

SRI AUROBINDO AND THE PROCESS OF PHYSICAL TRANSFORMATION

Bengal has always stood as a state of great revolutions. Majorly, revolutions took place in art and literature, in politics and in spirituality. Abanindranath Tagore and Rabindranath Tagore led the first revolution, while many a young souls spearheaded the political revolution taking India towards its independence. Sri Ramkrishna and Swami Vivekananda heralded a Unique Vedantic revolution in spirituality. The political revolutionaries dreamt of a new India, a free India. Sri Ramakrishna showed us by his experiences of the oneness of God while Vivekananda taught us the oneness of man. All these revolutions essentially prepared the dawn of a New Age that was actually to be heralded by Sri Aurobindo. It is as if the eastern sky was lit with a spiritual aura for the coming of Sri Aurobindo.

Sri Aurobindo actually imbibed the spirit of these revolutions and fulfilled them in their highest aspirations. In literature, Sri Aurobindo has given us *Savitri*, an epic gathering in itself the dreams not only of Tagore but of all other great poets of the world. At the same time it gives us the promise of fulfilling man's dreams of a resplendent future. In politics, it was Sri Aurobindo who prepared the Indians with the necessary will and force for achieving the freedom of the country. He gave us the strength of idealism which is the driving force of all great

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revolutions. He installed in the hearts of Indians the image of Mother India.

In spirituality, he went beyond the Vedantic experiences. Initiated and guided by Sri Ramkrishna, Vivekananda and Sri Krishna himself, he installed on earth the Mother, the Divine Shakti and the Supermind, the Truth Consciousness—Force necessary to transform this earth into the Divine's own home.

Thus, Sri Aurobindo is a combination of all the three great revolutions of Bengal and at the same time their culmination. Even if the other figures of Bengal's revolutions fade away in the memory of man, one name will eternally shine in the hearts and minds of men — that of Sri Aurobindo. And Bengal shall be remembered as the birthplace of this great Avatar.

Mother says that Sri Aurobindo's is an eternal birth. That is, on the physical level the influence of his birth will be felt for eternity upon the earth. At the same time it is the birth of the Eternal in time. What I would like to focus upon is that on the spiritual level most of his sublime experiences, except that of the Supermind, were in a way attained by the Vedic and the Upanishadic Rishis. His experiences of Nirvanic Consciousness, of Nirguna Brahman, of Saguna Brahman and that of the Para Brahman have been spoken of and described in our ancient spiritual Scriptures. It is only in his establishing the Supramental on the physical level and in his attempt to transform the body that Sri Aurobindo stands out unique and unparalleled.

So, his emphasis has been on a divine life in a divine body. All that is achieved and attained on the levels of mind and life must be based on a new transformed body. In the past, many have dreamt of a divine life as something belonging to a heaven, beyond the terrestrial existence, after the cessation of physical life. But Sri Aurobindo dreams of a divine life upon this earth,

with this very body as the base. The earth must be made as the heaven. So, Sri Aurobindo's focus is always on a terrestrial heaven, on a transformed human body and earth.

Since the beginning of civilisation, man has developed the levels of mind and life, developing his mental faculties such as the sciences, and, the life-energy faculties such as the arts. He has been asked to go in the discovery of his inner worlds too, where, to his credit he has achieved supreme heights. During all this inner and outer progress, the body's urge for progress was neglected. It served only as a slave and an instrument. But now, the body itself is aspiring to express its divinity and we too should focus our attention on its inner need.

For the new creation, the New Race that is to manifest, a new body has to be prepared. For, it is only in the body that the New Consciousness can establish itself permanently. Till now there have been in the past beautiful dreams of a beautiful world, but they were all based either on a change in man's outer environment or on an enhanced capacity of man's mind. But the Future that Sri Aurobindo envisions will come through the body of man, as it were. For, whatever is established on the level of the body remains permanently on earth, while all other things either tend to fade out or disappear. For instance, the ideas, the ideologies, the philosophies that men had followed, say ten thousand years back, have hardly any influence on man's life today. But, the habits, the ways of living on the body level have not changed much and the body has held on to those habits very stubbornly. This is so because, the body alone understands truly and therefore once the body understands, accepts, absorbs a vibration, a habit of consciousness, those acts become almost eternal. That is the advantage and at the same time the drawback of the body. While there has been a lot of

progress in man's mental, vital and even spiritual levels, man's body has remained the same, without any perceptible evolution. It is perhaps because of its stubbornness to change that it has been considered as a hindrance in man's spiritual progress and therefore most of the religions advocated neglect and rejection of the body. It is only in Sri Aurobindo that we find once again a focus on elevating and transmuting the body to its own divine pinnacles.

