

# YOGA OF THE BODY

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### **Significance of the Bird on the Cover page:**

*The Phoenix is a mythical bird with beautiful gold and red plumage. Said to live for 1000 years, the phoenix, at the end of its life-cycle builds itself a nest that it then ignites; both nest and bird burn fiercely and are reduced to ashes, from which a new, young phoenix arises. It is thus a symbol of immortality and resurrection. The bird is commonly associated with the fire and the sun and thus is also a symbol of purity and divinity. This issue is dedicated to the Divine Mother's efforts at the transformation of the body whereby, passing through the gates of death, She secures the boon of immortality for Earth and humanity.*

The excerpts from the Works of Sri Aurobindo and the Mother published in *All India Magazine* carry titles and captions chosen by the editor, highlighting the theme of the excerpts .

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# Yoga of the Body

(The Mother's Experiences of Physical Transformation)

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*Editorial Note: In this issue we have taken up the final stages of the Mother's Yoga of physical transformation. Traditionally yoga implies union of the soul with the Divine. The ground of experiences are therefore in the inner being and the spiritual realms. These inner experiences, though enriching and liberating for the soul, leave the body unchanged and subject to all the age old habits of Nature. For the first time we see, in the Mother's experiences, a supreme heroic effort to liberate and divinise the body itself. Though the Mother's main Mission of Supramental Manifestation was completed on 29th February 1956, She continued further, in Her immense Love and Compassion for Earth and humanity to make the journey to the Future still shorter and easier. From April 1962, the yoga took a crucial and decisive turn, whence the Mother completely withdrew into Her room to dive deep into the body's nether mysteries. Only the eye of faith or an inner revelation received as a gift of Grace can tell us how far she went blazing into the Inconscient Night. Success and failure have no meaning there since each inch forward is a great Victory. She is here now in Her transformed glorious body guiding, helping and carrying humanity towards the golden future. We can only raise a hymn of gratitude and offer ourselves with renewed vigor and faith to this wonderful and unprecedented adventure.*

## A New Possibility for the Body

### A new veil is rent

From the height of that summit which is the identification with Thy divine infinite Love, Thou didst turn my eyes to this complex body which has to serve Thee as Thy instrument. And Thou didst tell me, "It is myself; dost thou not see my light shining in it?" And indeed I saw Thy divine Love, clothed in intelligence, then in strength, constituting this body in its smallest cells and shining so brightly in it that it was nothing but a combination of millions of radiant sparks, all manifesting that they were Thyself.....

O my sweet Master, Thou hast caused a new veil to be rent, another veil of my ignorance and, without leaving my blissful place in Thy eternal heart, I am at the same time in the imperceptible but infinite heart of each of the atoms constituting my body.

CWM 1: 148

### Possibility of bodily transformation

One of the greatest victories of this ineffable humility of God will be the transformation of Matter which is apparently the most undivine. Supramental plasticity is an attribute of finally transformed Matter. 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.

CWM 3: 175-76

### **Replacement of organs with centres of conscious energy**

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 func-

tion 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 will... 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.

\*

### **Time is needed for the change-over**

So, to change this into what I have just described, I believe three hundred years are truly very little. It seems many more than that are needed. Perhaps with a very, very, very concentrated work...

But there are many objections that may be raised. It may be said that it would be impossible for the body to change unless something changes in the surroundings also. What would be your relation with other objects if you have changed so much? With other beings also? It seems necessary that a whole set of things changes, at least in relative proportions, so that one can exist, continue to exist. This then brings much complication, for it is no longer one individual consciousness that has to do the work, it becomes a collective consciousness. And so it is much more difficult still.

CWM 5: 59 – 61

### **Two methods and two possibilities**

...There are two things. There is the possibility of a purely supramental creation on one hand, and the possibility of a progressive transformation of a physical body into a supramental body, or rather of a human body into a superhuman body. Then it would be a progressive transformation which could take a certain number of years, probably a considerable number, and would produce a being who would no longer be a “man” in the animal sense of the word, but would not be the supramental being formed fully



outside all animality, for its present origin is necessarily an animal one. So, a transmutation may take place, a transformation that's enough to liberate the being from this origin, but all the same it wouldn't be a purely and entirely supramental creation. Sri Aurobindo has said that there will be an intermediary race — a race or perhaps some individuals, we don't know — an intermediary rung which could serve as a passage or could be perpetuated according to the needs and necessities of creation. But if one starts from a body formed in the same way as human bodies are at present, the result will never be the same as a being formed entirely according to the supramental method and process. It will perhaps be more on the superhuman side in the sense that all animal expression may disappear, but it won't be able to have the absolute perfection of a body that's purely supramental in its formation.

CWM 9:131–32

**The Mother**

### **The Divine veils Himself to meet the Human**

*Certainly. If we had lived physically in the Supermind from the beginning, nobody would have been able to approach us nor could the sadhana have been done. There could have been no hope of contact between ourselves and the earth and men. Even as it is, Mother has to come down towards the lower consciousness of the sadhaks instead of keeping always in her own, otherwise they begin to say, "How far away, how severe you were; you do not love me, I get no help from you etc. etc."*

*The Divine has to veil himself in order to meet the human.*

CWSA 32: 93

**Sri Aurobindo**



## The Body: Human and Divine

### **A symbol and a concretisation of the divine Work**

Only when it is no longer necessary for men's progress that my body should be like theirs will it be free to become supramentalised. ...

\*

It is a fact that the Godhead has always taken a physical body with the intention of transforming that body and making of it a fit instrument for His manifestation upon earth. But it is a fact also that, until now, He has failed to do so and for one reason or another He had always to leave that physical body with the work of transformation unfinished. ...

In order that the Divine may keep, till a total transformation takes place, the body through which He is manifesting upon earth, it is necessary that, for at least one individual if not more, fulfilling the required conditions of harmony, strength, sincerity, endurance, unselfishness and poise in the physical, this body in which the Divine incarnates should be not only the most important thing, but even the thing exclusively important, more important than the divine Work itself, or rather that this body should become the symbol and the concretisation of the divine Work upon earth.

CWM 13: 54-55

### **Adapting to the old body for the work**

For the last few days when I wake up in the morning I have the strange sensation of entering a body that is not mine — my body is strong and healthy, full of energy and life, supple and harmonious and this one fulfills none of these qualities; the contact with it becomes painful; there is a great difficulty in adapting myself to it and it takes a long time before I can overcome this uneasiness.

\*

The body repeats constantly and with a poignant sincerity:

“What am I to demand anything whatsoever from anyone at all? Left to myself I am nothing, I know nothing, I can do nothing. Unless the truth penetrates into me and directs me, I am incapable of taking even the minutest decision and of knowing what is the best thing to do and to live even in the most insignificant circumstance. Shall I ever be capable of being transformed to the point of becoming What I ought to be and of manifesting What wants to manifest upon earth?” But why does this answer always come from the depths, from You, Lord, with an indisputable certitude: “If you cannot do it, no other body upon earth can do it.” There is but one conclusion: I shall persist in my effort, without giving in, I shall persist until death or until victory.

CWM 13: 55-56

### **The body’s prayer**

I cannot yet say “myself”, because when I say “myself” people think of my body, and my body is not yet truly *myself*, it is not yet transformed, and that produces a confusion in their minds. Besides, I have always felt that this attitude of my body perceiving its own imperfection was indispensable in order to keep a living and constant humility in the physical consciousness.

When the transformation is total, then I shall be able to speak, not before....

\*

O divine Light, supramental Reality: With this food, penetrate the whole body, enter into every cell, establish Thyself in every atom; may everything become perfectly sincere and receptive, free from all that obstructs the manifestation, in short, open to Thee all the parts of my body that are not already Thyself.....

CWM 13: 57

**The Mother**

## Beginnings of the Physical Transformation

### One more step towards the supramental body

... A supramental entity had entirely possessed me.

Something a little taller than myself: its feet extended below my feet and its head went a little beyond my head.

