

MOTHER'S AGENDA

July 8, 1970

(Mother looks tired. Her face is still swollen.)

Difficult moments ...

*(long contemplation
till the end)*

Do you have anything to ask?... *(To Sujata:)* And you?

You know, Mother, it's very strange, three nights in a row, I dreamed of you and of food.

Did you feed me?

I fed you, or else I looked for food, or I prepared some.

How did you feed me?... Did you give me things to eat? Or you fed me like a baby?!

No, the first time, you were lying down, thirsty, there were many people and no one did anything....

(Mother nods her head)

And I told someone to go and get some pomegranate juice....¹

*(Mother smiles
and plunges in again)*



July 11, 1970

Someone sent me a letter on the body's transformation, if you are interested.

1. The pomegranate tree is the symbol of Divine Love; Mother called the fruit "Divine Love Spreading over the World."

Let's see....

It seems that a Tamil yogi [Swami Ramalingam] of this region, who lived around 1850, had experiences, which he described in a poem and appear rather connected.... Experiences of the transformation of the skeleton, bones, etc. It's a Tamilian who sent me this letter, asking me to put the question to you.

All right.

"The Mother may throw light on the nature and extent of the transformation the Swami had in the last part of his life. The Swami often declared affirming the transformation and deathlessness of his body by the power of what he calls 'Arut Perum Joti,' the infinite or vast Grace-Light of the Divine. He also made the forecast and promise around the year 1870, that the supreme Divine would come soon to the earth for establishing his direct rule of Grace-Light (which the Swami also called as the Truth-Light) when a new race of people would arise defying disease, ageing and death...."¹

It's interesting.

Then here is the text of this sage, translated from the Tamil:

*Extract from "Joti Agaval"
(Swami Ramalingam's poem, verses 725-740)*

"O my unique Love which sprang from my heart and filled it so much that it made my life blossom. O my Lord of unique Love who has given himself to me wholly and by the Grace-Light has transmuted me. My Love that has entered and unified with me in my heart, so as to transform my body into a golden body. The skin has become supple, the influx of the nervous current all over the body is vibrating, with pauses in between; the bones have become pliable and plastic in their nature; the soft muscles have become truly loosened; the blood has become condensed within; the

1. Original English.

semen has become concentrated into a single drop and confined in the chest; the petals of the brain¹ have blossomed or expanded; amrita [nectar of immortality] is welling up into springs all over the body and filling it up; the luminous forehead perspires; the luminous face brightens up; the breath full of peace becomes cool and refreshing; the inner smile beams up; the hair stands on end; tears of joy flow down towards the feet; the mouth vibrates into the passionate calling [of the Divine]; the ear tubes ring with the sense of musically humming sound; the body has become cool; the soft chest moves; the hands join [as in prayer]; the legs revolve or spin round; the mind melts sweetly, the intelligence becomes full of light; the will becomes full of joy and harmony; the individuality has enlarged itself everywhere; the heart has blossomed into the universality of feeling so as to be felt by the world outwardly; the whole knowledge-body has become blissful; even the spiritual egoism of the senses has gone away; the senses (tattva) have been replaced wholly by the truth (sattva), the truth-principle or truth-substance which alone prevails now uniquely; attachment to objects of the senses and to things of the world has dissolved away, and only the aspiration and will towards the illimitable Grace grows and intensifies."²

And how long did he live like this?

It seems it happened the him towards the end of his life, and I think it must have lasted for a few years.... He said he would "return."³

1870?

Yes, he was born in 1823 and died in 1874.

He died two years after Sri Aurobindo's birth.

(long silence)

1. In traditional Indian experience, the centers of consciousness or *chakras* are compared to lotuses whose petals open or close.

2. This translation of the original Tamil text into English (with minor editing here) probably gives only a very rough idea of the experience.

3. "The Swami dematerialized his body in January or February 1874, leaving a promise that he would return at the time of the God of the vast Grace-Light."

What did he say about the legs? I didn't understand.

He says that the bones have become supple.... "The body has become cool; the soft chest moves; the hands join as in prayer; the legs revolve or spin round...." Which means, I suppose, that the legs can move in every direction, since the bones have become "pliable."

(long silence)

How many experiences of this kind people had without anyone to note them....

But you often wondered about the skeleton, in fact, you asked how it could change.

In my case too.

Here, he says it becomes plastic, supple.

But then, how can he keep standing?

Through this "condensation" ... Is it because of this condensation of the blood he mentions?

What could that be?

I don't know what that condensation of the blood is.... But there is one thing I haven't heard you mention and which Sri Aurobindo often refers to (in the Supramental Manifestation, for instance), that's the transformation of organs through the chakras, through the energy of the centers of consciousness. You very rarely mention the chakras or the role of the chakras.... Couldn't one conceive that these centers of energy may provide the body with a framework strong enough for it to stand?