In his philosophy of evolution, Sri Aurobindo traces the stages through which evolution has taken place. He says that from Matter burst forth Life, and that when the plant and the animal kingdom were ripe enough, there came upon earth man, the mental being. In the same manner, man has to give way to higher race, the Supramental race, says Sri Aurobindo. Man is only a transitional being. He'll be surpassed by a New Race, emphasises Sri Aurobindo.

Can that New Race, with a consciousness infinitely superior to man's mind, ever house itself in this body? Can a fully divine consciousness board in this body of death, decay and disease? This body is fit only to hold the mental consciousness, but to lodge in itself the Supramental Consciousness, it has to undergo an enormous transformation. What is mortal in it has to become immortal; its pain has to be translated into Bliss and its ugliness into Beauty. A New Consciousness has therefore to have a New Body.

Even as such, the human body has at its core something that is immortal. As Noliniada writes : the human form in its origin is a sentinel between the Formless and the form. That is to say, when Sachchidananda became the Many the first form that he takes up is that of the human. This is the secret of our human body and Sri Aurobindo says that we have to achieve a body

that is nearer to that 'Original' body and not remain satisfied with our present one which is nearer to the animal body.

Scientists have accepted that matter is energy. Therefore our body is nothing but concentrated energy. Scientists have discovered that $E=Mc^2$, whereas yogis in the past have told us that energy is something conscious. So, our body is compact conscious energy. Like an ice cube which is condensed water, the body too is condensed energy which is dense and impenetrable. Still, it is condensed 'Conscious' energy. And this consciousness is immortal and eternal.

The Vedas have told us that by realising the immortal within us we could become immortal. That is to say, by realising the *ātman*, the soul, we could achieve immortality. But, that is only one kind of immortality. There could be other kinds too: to realise the Manomaya Purusha on the mental level is to realise the immortality of the mind. Similarly, one could realise the Pranamaya Purusha. Ultimately, on the level of the body, one could realise the Annamaya Purusha and achieve immortality of the body.

In Sri Aurobindo's vision of the Yoga of Transformation, it is by realising this immortal consciousness, which he named as the Supramental Consciousness, that one could transform the body.

What is this supramental consciousness? And what is its relevance to the transformation of the body? It is important to clarify these questions before we proceed with the process of physical transformation.

Supermind is that special poise of Sachchidananda in which begins the ordered manifestation of the entire creation. When Sachchidananda wanted to manifest into the Many, there were

infinite possibilities of self-manifestation that were open to him. If he proceeded simultaneously in all these infinite ways then there would be an infinite chaos. So, there had to take place a selection of one particular mode of becoming, one particular way of self-manifesting—and this was done by the special poise of the Supermind taken up by Sachchidananda. It is therefore Supermind that is at the head, the source of present creation. For, it is the Supermind that has ordered the present creation by deploying itself into the multiple forms.

Thus Supermind is the link between Sachchidananda, or the upper hemisphere of Sat, Chit and Ananda and the Creation or the lower hemisphere of Mind, Life and Body. This is the "bridge" that Sri Aurobindo found out and it is of crucial importance for the transformation of the body. That is so because it is this supreme consciousness of the Sachchidananda, that alone can do the work of physical transformation. It is Supermind alone that can penetrate the dense matter and touch the golden fountains of immortality at the bottom of Matter. No other intermediary force or power can do this stupendous task of breaking open matter's somnambulism and awaken it to its true status.

Very interestingly, Science too speaks of the immortality of the body. It is very surprising but it is true. Scientists have proclaimed that essentially the cells are immortal and that death is a historical anachronism. Men die because they see others die, says a Russian Scientist, S. Malinikov. He further says that death is only a midway intervention of Nature, a kind of a temporary solution in the pursuance of her evolutionary goal. There have been also experiments conducted on the level of cells. There are two types of cells—the germ cells and the somatic cells. The germ cells are those that carry the genetic heritage and are therefore immortal, whereas, the somatic cells go to

form the different organs and tissues of our body. And it is these somatic cells that die. Scientists kept these somatic cells—plucked from different organs of a body—in different nutrient environments and to their surprise they saw that kept separately these cells did not die. If that is so, then why do these cells die in our body? Scientists say that when these cells are brought together in our body, there is a lack of harmony amongst themselves which invites their death. Each cell tries to live for itself and there is a fight for survival. It is this disharmony and constant struggle between themselves that is the cause of the death of the somatic cells in our body.