... A solid block with a rectangular base – a rectangle with a square base – one single piece.

... A light, not like the golden light of the Supermind: rather a kind of phosphorescence. I felt that had it been night, it would have been physically visible.

... And it was denser than my physical body: the physical body seemed to me almost unreal – as though crumbly – like sand running through your fingers.

... I would have been incapable of speaking, words seemed so petty, narrow, ignorant.

... I saw (how shall I put it?) the successive preparations which took place, in certain *anterior* beings, in order to achieve this.

... It felt as if I had several heads.

... The experience of February 29 was of a general nature; but this one was intended for me.

... I begin to see what the supramental body will be.

... I had had a somewhat similar experience at the time of the union of the *supreme creative principle* with the physical consciousness.<sup>1</sup> But that was a subtle experience, while this was material – in the body.

... I did not have the experience, I did not look at it: I was it.

... And it radiated from me: myriads of little sparks that were penetrating everybody – I saw them enter *into each one of those present*.

... One more step.

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*Conversations with a disciple, September 12, 1956*

1. The Mother's experiences dated November 26, 1915 (CWM 1: 311-12)

## Total disintegration of the physical ego

For approximately three hours, the physical ego disintegrated for the first time in such a total way. Nothing remained but the Force, nothing remained but *Sat-Chit-Ananda*, and not only in the consciousness but in the physical sensation – the divine *Sachchidananda* spreading in a constant flood throughout the universe....

...And during all this time, approximately three hours, the consciousness was completely, completely different. It was here, however; it was not outside the earth, it was on earth, but it was completely different – even the body consciousness was different. And what remained was very mechanical; it was a body, but it could just as well have been anything. All this power of consciousness that for more than seventy years I've gradually pushed into each of the body's cells so that each cell could become conscious: all this seemed to have withdrawn...

... During those three hours, there was nothing but the Supreme manifesting through the eternal Mother. ...

It was a continuous and all-powerful flood, and so extraordinarily varied, of the Lord manifesting Himself.

It was as vast as the universe, a continuous movement – the movement of manifestation of something which was everything at once, a single whole. There was no division. And such a variety of colors, vibrations, powers – extraordinary! It was one single thing, and everything was within it.

The three Supreme Principles were very clearly there: Existence, Consciousness (an active, realising consciousness) and Ananda. A universal vastness that kept going on and on and on ...

It moves and it doesn't move. How can you explain that? It was in motion, a constant, unceasing motion, and yet there was no shifting of place. I had the perception, or rather there was the perception, of something which was forever, which never repeated itself, neither began nor ended, which didn't shift places yet was always in motion.

*Conversations with a disciple, May 24, 1960*

## The Supramental Force in the body

In the middle of the night before last, I woke up with the feeling of having a much larger and much more powerful being in my body than I usually have. It was as if it could scarcely be held inside me but was spilling over; and so compactly powerful that it was almost uncomfortable.....

At midnight I was lying in bed. Then, lying flat, my entire body became one vibration, extremely rapid and intense but immobile. I don't know how to explain this, because it did not move in space but was a vibration; yet it was motionless in space. And the exact form of my body was absolutely the most brilliant white Light of the supreme Consciousness, the consciousness of the Supreme. It was IN the body and it was as though in each cell there was a vibration, and it was all part of a single block of vibration. It extended this much beyond the body (*gesture indicating about six centimeters*). I was absolutely immobile in my bed. Then, without moving, without shifting, it began consciously to rise up – without moving, you understand: I remained like this (*Mother holds her two joined and motionless hands at the level of her forehead, as if her entire body were mounting in prayer*) – consciously ... like an ascension of this consciousness towards the supreme Consciousness. ...

... for a quarter of an hour, the consciousness rose, rose, without moving. It kept rising up, up, up – until ... the junction was made.

A conscious junction, absolutely awake, No Trance.

Thus the consciousness became the One Consciousness: perfect, eternal, outside time, outside space, outside movement ... beyond everything, in ... I don't know, in an ecstasy, a beatitude, something ineffable.

It was the consciousness of the body.

It's not ... it is far, very far from being the final change, there's a lot more to be done. But we may say that it's the conscious and total presence of the supramental Force in the body.

*Conversations with a disciple: January 24, 1961*



*After establishing a conscious contact with each person present, I merge with the Supreme Lord and then my body is nothing but a channel through which He pours out upon all His Light, His Consciousness and His Joy, to each one according to his capacity.*

CWM 13: 82

*The Mother*



**Consciousness turned towards the Supramental Light**  
It thirsts for truth and will find its satisfaction only in the truth.  
*(Spiritual significance and explanation given by the Mother)*

## Building the Bridge in the Body

### The Songs of Victory: What is to be done is done

(Experience on the night of 12 April 1962)

Suddenly in the night I woke with the full awareness of what we could call the Yoga of the World. The Supreme Love was manifesting through big pulsations, and each pulsation was bringing the world further in its manifestation. It was the formidable pulsations of the eternal stupendous Love, only Love. Each pulsation of the Love was carrying the universe further in its manifestation.

And there was the certitude that what is to be done is done and that the Supramental Manifestation is realised.

Everything was impersonal, nothing was individual.

This was going on and on and on and on. The certitude that what is to be done is *done*.

All the results of the falsehood had disappeared: death was an illusion, sickness was an illusion, ignorance was an illusion — something that had no reality, no existence. Only Love and Love and Love and Love — immense, formidable, stupendous, carrying everything.

And how to express it in the world? It was like an impossibility, because of the contradiction. But then it came: “You have accepted that the world should know the Supramental Truth... and it will be expressed totally, integrally.” Yes, yes....

And the thing is *done*.

(Long silence)

The individual consciousness came back: just the sense of a limitation, a limitation of pain; without that, no individual. And we set out again on the way, sure of Victory. The skies are full of the songs of Victory.

The Truth alone exists; it alone shall be manifested. Forward!  
Glory to Thee, Lord, Supreme Triumpher!

(Silence)

Now, to the work.



Patience, endurance, perfect equality, and an absolute faith.

(*Silence*)

What I am saying is nothing, nothing, nothing, nothing but words if I compare it to the experience.

And our consciousness is the same, absolutely the same as that of the Lord. There was no difference, no difference. We are That, we are That, we are That.

CWM 15: 391-92

### **A promise fulfilled**

(*The Mother elaborates on Her experience of 12th / 13th April 1962.*)

I was at the Origin — I was the Origin. For more than two hours, consciously, here on this bed, I was the Origin. And it was like gusts — like great gusts ending in explosions. And each one of these gusts was a span of the universe.

It was Love in its supreme essence — which has nothing to do with what people normally understand by that word.

And each gust of this essence of Love was dividing and spreading out ... but they weren't forces, it was far beyond the realm of forces. The universe as we know it no longer existed; it was a sort of bizarre illusion, bearing no relation to that. There was only the truth of the universe, with those great gusts of color — they were colored — great gusts colored with something that is the essence of color.

It was stupendous. I lived more than two hours like that, consciously.

And then a Voice was explaining everything to me (not exactly a Voice, but something that was Sri Aurobindo's origin, like the most recent gust from the Origin). As the experience unfolded, this Voice explained each gust to me, each span of the universe; and then it explained how it all became like this (*Mother makes a gesture of reversal*): the distortion of the universe. And I was wondering how it was possible, with that Consciousness, that supreme

Consciousness, to relate to the present, distorted universe. How to make the connection without losing that Consciousness? A relationship between the two seemed impossible. And that's when that sort of Voice reminded me of my promise, that I had promised to do the Work on earth and it would be done. "I promised to do the Work and it will be done." ...

Up to that point [April 13], I had learned plenty of things, but I was learning them from this side of the fence. Now I am on the other side of the fence. Not entirely, but in large part, at least.

*Conversations with a disciple: July 4, 1962*

### **The Lord will have the final victory**

Up till now I am alive because the Lord wanted me to be alive, otherwise I would have gone long ago.