(after a long silence)

This "rising of the kundalini," I had it in ... I was still in Paris. It was before I came to India. I had read Vivekananda's books about it.... And when the Force rose, it emerged from the head through here (*gesture at the top of the head*); the [classic] experience was never described in that way. The Force came out and the consciousness

settled here (*gesture about eight inches above the head*). So when I came here, I told Sri Aurobindo about it; he told me it had been the same thing with him, and that according to the teaching of [ancient] texts, you "cannot" live when that takes place: you die! So ... (*laughing*) he told me, "Here are two who haven't died!"

The consciousness has remained there (*gesture above*), it didn't come down again; it's there, it's always there.

But I often feel it there. I don't know if it's an illusion, but I feel it there much more often than below.

Yes. Oh, but it must be communicable.

Here, slightly above the head (*same gesture about eight inches*), like this.

Whenever I try to know something, it's always the same: everything stops and I listen there (*gesture above*), that's where I listen.

(silence)

And then, when I went back from here [to France, in 1915] ... I did something deliberately: all the energies of the last center [at the base of the spine] were drawn up here (*gesture to the heart*).

But I felt centers BELOW the feet.

I felt a center below the feet. ...¹ There was one below the feet, one at the knees, one here (*gesture at the base of the spine*), and all of it (*Mother gestures, drawing the energies upward*), like this, drawn up, and it came here (*gesture to the heart*).

Does Sri Aurobindo speak of that transformation of the subconscious and its becoming conscious?

Yes, Mother, he speaks of it.

That's what took place when the energies were drawn here: it was the result.

(long silence)

The moment I came here, I no longer concerned myself with the

1. Sri Aurobindo writes this about the chakra at the base of the spine: "The Muladhara is the centre of the physical consciousness proper, and all below in the body is the sheer physical, which as it goes downward becomes increasingly subconscious, but the real seat of the subconscious is below the body, as the real seat of the higher consciousness (superconscious) is above the body." (*Bases of Yoga*, p. 133)

body: I concerned myself with the Work; but before coming here, especially between my departure from here and my return, it was ... (how much time?... I came back in 1920; I came here in 1914 and left from here in 1915, I think—from '16 to '20 I was in Japan, but I came in '14 and I think I left in 1915), from that time on, there were all those experiences [*kundalini*, etc.], in France and in Japan.

(Mother goes into a contemplation)

But, Mother, what I'd like to understand, it's that since you withdrew to this room [in 1962] for the body's transformation, you've never mentioned the role of the chakras, while in the Supramental Manifestation, Sri Aurobindo seems to attach to them a decisive importance in the body's transformation. He frequently refers to them, as if they were a key element.

(after a silence)

What I am conscious of is the Consciousness there (*gesture above*); that's something unchanging. This (*gesture to the forehead*): blank. If it starts stirring, it's very uncomfortable, but generally it doesn't stir at all—one day it stirred for a few minutes, and it was extremely unpleasant. It's like this (*gesture like a motionless bar*), blank: a blank feeling, like blank paper... This (*gesture from the throat to the mouth*) is the connection with people, and that's EXTREMELY unpleasant, really extremely unpleasant (I can't say), and materially it results in the deterioration of teeth and ... Very unpleasant. Here (*gesture to the heart*) ... I told you, all energies, from below the feet (*Mother gestures as if pulling it all upward*), all that was brought up to here. Here (*gesture to the heart*), it's like a sun, always. It's like a radiant sun: that's where I work; that's where I work from... But with the centers there (*gesture to the base of the spine*), all the energies have been as if brought up to the heart.

And that's so natural... This and this (*gesture to the heart and above the head*), it's so natural that I don't even observe it anymore: it's my way of being.

But the consciousness isn't centered in the body, and the body is felt ... almost like a transmitting pipe!

Mother, one last thing, a question asked by the person who wrote the letter: he asks whether the "vast Grace-Light" or "Truth-Light" the Swami mentions is the supramental light?

Yes, oh yes, certainly. Certainly. And there must still be right now, which we aren't aware of.

But the difference now is that it's a collective thing.

Yes.

That's the difference.

(long silence)

But what's growing very clear is that all things remaining the same, the position of the consciousness remaining the same, there's a reversal this way or that way (*Mother tips her hand over to one side or another*), I don't know how to explain. In one case, that is, to the ordinary human consciousness (not ordinary but present), the suffering is almost intolerable; and everything remaining IDENTICALLY the same, with this slight reversal (I don't know how to explain it ... maybe we could say "the contact with the Divine," I don't know), but everything remaining the same (it's a phenomenon of consciousness), a wonderful bliss—you understand, physical things remain IDENTICAL!... I have that all the time. Unfortunately ... (*laughing*) the painful side lasts longer! When I am in peace, still, then naturally it's the other side.

But this toothache and all that, which to the material consciousness, from an external standpoint, is very real (!), even that is no longer ... When the consciousness becomes true, it no longer has the same character—I don't know how to explain. There must be what in our ordinary consciousness we would call a "cure," but it's not a cure: the nature of it changes.

That's the most constant work, that's the work I am in (that's why I have nothing to say)... There are no more ideas, no more feelings, almost no more sensations, it's ... this and that (*same gesture of tipping over to one side or to the other*), this kind of shift, and a shift SO VERY different, you know, and in total immobility!