Spiritually too separateness is the cause of an individual's death. Ego is the bar to immortality. Individualisation is itself a kind of limitation and this limitation is another form of death. If one can expand and become universal and one with the other individuals, not only in one's inner consciousness but also on the level of the physical consciousness, then death will not be there and one can become physically immortal.

Now, coming to the process of the actual physical transformation, we must note that Sri Aurobindo went through the whole process but on the level of consciousness and in principle whereas it was left for the Mother to do the work on the level of the body. Sri Aurobindo did not reveal the secret of the process, whereas the Mother has left behind many descriptions of her experiences in the physical transformation and we shall be taking recourse mainly to these descriptions.

The first step towards physical transformation is to become conscious of one's body. It may seem to be frivolous to mention such a thing as this, for you may say that we are conscious of our body every minute of our existence. Without it we do not even exist. That is very true. But, the existence of the body is

very much taken for granted and we do not pay much attention to the body as a body. Most of the time it is a vehicle of our ambition, an instrument to fulfil our passions, a slave of our desires. It is only when it revolts and it becomes sick that we pay specific attention to the body. We do not want such a negative approach to the body. We want a conscious approach to it, to its movements, to its needs and necessities, to its capacities and incapacities. We must become conscious of the movements: When we are writing we should become aware that it is the fingers that are actually doing the work; when we are running we should become aware that it is the legs that are running.

The Mother narrates in this regard a beautiful incident from Sri Aurobindo's life. His fingers had become so very conscious that when he wrote the 'Arya,' he would silence his mind and sit before the type-writer. And all the immaculate material for the 'Arya' would come down directly into the fingers and they would type independently of his mind's dictates. In fact, it seems, Sri Aurobindo used to read on the typed page and come to know what he had written. Normally, we first know what we are going to write and then only we take up a paper and pen and put it down. But in Sri Aurobindo's case, all the supreme knowledge of *The Life Divine*, *The Synthesis of Yoga*, *The Human Cycle* etc. descended straight on to the fingers which then typed it out.

We have similar examples in other great men. For instance Bethoven. He was deaf when he composed the 5th and 9th symphonies. He could do that because his fingers had become so very conscious that they could receive directly the pourings of the musical notes. There may be many such other examples and all these would go to show that what Sri Aurobindo has asked us to do is not something impossible or out of reach.

In fact, the present trends and achievements in the Olympic Games and other world-meets in sports and gymnastics show that such an effort of becoming conscious of one's movements is being tried out and that too very successfully. The aim of physical education is not to achieve laurels and win cash prizes. It should be to awaken the body-consciousness, to become more and more conscious of very part of our body. For example, when young gymnasts have achieved excellence, is it not that it is their very body which has taken up those harmonious movements and actions? There is no interference of the mind or the vital organs at those moments; the body is left to itself and it acts most gracefully eventhough it is only for a few minutes. This is the role of physical education.

Along with such external attempts at becoming conscious, we have to try to achieve the inner awareness too. In Sri Aurobindo's yoga, what we attain within must reflect without : the outer must be a reflection of the inner. The movement must be from inside towards outside. That is, in fact, the drawback in all the achievements taking place at present in world gymnastics and sports. The competitors, are concentrating only on the external gains, but, until there is the inner psychic awakening one cannot really take to the yoga of transformation. You may say that the process of the psychic realisation is itself a life-long process; so how can we take-up other processes on the physical level? It may be true, but Sri Aurobindo's yoga is integral and all the movements and processes have to be taken up simultaneously, parallelly, and not one after the other. It is in this sense that both the attempts of inner awareness and the outer awareness of the bodily movements have to go hand in hand.

Alongwith this psychisation, there must take place spiritualisation and supramentalisation too. We shall not discuss at this

stage what these processes are, for, today we shall concentrate exclusively on the work and process of physical transformation gleaned from the notes of the Mother.

In the second stage, one has to gain mastery and control over food, sleep and the sex-impulse. These are the three basic instincts of the body and the ancient yogis too tried to get over these limitations of the body. Food has a great influence on our body's consciousness and its workings, for, as the Upanishad says, the 'eater eating is eaten.' Each one of us has particular preferences in food and we are slaves of our childhood tastes. It is very hard to get over our tongue's preferences and we eat more than what is required for our body.