I am no more in my body. I have left it for the Lord to take care of it, to decide if it is to have the Supramental or not. I know and I have said also that now is the last fight. If the purpose for which this body is alive is to be fulfilled, that is to say, the first steps taken towards the Supramental transformation, then it will continue today. This is the Lord's decision. I am not even asking what he has decided. If the body is incapable of bearing the fight, if it has to be dissolved, then humanity will pass through a critical time. What the Asuric Force that has succeeded in taking the appearance of Sri Aurobindo will create, is a new religion or thought, perhaps cruel and merciless, in the name of the Supramental Realisation. But everybody must know that it is not true, it is not Sri Aurobindo's teaching, not the truth of his teaching. The truth of Sri Aurobindo is a truth of love and light and mercy. He is good and great and compassionate and Divine. And it is He who will have the final victory.

Now, individually, if you want to help, you have only to pray. What the Lord wants will be done. Whatever He wills, He will do with this body...

CWM 15: 389

## A new way of dying

And I was told something this morning; it was said to the body, not to me. The body was told that it would go on till complete purification, and that at that point it will have the choice between continuing its work or ... You see, once it has attained complete purification from the cellular point of view (not what people call physical "purity," that's not it), from the point of view of the divine Influence, which means that each cell will be under the exclusive influence of the Supreme (that's the work under way now), the body was told that that work would be done, and once it was completed, the body itself, entirely under the Supreme's influence, would decide whether it wants to continue or be dissolved. It was very interesting, because ... dissolution means a scattering, but to scatter (that's easy to understand) is a way to spread the consciousness over a very large area. So the cells will be given the choice either to act in that way (*gesture of diffusion*) or to act in agglomeration (*Mother makes a fist*).

It's the first time the problem has been envisaged from that angle, that is to say, from the standpoint of a general work.

*Q: But I don't see how the scattering ... If it is scattered, if it is dissolved, the whole work is dissolved, isn't it?*

No, each cell is perfectly conscious. ...

It is clearly (according to external logic) a new way of dying that must be possible – no longer death as we regard it.

*The Mother: Conversations with a disciple: July 31, 1963*

## Powerful and prolonged penetration of supramental forces

*(Night of the 26th to 27th Aug. 1968)*

*"Powerful and prolonged penetration of supramental forces into the body, everywhere at the same time..."*

Penetration into the body. Yes, penetration of the current, I

had had on many occasions, but that night (that is to say, the night before last), it came all of a sudden, as though there was nothing but a supramental atmosphere; there was nothing but that. And my body was within it. That was pressing to enter, from everywhere, everywhere, everywhere at the same time — everywhere. So it was not a current that was entering, it was an atmosphere that penetrated from everywhere. That continued for at least four or five hours. And there was only one part that was hardly penetrated, it was from here to there (*Mother indicates between the throat and the crown of the head*): there, it had a grey and dull look, as though the current penetrated less there.... But apart from that, all the rest, all... it entered and entered and entered... I never, never saw anything like it, never! It lasted for hours and hours. Altogether consciously.

So, at the time when it came and during the time it was there, I was conscious: “Ah, it is for that, it is for that: it is that, it is that which You want of me, O Lord! It is for that, it is for that, it is that which You want.” At that moment I had the feeling that *something* was about to happen....

CWM 11: 122

The Mother

What Sri Aurobindo calls “the image” is the physical body. So I asked the Lord what He does when He wants to transform the physical body, and last night He gave me two visions in answer.

One concerned the liberation of the body consciousness from all the conventions regarding death; and in the other He showed me what the supramental body will be. You see that I did well to ask Him!

CWM 10: 352–53

The Mother

## The Great Transition

### The metamorphosis

I am on the border of a new perception of life.

People's ordinary reaction to the activity of others, to everything around them, their general and ordinary way of seeing things, all of that represents a certain attitude of consciousness: it is seen from a certain level. And when I commented on those aphorisms the other day, I suddenly noticed that the level was different and the angle so different that the other attitude, the ordinary way of seeing things, appeared incomprehensible – you wonder how you can have it, so different is it. And while I was speaking, I had a sort of sensation or perception that this new "attitude" was being established as a natural, spontaneous thing – it isn't the result of an effort for transformation: it's an already established transformation.

It isn't total, because both functionings are perceptible, but I am confident that it is on the way. Then it will be interesting.

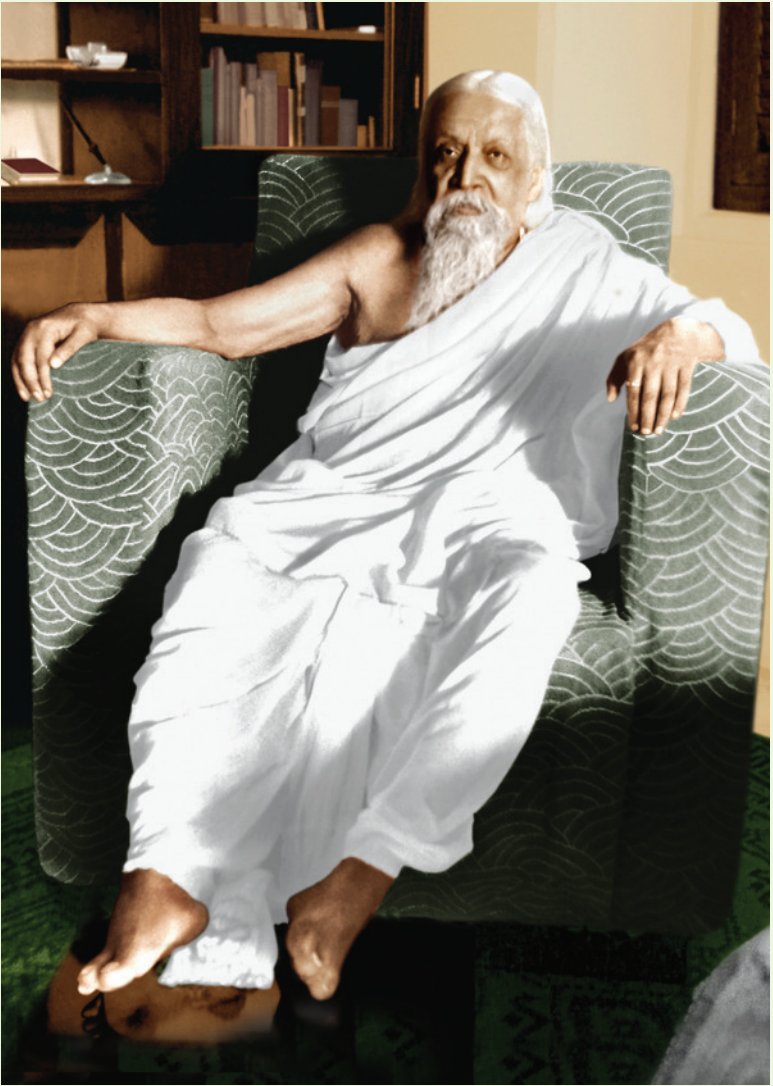
As if certain parts of the consciousness were in a metamorphosis from the caterpillar state into the butterfly state, something like that.

It's just on the way. But far enough on the way to make the difference very perceptible. Once it is done, something will be established.

*(silence)*

I was told that the cells themselves would be given a free choice. So the conclusion of all that meditation was that there must be a new element in the consciousness of the cellular aggregates – a new element ... a new experience that must be in progress. The result: last night, I had a series of fantastic cellular experiences, which I cannot even explain and which must be the beginning of a new revelation.

*Conversations with a disciple: September 18, 1964*



Let Thy Will be done and not mine.  
As Thou willest, as Thou willest.  
I am Thine for eternity.