But in this true consciousness, matter ... seems to lose something, or else something is transmuted into ... I don't know... Will it be so permanently, or is it the transition? I don't know. I mean, will the supramental body have no ... Yet, there's no difference between man's materiality and the animal's, or is there?

No, Mother, there isn't.

(silence)

MOTHER'S AGENDA

It will only change when everything changes.
Yes, it's a daily battle.

Yes.



July 22, 1970

(The following conversation is a first and highly instructive outline of the phenomenon that gave birth to all the religions of the world, a phenomenon that will try to crystallize once again after Mother's departure.)

I have something about this Tamil Swami who had that experience of the body's transformation.... You remember this Swami Ramalingam who had that vision of the "Grace-Light"? You made a few remarks, part of which I passed on to the person who had asked the question.... And I've raised a storm.

Oh, why?

Not with this good man [Ramalingam's Tamil disciple], not at all, but with A.¹

A.?

Yes, A. must have seen the answer, and through me he sends you a letter.

Saying?

You know... it somewhat gives me a feeling of a mental falsehood.

What's wrong? Does it bother him?

Yes, he's quite indignant.

1. An old disciple, author of several books about Sri Aurobindo and editor of one of the Ashram's magazines.

At what?! What did I say?

At what I, at least, said. He says, "Mother can't possibly have said this...."

What's this business!... But why? What made this gentleman indignant?

First I'll read you what I wrote to T. [Ramalingam's Tamil disciple]:¹

"The translation of Swami Ramalingam's experiences was read out to Mother, and she does not doubt their authenticity; she particularly liked the manner in which the Swami called that light 'Grace-Light,' and she said it corresponds to her own experience. She remarked that over the ages, and even now, it is quite likely that a number of individuals, known or unknown, have had similar experiences. The only difference is that at present, instead of an individual possibility, there is a collective possibility—that is precisely Sri Aurobindo's and Mother's work: to establish, as a terrestrial fact and a possibility for everyone, the supramental consciousness or 'Grace-Light' as Swami Ramalingam called it."

Satprem

Ah, what made him indignant is the mixing of the two, "Grace-Light" and "supramental light".... I didn't say it was the same thing. Anyway, it doesn't matter... It would have been better not to put "supramental consciousness," because they don't understand.... It doesn't matter.

But from what you said, I understood that this "Grace-Light" was the supramental light.

It's ONE of the actions of the supramental light. But it doesn't matter.

So A. says this:

1. Satprem's letter to T. and the following letter from A. are retranslated here from the French translation.

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"Dearest Mother, regarding certain translations of poems of Swami Ramalingam by his disciple T., you answered him through Satprem in such a way that he was led to equate Ramalingam's 'Grace-Light' and the supramental Consciousness....

Yes, I wouldn't have done that.... So he's furious!

But you see, to my mind, when I asked you if over the ages there had been experiences of this sort, I had in mind experiences of individuals who had individually made contact with the supramental light or the supramental level....

One of the forms of the supramental manifestation.... It doesn't matter. Read on.

"Did you really mean that Ramalingam was in DIRECT contact with the Supramental?..."

Why not!...

Read on, then.

"... and that he was in contact with it as you and Sri Aurobindo were?..."

No, I didn't say that!

You didn't! It's really a mental falsehood, because nowhere in the letter did I say such things.

"Premonitions and momentary visions are of a different order; it is the whole question of a direct supramental yoga, complete and in its fullness...."

Good Lord, how stupid people are! How stupid!

Yes, Mother.

Is that all?

No.

"Through your answer, T. [Ramalingam's disciple] understood that the only difference between Ramalingam's supramental yoga and yours or Sri Aurobindo's is that his was concerned with an individual supramentalization, whereas you and Sri Aurobindo also worked for a collective supramentalization. T. is convinced of this and also declares that Ramalingam had attained the complete supramentalization of the body...."

We didn't say that!

"... In his opinion, what you said confirms it.

"I tend to regard his whole stand as rather fantastic; it shows me that T. has failed to understand Sri Aurobindo's vision, work and yoga at their true value. I believe that not only the collective supramentalization, but the individual supramentalization have never been attempted previously, not to speak of realization. Even the full knowledge of the Supramental through an ascent into the Supramental and a sovereign entry into the Supramental has not been done. How then can one speak of a practical realization of the full dynamics of the supramental descent?"

"At least that is what I understood from a study of Sri Aurobindo's and your writings. Am I wrong? A clear indication from you would be very helpful to make us see things in the true light."

*(after a long concentration,
Mother takes a notepad,
then plunges back for a long time)*

There's a refusal to answer.

(long silence)

Was this man alive recently?

No, around 1850. He died two years after Sri Aurobindo's birth, and he announced the coming of an incarnation of the Divine and a new race that would "defy death, ageing" and so on—one year before Sri Aurobindo's birth.

*(after a long silence,
Mother takes the notepad again,
hesitates, then writes a letter to A.)*