So, the ancients had prescribed detachment and simple vegetarian food as the first step towards the conquest over greed.

Such simple food may to an extent purify the physical consciousness, but it does not solve the basic problem of having to take something external into our bodies. And anything external will leave behind its own influence. So, the solution to this problem could be to learn to absorb universal energy which is all around us. In fact, children do it naturally and spontaneously. They do not depend only on the material food given to them. The universal energy is the secret of their inexhaustible energy. What the children do unconsciously has to be done consciously by the adults.

Perhaps, this too has been achieved to some extent by our ancient Rishis and Yogis. Still, the body remains the same—it may feel more energetic, have a better health, feel youthful for long, prolong its life-span, but, in the end it remains the same ignorant, tamasic, incapacitated body. Sri Aurobindo is interested not in an indefinite prolongation of life; he aims at a complete

transformation of the basic substance of the body. Any solution short of it is not acceptable to him.

Next, the problem of sleep has a major role in this process of the physical transformation. Sleep, in common people, occupies almost one third of man's life. It means that automatically we spend one third of our lives in inertia, in unconsciousness, in the dark depths of the subconscious. And, Sri Aurobindo's yoga cannot permit us to live in the subconscious—it goads us to live in our subliminal regions. Because, when we sleep we get into the subconscious worlds and very rarely do we travel into the higher regions of light. And, the Mother says that even the sleep has therefore to become something conscious—a period of our life during which we do not sink into unconsciousness and inertia. If we can do so, we could gradually contact the Sachchidananda—peace and a few minutes or seconds of that contact is sufficient to energise our body. This way, we could make our sleep not only conscious but also short in duration. The Mother has explained how such a thing could be done but for the present let us leave this point at this stage and move to the next obstacle, that of the sex desire.

Sex-impulse is natural in man and it is Nature's method of perpetrating her creation. So, any yoga that seeks to transform man has to take this point into consideration and it cannot just close its eyes to this universal energy. In the old methods of yoga, this impulse was sought to be suppressed, but, Sri Aurobindo says that it must be sublimated. And the best way to do so is to submit it to the psychic influence which alone can succeed in this task. That's why, as I said earlier there has to be a parallel movement of psychicisation alongwith the outer attempts at controlling and gaining mastery over the psychological difficulties. One cannot just take a new year resolution and start

on this yoga — one has to have the inner preparation first and only then can the outer movement follow.

However, although many a yogi has achieved success in mastering these psychological difficulties, Sri Aurobindo is not satisfied with this mastery. He seeks to go to the root of the problem of the body. Nor is he satisfied with the old visions and aspirations of a divine body. In pre-Vedic times there was a concept of the 'glorious body', in the Upanishadic times they spoke of '*jyotirmaya-deha*' and later too there were concepts of '*Animaya-deha*' or a '*Divya-tanu*'. They have all thought of a body which is light and supple and plastic and luminous. We also hear of some yogis having achieved some kind of a divine body. In deep South, near Pondicherry, in a town called Vadalur, Ramalinga Swamy seems to have purified his body to such an extent that when he left his body there was left behind only a *jyoti*. There may have been many such instances of a purification but they are all basically individual *siddhis* and achievements and exceptions. But, Sri Aurobindo is interested in bringing about the new divine body which will become an evolutionary principle in the future. It will be a universal evolutionary principle just as mind is the prerogative of every human child that is born on the earth.

Having gained mastery over the psychological difficulties, one has to move to the third step in the transformation of the physical. And that step is to substitute the organs in our body with their true centres of energy. If we analyse our body, we see that all the organs in our body—the heart, the lung, the stomach, etc. are all there as though only to supply energy to the body. So, if we can find some other source of energy then the organs may perhaps become redundant and ultimately get atrophied and fall off. The Tantras seem to have an answer to this problem of finding a different source of energy. The *Chakras*, the seven

Chakras, that the Tantriks speak of, the Muladhara Chakra at the base and the Sahashradala Chakra at the top, represent subtle centres of energy. And if these *Chakras* could be awakened, then they could supply the necessary energy to the respective organs which fall under their contact and influence. If this could be fully achieved, then at a certain stage, the organs may become redundant and drop off just as the tail in human beings seems to have shrunk into non-existence just because of non-use and non-functioning.