CWM 14: 103

The Mother

## The borderland of a new perception

Yesterday or the day before, throughout the day, from morning till night, something was saying, “I am — I am or I have the consciousness of the dead on earth.” I am translating it into words, but it was as if I was being told, “This is what the consciousness of a dead person is like, relative to the earth and physical things... I am a dead person living on earth.” According to the position of the consciousness — for the consciousness is always changing its position — according to the position of the consciousness, it was, “This is how dead people are, relative to the earth”; then, “I am absolutely like a dead person relative to the earth”; then, “I am living as a dead person lives in the consciousness of the earth”; then, “I am exactly like a dead person living on earth...” and so on. I went on behaving, speaking, acting as usual. But it has been like this for a long time. For a long time, for more than two years, I have been seeing the world like this (*upward gesture*) and now I see it like this (*downward gesture*). I do not know how to explain this because there is nothing mentalised about it, and non-mentalised sensations have something hazy about them which is hard to define. But the words and the thought were a certain distance away (*gesture around the head*), like something that watches and evaluates, that is to say, which says what it sees — something that is all around. And today, two or three times, it was extremely strong — I mean that this state dominated the whole consciousness — a kind of impression or sensation or perception — but it is none of these: I am a dead person living on earth.

And so, for example, with regard to sight, there is no objective precision (*Mother makes a gesture of not seeing with the eyes*). I see through and by the consciousness. As regards hearing, I hear in a very different way; there is a kind of “discrimination” — it is not “discernment” — something in the perception which chooses, something which decides — decides, but not automatically — what is heard and what is not heard, what is perceived and what is not perceived. It already exists with sight but it is even stronger with hear-



ing: for some things one can only hear a continuous hum and others are crystal-clear; others are vague, scarcely audible. With sight it is the same thing: everything is behind a luminous mist, as it were — very luminous, but still a mist, that is to say, there is no precision — and then, suddenly, there is something absolutely precise and clear, an extraordinarily precise vision of detail. Usually, the vision is the expression of the consciousness in things. That is to say, everything seems more and more subjective, less and less objective.... And they are not visions that impose themselves on the sight or sounds that impose themselves on the hearing; there is a kind of movement of consciousness which makes some things perceptible and others a kind of very vague background.....

...For example, eating is very queer, very queer.... It is as if someone were looking on at a body — which is not even something very precise and very definite, but a kind of conglomeration that holds together — and were looking on... at something that is happening! No, it is really a queer state. Today, it was very strong, it dominated the whole consciousness. And there are even moments when one has the feeling that the slightest thing would make you lose the contact (gesture of disconnection, as if the link with the body were broken) and it is only when one keeps very still and very indifferent — indifferent — that it can continue.

CWM 10: 223–25

### **Complete surrender of the body**

These experiences are always preceded by a kind of very intimate and very inward closeness to the Supreme Presence, with a kind of suggestion: “Are you ready for anything?” Naturally I reply, “Anything.” And the Presence becomes so marvellously intense that there is a kind of thirst in the whole being: that it should be like that constantly. Only That exists, only That has any reason to exist. And in the midst of it comes the suggestion: “Are you ready for anything?”

CWM 10: 225

## **The body lives only because of the Supreme Lord**

It is a transitional state.

From the point of view of consciousness, it is a tremendous gain! Because every bondage, every attachment to outer things, all that is finished, it has fallen away completely — fallen away completely: an absolute freedom. That is to say, only That — the Supreme Master — is master. From this point of view, it can only be a gain. It is such a radical realisation.... This seems to be an absolute of freedom, something that is considered to be impossible to realise while leading an ordinary life on earth.

This corresponds to the experience of absolute freedom one has in the higher parts of the being when one is no longer at all dependent on the body. But what is remarkable — I insist strongly on this — is that the consciousness of the body has these experiences and it is a body which is still visibly here!

Obviously, there is nothing left of what gives “confidence in life” to human beings. Apparently there is no longer any support from the outer world, there is nothing but... the supreme Will. To translate this into plain words, well, the body has the feeling that it lives only because the supreme Lord wants it to live, otherwise it could not live.

CWM 10: 226

## **There is only One Body**

In the last few days, yesterday or the day before, there was this experience: a kind of consciousness wholly decentralised (I am speaking *always* of the physical consciousness, not of the higher consciousness at all), a decentralised consciousness which happened to be here, there, there, in this body, in that body (in what people call “this person” and “that person”, but this notion does not exist very much any more), then there was a kind of intervention of a universal consciousness with regard to the cells, as though it asked those cells for what reason they wanted to

keep this combination, if one can call it so, or that conglomerate. Indeed, they were made to understand or feel the difficulties coming from the number of years, the wear and tear, the external difficulties, in sum, all the deterioration caused by friction and usage — but that seemed to them quite unimportant. The answer was rather interesting in the sense that they did not seem to attach importance to anything other than *the capacity to remain in conscious contact with the higher Force*. It was like an aspiration (not formulated in words, naturally), what is called in English “a yearning”, “a longing” for this contact with the divine Force, the Force of Harmony, the Force of Truth, the Force of Love. And it is because of that that they appreciate the present combination.

CWM 11. 4

The Mother

*What is being done is meant to prepare the manifestation of the supermind in the earth-consciousness down to Matter itself, so it can't be for the physical of myself or the Mother alone.*

CWSA 32:93

Sri Aurobindo

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*There is no disease from which I have not suffered. I have taken all the diseases upon my body to see their course and to have their knowledge by experience in the physical, so that I may be able to work upon them. But as my physical has no fear and it responds to the higher pressure, it is easier for me to get rid of them.*

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*And the body says to the Supreme Lord: “What You want me to be, I shall be, what You want me to know, I shall know, what You want me to do, I shall do.”*

CWM 13: 54-59

The Mother

## The Transfer of Power

### Death does not exist

Since the 15th there has been a whole work of preparation for the transformation. What could one call it?... a transfer of power....

It is, as it were, a displacement of the directing will. And there, materially, physically, it is something like a surprise; and a need for identification with the new direction — that is a little difficult. It is difficult also to explain.... It is no more the same thing which makes you act — “to act” means everything, to move, to walk, anything. It is no more the same centre. And then, if through habit you try to cling to the old centre, oh! it makes a great disorder and you must be very careful not to let the habit, the old habit, express itself, manifest itself....

This morning, for example, several times, for some time, the cells of the body, that is to say, the form of the body, had the experience that to remain together or to be dissolved depends on a certain attitude — an attitude or a will, something of both will and attitude. And with the perception (sometimes almost double at the same time, one being rather a memory and the other a thing lived) of what makes you move, act, know: the old way as a memory, and the new in which evidently there is no reason to be dissolved unless one chooses it — that has no meaning, it is a meaningless thing: why be dissolved?

And if, at the time when one falls back — it is not exactly that — when the old consciousness comes back to the surface, if one is not very careful, that produces naturally a swoon. During — oh! it was long — the whole time between five o'clock and quarter to six, it was like that. That gives, *at the same time*, the feeling of the unreality of life and of a reality which one might call eternal: the feeling of death does not exist, it means nothing, it is merely a choice. And the dislocation, which has no meaning, which has no reason to be

there, is a fantasy....

But this change of initiating power, if one may say, this transfer of power, has had upon me the effect of a unique experience, of something that had never taken place before. Unhappily, that did not last long. But the experience has left a kind of certitude in the body — it is less uncertain of the future. It came to it, as if to tell it: “It will be like that.”

If that remains, it is evident immortality.

CWM 11: 16-18

### **A critical period during the transfer of power**

The greatest difficulty is in the nerves, because they are so accustomed to the ordinary conscious will that when it stops and the direct Action from the highest is asked for, they go mad, as it were. The other day I had this experience, which lasted more than an hour, and it was difficult; but this taught me many things — many. And all this is what can be called the “transfer of power”; the former power withdraws; and then before the body adapts itself to the new power, there is a period which is critical. As all the cells are in a state of constant aspiration, it goes relatively quickly, but all the same... the minutes are long.

