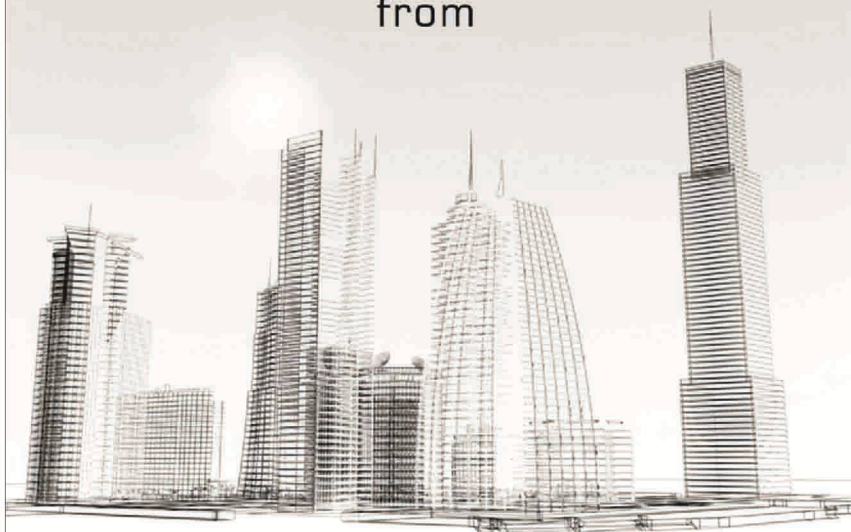
The Mother: Conversation with a disciple, April 17, 1965

Switching to a new body. The method may be used again, if it is felt to be necessary. It wasn't the central idea, it was perfectly incidental – it may happen. And all I said was that the consciousness of these cells having lost the sense of ego (I think they have lost it, though this body was formed without the sense of ego – at any rate, if it was necessary at a given time, it no longer is), having lost the sense of ego, it finds no difficulty in manifesting in another body. And this is a perfectly practical and material experience, I mean I have had multiple experiences of this consciousness using that body, this body, that other body ... for certain things; of course it was momentary, not in a permanent way, but at will and anyway lasting long enough to make me experience it concretely.

The Mother: Conversation with a disciple, April 21, 1965



with
best compliments
from



RAHEJA
UNIVERSAL
THE WORLD TO COME

Raheja Centre-Point, 294, C.S.T. Road, Kalina, Santacruz (E), Mumbai - 400 098. Tel: +91 66414141
fax: +91 6641 4242 | email - mail@rahejauniversal.com | web - www.rahejauniversal.com

Rs.30.00 Vol. 50, No. 5 Regd.:SSP/PY/42/2018-2020
ISSN 0972-0782 WPPNo. TN/PMG/(CCR)/WPP-471/18-2020
Date of Publication: 01. 12. 2020 (Monthly) RNI No. 22334/71

A school by The Vatika Group **vatika**

Nature Friendly

"My child is in Grade 2. My son's journey with this school started 3 years back.

What really drew me to the school at the first instance is the calmness that prevails in the atmosphere!

Being a doctor myself, it was very important for me that the school environment should be healthy – class rooms in MatriKiran are the most nature friendly, spacious, well ventilated, they open out to green spaces... perfect to stay in communion with nature."

Dr. Nidhi Gogia
Mother of Soham Sharma, Grade 2



ADMISSIONS OPEN

ICSE Curriculum



MatriKiran
www.matrikiran.in

Junior School SOHNA ROAD
Pre Nursery to Grade 5

Senior School VATIKA INDIA NEXT
Grade 6 to Grade 9

Junior School
W Block, Sec 49, Sohna Rd, Gurgaon
+91 124 4938200, +91 9650690222

Senior School
Sec 83, Vatika India Next, Gurgaon
+91 124 4681600, +91 9821786363