Then, if that is so, why did not the Trantrics achieve the physical transformation, you may ask. The answer is that the Tantrics had a different ideal in front of them and they awakened the *chakras* for their specific ideal. In the conceptualisation of the new body, as envisioned by Sri Aurobindo and the Mother, the *chakras* can, however, be useful if they are awakened in a different manner (beginning with the sahashradala and going downwards). In the process, Sri Aurobindo also discovers five other centres of energy taking the full number of the centres to twelve. There is one centre on the knee level, which is the centre of the subconscious and there is another below the feet, which is the centre of the Inconscient. Three other centres are there above the *sahashradala*, the highest one being the *Vijnana Padma*, or the Supramental Lotus.

Sri Aurobindo and the Mother worked on these lower centres too trying to transform them. You all know about Sri Aurobindo's injury on his right leg, just above the knee. It was but a revolt of the sub-conscious level and not a mere accident. The Mother too had a so called attack of the inconscient which expressed itself in the Mother having filariases. Though in the beginning Sri Aurobindo cured her of her filariases, it came back to her much later, when the Mother was working on the Inconscient level of the cellular mind. Later on, this disease was con-

quered by the Mother. This is only to tell you how Sri Aurobindo and the Mother worked on different levels of the body and purified them and conquered the body's difficulties on these levels.

To go down and work on the level of the calls one requires the power and strength of the Supermind. And in 1956, there was the manifestation of the Supramental Light and Force. As you know already, on 29 February 1956, the Mother gave a great blow on the golden gate and there was the downpour of the Force and Light. But, as the Mother describes, this Force was swallowed up immediately by the Inconscience of the Earth. It is a sign of the earth's acceptance of new Light and at the same time the cause of the delay in the working of the Supermind on earth's transformation.

However, once the Force came down, manifested in the general sense, the work was to fix it in the body. So, in 1958 the Mother asked herself how to fix it in the body. The first thing she did was to liberate the body from the despotism of the mind and the vital organs. This created a kind of a vacuum and the doctors thought the Mother was ill. And to couple with it, she was assailed by doubts which dissuaded her from taking up this work, telling her that how could she imagine of succeeding in the work when Sri Aurobindo himself left it undone inspite of knowing the whole process and the procedure? For about fifteen years she was tortured with these doubts — a torture worse than all the physical tortures one can imagine. If she had listened to them, it would have been the end of her work. But she did not give in even for a second and she hung on to the work. Sri Aurobindo had told her that she must continue the work till the end and she too had promised the Lord that she would do so. So, she kept up her promise.

On 24 July 1959, there was a direct descent of the Supermind in her body. It came in directly into her body without passing through the other levels of the mind and the vital organs.

At this juncture, I would like to clarify one thing. When I am talking of the Mother, I mean the Mother as the individual, detaching from it the Mother as the Avatar, or as the Supramental Aditi or the Universal Mother. I would like to focus on this Mother who has a body and try to understand how the body of this individual Mother is undergoing the work of transformation. If we mix up issues, then the whole purport of our study is meaningless.

The Mother tells somewhere that it is easy to become a saint or a yogi because one knows what one has to do. The ancients have already chalked out the path and one has only to follow on that path. But, when it comes to the process of physical transformation, she does not know what to do. She says that it is like walking in a vast desert full of traps at every step. It is like going in a dense virgin forest full of dangers and where one cannot see the next step. So, when she says these things, she is the individual body suspending her divinity, so to say. For, otherwise, you may ask that how is it possible that the Mother being the Divine Shakti herself does not know all these things? That is why I am saying that if you bring in the universal or the transcendental Mother, the whole effort of the physical transformation becomes a hoax. Even though she is the Avatar, she has a human body, a body like any one of us, may be as stupid and stubborn. And it was this body that cried out in all sincerity to the Lord, saying, " Lord show me the path, I surrender myself to thee ". So, let's keep this vital point in mind before we proceed further.

So, as I was saying, the Supramental force came directly into the Mother's body in 1959. Very interestingly, it started entering into her body from her feet and it rose up gradually to her head. When it reached the head she felt that it might burst and she wanted to stop it. Then she was advised not to stop the Force but to bring it down into the body, calm it and restore peace through widening the calls. She did so and succeeded in retaining we the Force.