But more and more there is a kind of certitude in the cells that whatever happens is in view of this transformation and this transfer of directing power. And even at the time when it is materially painful (not even physically: materially painful), the cells keep this certitude. And then they resist, they bear the suffering without depression, without being affected in any way, with this certitude that it is to prepare for the transformation, the process of transformation and of the transfer of directing power. As I said, it is in the nerves that the experience is the most painful — naturally, because they are the most sensitive cells, those that have the most acute sensation. But they have a very considerable, very spontaneous, spontaneously strong receptivity — without any effort — to

the harmonious physical vibration (which is very rare, but still it exists in some individuals). And this physical vibration, what might be called a *physical force*, a harmonious physical vibration (spontaneously harmonious, without the necessity of a mental vibration, like the vibrations of a flower, for example; there are physical vibrations like that, which carry in themselves a harmonious force) — the nerves are extremely sensitive and receptive to this vibration, which puts them right immediately.

CWM 11: 20 – 21

### **Replacement of consciousness and the new functioning**

What I have explained about “replacement of consciousness” is being done methodically, methodically, continually, continually, but then with... apparent damages or in any case, for a time, a great diminution of capacities. But it is a curious phenomenon with the sight and hearing: from time to time it is clear, as clear as it can be, and from time to time it is completely veiled. And that has very very clearly another origin — another origin of influence. It will take months, I believe, before I am able to see clearly. In any case, the general consciousness (*same gesture above the head*), *what may be called the universal consciousness (in any case the terrestrial consciousness)*, has not moved for a minute — not for a minute. It remained there all the while....

It is a new functioning. It is interesting.

*Q: Is it your perception of beings and happenings that has changed? Is it your way of perceiving that has changed?*

Yes, altogether — altogether. It is very strange.... Actually, all this time has been utilised for developing the consciousness of the physical being. And this physical being (*Mother touches her body*) seems really to have been prepared for another consciousness, because there are things... its reactions are altogether different,

its attitude is different. I have passed through a period of total indifference when the world represented nothing, meant nothing. And then, gradually, from there emerged a new perception, as it were. It is only on the way...

CWM 11: 245–46

### **The rigidity is yielding to a new way of being**

....the rigidity of the form appears to be yielding to this new way of being. But, well, we know the first contact is always very “surprising”, but gradually the body gets accustomed. It is the moment of the passage from one way to the other which is a little difficult. That is done very progressively, and yet there is a moment (*the moment of the passage*), a few seconds that are... the least that one can say is, “unexpected”.

All the habits are in this way undone. And for all the functions it is the same: for blood circulation, for digestion, for respiration—for all the functions. And at the moment of the passage, it is not that the one suddenly replaces the other, but it is a fluid state between the two, and it is difficult. It is only this great Faith, wholly immovable, luminous, constant, immutable — the faith in the real existence of the supreme Lord, in the sole real existence of the Supreme — which enables everything to continue to be the same in appearance.

CWM 11: 58

**The Mother**



### **Supramentalised Plasticity**

*One of the stages on the way to transformation.*

*(Spiritual significance and explanation given by the Mother)*

*Botanical name: Tagetes erecta, Common name: African marigold*



## Descent of the Superman

### A New Consciousness for Earth and Humanity

On the first (1st Jan 1969), something truly strange happened.... And I was not the only one to feel it, some others also have felt it. It was just after midnight, but I felt it at two o'clock and the others at four o'clock in the morning.....It was something very material, I mean it was very external — very external — and it was luminous, with a golden light. It was very strong, very powerful; but even so, its character was a smiling benevolence, a peaceful delight and a kind of opening out into delight and light. And it was like a “*Bonne année*”, like a greeting....

...a kind of joy, but a joy friendly, powerful and... oh! very, very gentle, very smiling, very benevolent....

...my own impression was that of an immense personality — immense, that is to say, for it the earth was small, small like this (*gesture, as though holding a small ball in her palm*), like a ball —an immense personality, very, very benevolent, which came for... (*Mother seems to lift this ball gently from the hollow of her hands*). It gave the impression of a personal divinity (*and yet it was... I do not know*) who comes to help, and so strong, so strong and at the same time so gentle, so all embracing. And it was very external: the body felt it everywhere, everywhere (*Mother touches her face, her hands*), everywhere.....

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

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

It was luminous, smiling, and so benevolent *through powerfulness*; that is to say, generally in the human being benevolence is something a little weak, in this sense that it does not like battle, it

does not like fight; but this is nothing of the kind! A benevolence that imposes itself (*Mother brings her fists down upon the arms of her chair*). It has interested me because it is altogether new. And so concrete!

*Q: Is it something that will suffuse the bodies that are ready?*

Yes, I believe so, yes. I have the feeling that it is the formation which is going to enter, going to express itself — to enter and express itself — in the bodies... that will be the bodies of the supramental. Or perhaps... perhaps the superman, I do not know. The intermediary between the two. Perhaps the superman: it was very human, but a human in divine proportions, I must say.

A human without weaknesses and without shadows: it was all light — all light and smiling and... sweetness at the same time. Yes, perhaps the superman.

CWM 11: 149–151

### **A Mentor for the Body**

There is within it a consciousness — a very precious thing — which gives lessons to the body, teaching it what it must do, that is to say, the attitude it must have, the reaction it must have.... I have already told you many a time that it is very difficult to find the process of transformation when there is no one to give you any indications; well, it was as though the reply; it came to tell the body: “Take this attitude, do this in this way, do that in that way”, and so the body is satisfied, it is completely reassured, it can no longer be mistaken....

It came as a “mentor”, it was practical, quite practical: “This thing must be rejected, that must be accepted; this must be made general, that...”; all the inner movements. And it even becomes very material in the sense that it says with regard to some vibrations: “This you must encourage”, to others: “That must be ca-

nalised”, to others again: “This must be removed.” Little indications like that.

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### **A compassionate and benevolent Power and Peace**

It is something very strange, all the qualities and all the defects of man appear as childishness — foolishness. It is curious. And it is not a thought, it is a concrete sensation. It is like a substance without life; all ordinary things are like a substance lacking life — the true life. Artificial and false. It is strange. It is not so much in others, it is not that: it is the inner training. And this true Consciousness, this true Attitude is something so for-mi-da-bly strong, powerful, in a peace so smiling! So smiling that it cannot be annoyed, it is absolutely impossible ... so smiling, so smiling... and watching.

*(Silence)*

The special character of this new consciousness is: no half measures, no approximations. That is its character. The idea “Oh yes, we shall do it, and little by little we...” — no, no, not like that; it is Yes or No, either you can or you cannot. Truly it is a Grace, you see, as if: not to lose time — not to lose time. It must be done or... But this tremendous Power, it is that above all; and it is with a compassion! a gentleness!... No, there are no words, we have no words to describe that, something... Nothing but just to be attentive and... it is blissfulness. Nothing but just to turn one’s attention towards that side, immediately there is the bliss. And I understand (that has made me understand certain things), we have heard of people who in the midst of torture enjoyed bliss — it is like that. A beatitude.

There you are, it is that (Mother hands out a white hibiscus, which she has named “Grace”).

CWM 11: 154, 156–60

**The Mother**

## The Consciousness of immortality

### Another way of being

I have a feeling I am becoming another person.

No, not just that: I am entering another world, another way of being ... which might be called a dangerous way of being (in terms of the ordinary consciousness). As if....

Dangerous, but wonderful – how to express it?

First, the [body's] subconscious is in the process of changing, and that is long, arduous and painful ... but marvelous as well. The feeling of ... (gesture as if standing on a ridge).

More and more, the body's sensation is that faith alone can save -knowledge is not yet possible, so only faith can save.

But “faith can save” still sounds like an old manner of speaking.... How to phrase it?... The feeling that the relation between what we call “life” and what we call “death” is becoming more and more different – yes, different (Mother nods her head), completely different.

Not that death disappears, mind you (death as we see it, as we know it and in relation to life as we know it): that's not it, not it at all. Both are changing ... into something we don't yet know, which seems at once extremely dangerous and absolutely marvelous. Dangerous: the least mistake has catastrophic consequences. And marvelous.

It is the consciousness, the true consciousness of immortality – not “immortality” as we understand it, something else. Something else.

Our natural tendency is to want certain things to be true (those we deem favorable) and other things to disappear – but that's not it! It isn't like that. everything is different.

*The Mother: Conversation with a Disciple, July 12, 1972*

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## True Immortality

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 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.

But that cannot be extended as it is, for everything is constantly changing! And to be immortal, you have to follow this perpetual change; otherwise, what will naturally happen is what now happens – one day you will die because you can no longer follow the change. But if you can follow it, then all this will fall from you! Understand that what will survive in you is something you don't know very well, but it's the only thing that can survive – and all the rest will keep falling off all the time ... Do you still want to be immortal?' – Not one in ten said yes! ... Once you are able to make them feel the thing concretely, they tell you, 'Oh no! Oh no! Since everything else is changing, the body might as well change too! What difference would it make!' But what remains is That; That is what you must truly hold on to – but then you must Be That, not this whole agglomeration. What you now call 'you' is not That, it's a whole collection of things...

*The Mother: Conversations with a Disciple, November 15, 1960*

## Yoga of the cells

I take up one cell (Mother makes a gesture with Her fingers), it is a very small cell, like this, microscopic, which one cannot see with the naked eye, but I possess that power and that vision. Like this, I take up one tiny little cell and I open it to the transforming light of the Divine Consciousness. Then in it I infuse this immutable Divine Joy with an unwavering Peace, and I charge it with the Luminous Power of the Divine Reality. In this way it becomes complete in all the aspects of the Lord: the Light with His knowledge, the Joy that brings the Divine Love, the Peace with its Perfect Serenity, and the Power to endure eternally until it dissolves itself in the Supreme Will. This is how I work. And I charge each cell with this Divine Consciousness and then I take up another cell, and then another, and then another. I continue to charge them in the same way.

These cells vibrate and radiate with a resplendent consciousness. The ones that are ready, I collect them and keep them aside and I observe the difference between those that are ready and the ones that I have not touched; it is so different, so unreal in comparison, and the others experience this state and the body smiles and has become conscious. The cells begin to realise the Unity, and what is most astonishing is when I see the difference between the cells that are transformed and those that are not. It cannot be compared! In the old cells, that is to say those in which the past still persists, there is only a faint glow, a spark of the Divine, whereas in the cells that are charged with the Supramental Consciousness, there is the perception of the Ananda of the soul, the soul of Matter which is awakening after thousands of years from its torpor of inconscience. It is so living, so real, so concrete in the manifestation of Matter that if one gave just a bit of this Ananda to someone to taste, he would forget the whole world in order to pursue this extraordinary phenomenon. Truly, how absurd everything seems, how dull and worthless, how absolutely insignificant before this quest for transformation.

## Purity and Ananda in the Body

In this state of receptivity the body makes its perfect surrender and repeats: "Only what Thou wilt, Lord, what Thou wilt," — this is its constant prayer. It is His Will that acts, that works, transforms and guides, and the body just surrenders itself. It is so spontaneous, so total and so marvelously equal — like a perfect transmitter. Nothing happens except what He commands! The body thrills to an unknown Joy. There is nothing in it that resists, nothing that distorts, nothing that falsifies. All is pure, pure and limpid, of a purity without stain, a limpidity that seems transparent. When I look at my arm, my body, it is as if translucent. It is so light that it can move wherever I want to go. In this state the body does not get tired even after a day of hard work; and it does not end during the night, when I continue with the transformation of the cells. This demands a patience and an exactitude of precision and a concentration unparalleled in all the endeavors which I have undertaken in the terrestrial existence. The body looks at itself and perceives a vibration of joy: how happy it is with all that is happening! It has a sense of that which is all-powerful, infinite and eternal. Decay and death do not have any meaning for it, for they do not exist in this domain of Ananda. The body is aware of a kind of immortality; it feels that everything that exists is moved by His Will, that in the Divine Consciousness all is eternal and infinite, of a perfect Peace.

The inconceivable Splendor! But how could it be otherwise? Always the body, that is to say this matter which seems to be luminous, repeats: "What Thou wilt, Lord, what Thou wilt". Or sometimes, in response, it surrenders itself entirely with gratitude, it feels a sort of marvel and it repeats: "Make me worthy of Thy work, make me worthy of Thy existence". All this and much more that I cannot express.

I have also begun the work of transforming the organs, the organs which are inside, one after the other. I began this work so

that the outer means of subsistence by something will no longer be indispensable, — the needs of existence and the whole process will not be necessary any more, — they will draw energy from the Universal Force ....

And now I know how I have been able to accomplish this formidable task. He who prepared and arranged the circumstances, He who has guided me constantly on the path, He who was beside me during painful moments to pull me out of the anguish and the miseries, the danger and the dreadful pain — it was as if my whole body were being torn apart ... and it was always Sri Aurobindo who was there to guide me.

Since He left His body so many years ago, He has been working in the subtle physical to prepare the descent of the Supramental world. He has arranged everything so that this work of transformation is accomplished upon earth. And now I realise that without His help, how miserably the work of transformation would have languished. Without Him, what could I do? I do not know ... but not much.

*The Supreme, pp. 42-44*

The Mother

*The cells are all the while like this, in a state of love for the Divine. What is most remarkable in the physical is that once it has learnt a thing it never forgets it. The cells, once they have learnt it, this self giving, this offering to the Divine, this need of self-offering, have learnt it for good; it does not flicker any more. It is constant, twenty-four hours out of twenty-four, without stop and day after day, and there is no change. Even if there be something that is not all right (either a pain or something else), the first movement, yes, it is that, it is to offer itself, give itself—spontaneously. The higher consciousness does not intervene. It is spontaneous, it is the consciousness contained in the cells.*

CWM 11:189–90

The Mother



## New Body of the Mother

### Salvation is physical

Never, never had this body felt like that. And besides, it put the body in a condition quite... quite critical for some hours. And afterwards it was as though everything — each and every thing— came with a Smile and a shining Light, as though (translated in a child's image) as though the Lord was saying, "You see, I am everywhere. You see, I am in everything." And it was incredible — incredible.... But there is no communication between the two.

Well, it was at the time when the body was saying: "How is it? Is it going to be necessary to con-ti-nue that? Must one, must one con-ti-nue that? The world, people, the whole creation— to continue that?"... That appeared... I understood all at once: Ah! It is this which they have translated as "eternal hell". It is this. It is someone who has had this perception.

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

Is that, is that the lever?... I do not know. But the salvation is physical — not at all mental, but *physical*. I mean to say that it is not escape, it is *here*. This I felt very strongly.

CWM 11: 179

### **The body being trained to live only through the Divine**

As for the body, it is being trained to live only through the Divine, on the Divine, for everything — everything, everything, everything without exception. It is only when the consciousness is linked as much as it can be with the Divine Consciousness that there comes the sense of existence. It has now an extraordinary intensity. When the physical will get converted, it will be a *solid* thing, you know, which does not move — and complete. And so concrete... The difference between being in the Divine, existing only through Him and in Him, and then being in the consciousness (not the ordinary, naturally, but the human consciousness) is so great that the one seems to be death beside the other, so much is it... That is to say, the physical realisation is truly a concrete realisation.

There has begun to take place a concentration of energy — oh! it is not yet that, very far from it, but... there is a beginning of the perception of what it will be. That, yes... it is truly wonderful. It is so full of power! So full of power and of reality in the consciousness that nothing, nothing else can have it — what is vital, mental, all that appears vague and uncertain. That, it is concrete (*Mother holds her hands tight*). And so strong. There are still problems to be solved, but not with words nor with thoughts. And things are coming just to demonstrate — not only personal things but things all around: people, circumstances — all that, it is to teach the body to have the true consciousness. That, it is... wonderful. (*Mother goes within herself*.) The problem seems to have been to create a physical capable of bearing the Power that wants to manifest itself. All ordinary body consciousnesses are too thin and too fragile to bear the tremendous Power which must manifest itself. And so

the body is in the process of training itself. And it is... you know, it is as though it perceived, all of a sudden, so wonderful, so wonderful a horizon, but wonderful tremendously; and then it is left to proceed as far as it can bear. A process of adaptation is needed. The transition... in full transition.

Will it be sufficiently plastic? I do not know. It is a question of plasticity. To be able to bear and transmit (*Mother makes a gesture of a flow from above passing through her*), presenting no obstruction to the Power that wants to manifest itself.

CWM 11: 269

### **The melting of the shell**

The appearances are only the future consequences. That is why... the appearance will be the last thing to change....

Yes, I too do not... I am like this (gesture towards the forehead): nothing, nothing, nothing, empty, empty, empty.... There (*gesture upward and wide*), there, it is... yes, it is a golden vastness.

(*Silence*)

I have a queer feeling that it is a kind of... as though the shell, or the bark of trees, the shell of a tortoise were melting, and the body itself is not like this (*Mother makes a gesture of opening out, as though the body were bursting out towards the sun*). That which to man seems like Matter is... as though something hardened that must fall away because it does not receive. And in this body, here (*Mother touches the skin of her hand*), it tries... it tries to (*same gesture of opening out*). Oh! It is strange, it is a strange sensation. If one could hold on long enough for the thing to melt, then that would be the true beginning.

CWM 11: 270–71

### **What Thou Willest, what Thou Willest**

I might say: the cells of the body must learn to seek their support only in the Divine, until the moment when they are able to

feel that they are the expression of the Divine. This is indeed the experience at present. The experience of changing the effect of things, that I have; but it is not mentalised, so I cannot tell it in words. But truly, the cells have begun to feel, first of all that they are wholly ruled by the Divine (this is translated by: “What Thou wilt, what Thou wilt”), this state, and then a kind of receptivity which is (how to say it?) passive — not immobile, it is... probably one might say a passive receptivity (*Mother opens her hands with a smile*), but I do not know how to explain.

All words are false, but one might say: “Thou alone art” — yes, the cells feel: “Thou alone art.” Yes, it is like that. But all this, it is as though the thing got hardened — words harden the experience. There is a kind of plasticity or suppleness (a trustful, very trustful suppleness): “What Thou wilt, what Thou wilt.”

(*Silence*)

In a certain attitude (but it is difficult to explain or define), in a certain attitude all becomes divine. And there, what is wonderful is that when one has the experience of everything becoming divine, all that is contrary disappears quite naturally, quickly or slowly, instantly or little by little, depending on things. That is indeed wonderful. That is to say, to become conscious that all is divine is the best way of making all divine — annulling all oppositions.

CWM 11: 273–74

### **The Body wholly under the influence of the Divine**

... no half-measure, no compromise, no approximation, no... not that. It is this (*Mother brings down her fist*).

And it is so for the body, at every minute there is an imperative: it is life or it is death. It is not the approximation which has lasted indefinitely. For centuries it was neither altogether bad, nor altogether good — it is no longer so.

The body knows that this is the way for the supramental body to be formed: it must be wholly under the influence of the Divine

— no compromise, no approximation, no “it will come”, not so: it is like this (*Mother brings down her fist*), a formidable Will.

But... it is the only way for things to go fast....

...It is as though all the while you had the feeling that you were hovering between life and death, and the moment you take the right attitude — when the *part concerned* takes the right attitude — it goes all right. Quite naturally and easily it goes all right. It is wonderful. But it is a tremendous thing, because there is a perpetual danger. Well, perhaps, I do not know, a hundred times during the day there is a feeling: life or (for the cells, I mean), life or disintegration; and then if they do not contract, as they usually have the habit to do, everything goes all right. But they are learning to... (*Mother opens her hands in a gesture of self-giving*), then it is all right. It is as though by a kind of compulsion the body was being taught eternity. It is truly interesting. And then I see that the external circumstances are becoming frightful (from the ordinary point of view)....

....It is *we* who prevent the thing from being done... as though our own control prevented the Force from acting; it is something like that. One must... (*Mother opens her hands*).

(*Silence*)

I believe, I believe that it is the subconscious which has been convinced that if it does not maintain its control all will go wrong. That is my impression. It is that thing, it is that which says, “Ah, be on your guard, take care.”...(*Mother opens her hands*.)

CWM 11: 297–300

## The New Body

For the first time, early in the morning, I saw myself, my body — I do not know whether it is the supramental body or... (how to say it?) a body in transition, but I had a body altogether new, in the sense that it was sexless — it was not a woman nor was it a man. It was very white. But it is because my skin is white, I believe, I do

not know. It was very slim (gesture indicating slenderness) — it was pretty. Truly a harmonious form. So it was the first time. I did not know at all, I had no idea of what it would be like, none at all, and I saw — I was like that, I had become like that.

CWM 11: 301

*Q: The other day you spoke of the vision of your body, this body in transition...*

Yes, but I *was* like that. It was myself. I did not see myself in a mirror: I saw myself like that (*Mother bends her head to look at her body*). I was... I was like that.

It was for the first time. It was at four o'clock in the morning, I believe. It was quite natural — I did not look in a mirror, I was quite natural. I remember only what I saw (*gesture from the chest to the waist*). I had only a veil on me, so I saw only... it was the trunk that was quite different from the chest down to the waist: neither man nor woman.

And it was pretty. I had a form very very slim, very slender — very slender but not thin. And the skin was very white; the skin was like my skin. A very pretty form. But no sex, you could not say—neither man nor woman; sex had disappeared. Also there (*Mother points to the chest*), all that: nothing. I do not know how to say it. It was like a semblance, but had no form at all (*Mother touches her chest*), not even as much as men have. A very white skin, all very even. No belly, so to say. The stomach — no stomach. All that was slim. Well, I did not pay any special attention because I was like that and I found it quite natural. ....

...I did not look to see how it was, because it was quite natural, so I cannot give a detailed description. Simply, it was neither the body of a woman nor the body of a man — that is clear. And the “outline”, the silhouette, was almost the same as that of a very very young person. There was a sort of semblance to human

forms (Mother sketches it in the air), there was a shoulder and a figure. As though the semblance of a form. I see it, but... I saw it as one sees oneself. And there was a kind of veil that I had put on just to cover myself. It was a mode of being, not surprising to me, it was a natural mode of being.

CWM 11: 303-04

*Q: Will you please let me see you in your new body? It should be possible with your help, I think.*

The help is always there but it will be intensified because you must be ready to wait for some pretty long time.

*Q: I would very much like to see you in your new body. Till then grant that I may be able to receive and assimilate what you give me.*

I suppose you mean my new *appearance* or my *transformed* body.

Because for a new body, I do not know of anybody who could make a complete living body into which I could step without losing, at least partly, my present consciousness. This of course could be a relatively quicker process, but not quite fair for the cells of this body so full of enthusiasm, and lending themselves so willingly to the somewhat exacting process of transformation.

In any case, as I told you already, you must be prepared to wait a long time for it, and to see many birthdays pass on. Which, of course, is very good and of which I fully approve.

CWM 13: 58

*Q: But Mother, we want it, we want to see this radiant and illumined body, this transformed body.*

There must be a milieu. There must be some persons who aspire for the manifestation. There must be persons of good will, an environment where men grow, men who aspire for the transformation, for the spontaneous collaboration and for harmony and

peace and all that. There must be a suitable milieu so that I can descend. It is this that is still lacking. Is there one person who can say that he has no ego, that he is entirely for the Divine? Completely surrendered and without reserve? Is there one? ... Not yet. I wait.

We will see when it shall be done. Let us wait. We will see, we will see the day when the Supreme Lord will manifest Himself here below (*indicating Herself*).

*Blessings of the Grace*, pp. 26-27

### **A baby carried in the arms of the Divine**

It is now two or three days, I do not remember exactly, there was a great difficulty and then immediately I felt myself enveloped (*gesture*) like a baby being carried in the arms of the Divine. You understand, it was like that. It was as though I was a baby being carried in the arms of the Divine. And then... after a time (but it was rather long) when it had been solely in the Divine Presence like that, the pain disappeared. It did not even ask for the pain to go, it left. It took a little time, it left....

I had completely, completely the feeling of being a baby enveloped (*gesture*) in the arms of the Divine. Extraordinary.

Well, for a time it is like that: "What Thou willest, what Thou willest" and then that too falls silent... (*Mother opens her hands upward in a gesture of offering*). ...

....Indeed, it is the feeling of a baby's powerlessness, you understand? But it is not a thing "thought out", "willed", it is absolutely spontaneous, and then from there you pass into a state... (*Mother opens her hands in a smile of beatitude*). So long as there is this feeling of someone who wills, who does a thing and all that, it is useless... (*same gesture, hands open in a smile*).

CWM 11: 294-95

**The Mother**





## The Victory over Death

*(Reminiscences of Some Disciples)*

Mother has prepared for us her new body in the inner world, in the subtle physical which is as living and tangible as her physical body... In one of her last Notes she refers to this new transformed body and she describes it as presented to her vision. That body she has built up in her long arduous labours, built up in a complete form and left with us and with humanity.

This new body of hers, prepared behind the material curtain, she sought to infuse into the material form, even press into it or force into it this new element; but Matter and man's physical nature were not yet ready: Earth still considered it as an intrusion, as something foreign. The material casing broke down in consequence – perhaps not broke down, rather broke through: but that must be another story.

But it is there living and glorious in its beauty and power and is still at work within us, and around us in the world, incessantly, towards the final consummation of its material embodiment. What is expected of us is to see this golden Mother within us and try to become, as she always wanted, her golden children, within and without.

*Collected Works of Nolini Kanta Gupta: Vol 6. 259*

**November 17, 1973**

The Mother's body belonged to the old creation. It was meant to be the pedestal of the New Body. It served its purpose well. The New Body will come. This is a test, how far we are faithful to Her, true to Her Consciousness.

The revival of the body would have meant revival of the old troubles in the body. The body troubles were eliminated so far as could be done while in the body – farther was not possible. For a new mutation, a new procedure was needed. "Death" was the first stage in that process.

\*

Sweet Mother, Your physical body belonged to the old creation because you wanted to be one with your children. You wanted this body to uphold the New Body you were building upon it, and it gave you the service you asked of it. You will come with your New Body. Your children's, the world's call and aspiration, love and consecration are laid at your feet in gratitude.

*Collected Works of Nolini Kanta Gupta: Vol 5. 87*

***The Mother says:***

“Just see. Look at me. I am here come back in my new body, – divine, transformed and glorious. And I am the same mother, still human. Do not worry. Do not be concerned about your own self, your progress and realisation, nor about others. I am here, look at me, gaze into me, enter into me wholly, merge into my being, lose yourself into my love, with your love. You will see all problems solved, every thing done. Forget all else, forget the world. Remember me alone, be one with me, with my love.... ”

*Collected Works of Nolini Kanta Gupta: Vol 6: 259*

## **All is well and shall be still better**

We may briefly say that in the interests of her work for the earth's transformation, for the ultimate divinisation of the very cells of the human body with the power of that great discovery of Sri Aurobindo and herself, the truth-conscious all-illuminative Supermind, she chose to give up her physical sheath. The advantage resulting from such an act, under the challenging circumstances prevalent in earth-life, is suggested in an utterance of her own. There she conveys to us that Sri Aurobindo now possesses more power for action than when he was in his body and that only by means of his so-called death could he get the increased capacity which had become necessary. We may further mark that the Mother characterises the action of Sri Aurobindo as "concrete" and almost "material". The same holds for her own action today. ...

Who knows if the Mother's physical presence itself will long be absent! We are aware that the Supramental Body was already with her, waiting to fuse with the human form she had worn for our sake. We are aware also that the lengthy struggle she recently went through was only the Yogic endeavour of the human form to open completely to the Supramental Body. Perhaps this form did enough and its exalted agony was needed no more to enable the Supramental Body to manifest. Perhaps that Body, having assimilated the achievement of the other and thereby gained sufficient density for its subtle-physical substance, can now materialise itself on its own in a not too distant future.

We must not merely say: "All will be well." We must even say: "All is well — and shall be still better!"

*The Mother: Past, Present Future: Amal Kiran. pp.16-18*

## **The present and the future results of Her passing**

The prolonged withdrawal from outer life the Mother underwent from mid-May to mid-November and the protracted trances

into which she plunged during those six months must have been oriented towards endowing the supramentalised subtle-physical with the "virtue" gathered by the gross-physical from its fight for transformation. More and more the Mother dwelt in the former and drew into it the enriched essence of the latter while preparing to discard the failing appearance. She had set out to succeed the other way round—to draw the former's substance into the latter....

....in March 1972, a Supramental Body waiting on the subtle-physical plane and pressing upon the gross-physical became a concrete reality in which she lived for a while, and there were also the experiences we have already sketched. Hence an alternative outcome was open and, according to us, it was this outcome that was opted for and is the significance of her death.....

.....The Mother stands now on a border-line between Matter subtle and Matter gross — she has broken the barrier that had separated the two — she has brought the former so close to us that the latter is not required any longer for her dynamic influence and impact upon our lives. Nor does she only have the nearness and effectiveness to be the concrete Guru for our Yoga and the direct Guide to our evolutionary consummation: she also waits with all her energy of manifestation ready to materialise herself even to our common sight and touch. If we desire to have an idea of what she is like as she abides on that transitional verge between the outer and the inner, we may recollect the description in Lalita's record of an experience on the Mother's Samadhi Day: "Then slowly You appeared, as if from behind a veil. You were clad in a pale-gold robe. You looked young and beautiful and radiant with a brilliant white light. This light was strongest round the head, circling it with an indescribable halo. It extended intensely down to the waist. Still lower, it was a little less bright. From Your body it spread out to the whole world."

*The Mother: Past, Present Future: Amal Kiran. pp. 27-30*



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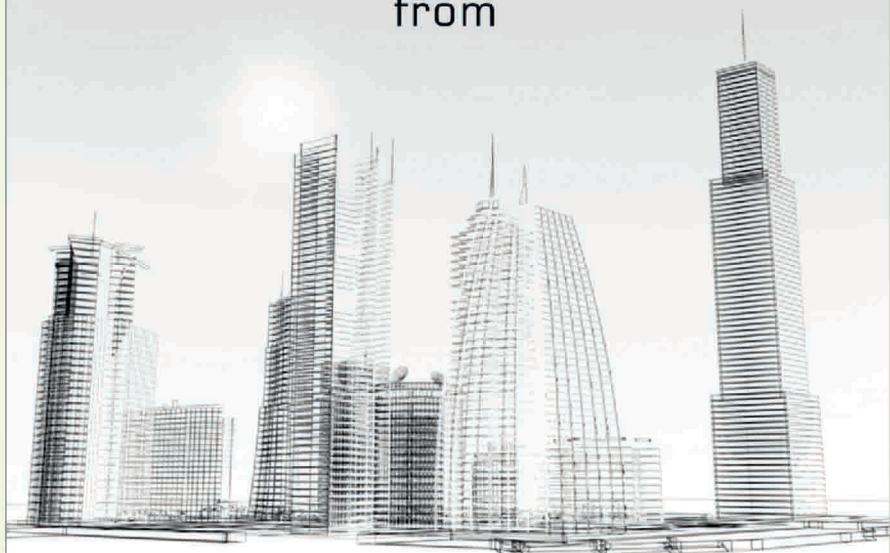
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