At the climax of this experience, for a split second, the Mother lost her consciousness and she was 'on the other side', as she puts it 'There, in the other world, she saw Sri Aurobindo's room which was almost similar to the one at Pondicherry. It had all the furniture, the books and all the other details. Similarly, her room too was there in that other world'. So, tomorrow even if something happens to the rooms in Pondicherry, you can be sure that these rooms in the other world will remain for eternity. At the same time, there is a difference between the two rooms, says the Mother. In the other world, the objects were self-luminous and they did not reflect any outer light. That is to say, they had a glow inside them. And what this glow is, we will understand later, at the end of today's talk. So I leave it at that for the present.

The Mother asked Sri Aurobindo when this 'other world' could be brought down to earth. And he replied that the earth is not yet ready. Then she heard the Supreme's voice telling her that she was given this experience as a promise of the things to come in the future. But, for the present, she should go back to earth and work on the individual as well as the collective levels.

Then began the Mother's work on her body. Just as it is necessary to have silence in the mind and peace in the vital

organs for attaining higher levels of consciousness, so too one must have the immobility of the cells for the yoga of the body. What it means can be understood by a narration of the Mother. Sometime, in the 30s, there was a terrible storm in Pondicherry. Sri Aurobindo was in his room, writing something. The Mother, wanting to close the windows of Sri Aurobindo's room, entered it. To her utter surprise she found that Sri Aurobindo was sitting there quietly, almost unaware of the storm and not a single paper had flown away from his table. Everything was still. That was so because Sri Aurobindo's immobility in his body was so solid that the storm could not enter into his room. On a different occasion, Sri Aurobindo seems to have told one of his disciples that in order to protect himself from a mob he would require two or three days of preparation. With the strength of his divine consciousness he could defend himself anytime, but, here he is speaking of his body protecting itself out of its immobility.

Next, in her plunge into her body, the Mother comes across the physical mind. There are different levels of mind—starting from the supermind to the Cellular mind—and the physical mind is the mind in the physical, in the body. This is the centre of the falsehood in our bodies. Normally, it gathers all its information from the senses. So, it has its hold on our nervous system. We live on this level most part of the day.

Its main characteristic is its repetitiveness. It repeats endlessly like a parrot, like a broken gramophone. That's why we keep doing often things over and over again. Because of the habit of repeating, the physical mind has a millennial memory, an implacable memory. All that has happened to it in the past, it retains in itself and keeps repeating those things. That's how habits are formed on the body level; that's how illness comes to the body. In fact, death itself is a habit, says the Mother. Secondly, the

physical mind is full of fear. That's why we constantly fear every little thing : we tell ourselves, ' don't get into the rain, you may catch cold ' or ' Have you shut the door ? ' " Have you closed the gas ? " etc., etc., All the time, this mind is busy in preparing for small or big catastrophies.

So, this physical mind's restlessness had to be quietened, its fears appeased and calmed down before the Mother could proceed further. She did that by bringing down a burst of Love from the last supreme attitude. This transforming Love illumined, organised and silenced the physical mind and the cells of her body prayed, " supreme Lord of the Universe, we implore Thee, give us the strength and the beauty, the harmonious perfection needed to be Thy divine instruments upon earth. "

After crossing the physical mind the Mother reaches the level of the cellular mind. This mind is in between the physical mind and the true matter of the cells. That is the last stage of falsehood where death is hidden. It is the most dense, dark and dangerous thing. It constantly repeats and holds on to the negative vibrations of death and disease. So, if this mechanical and negative vibration could be replaced by a conscious and a positive vibration, then the cellular mind would keep repeating the new vibration too. This seemed to be the solution to replace death. it is not possible to remove all the negative vibrations in the cellular mind, for, if one goes to do it one has to face the habits that are millions of years old. So, the better way was to introduce a new vibration—the vibration of the supramental consciousness.

But, how to drill this new vibration of the supermind into that impenetrable magma—the cellular mind ? The means to do it was to use the mantra. The Mother was given an ancient mantra : *Om Nnmo Bhagavate*. The most ancient mantra has

become the mantra of the future. This is the solution she found out and her body repeated this mantra every second of day and night. Ultimately, the Mother succeeded in hooking the supramental force, harmony, light and bliss in the cells of the body.

Speaking of the cells, once the Mother gave the description of a true cell. She said that a cell is a luminous thing, in the shape of an egg, but a little more pointed than an egg. In the centre of the cell there is a bluish light. The outer ring is opaque, which obviously is the physical mind. This is the true matter that the Mother discovered. Sri Aurobindo established the reality of Matter, the Mother revealed the true Matter.

The Mother's own new body is formed out of these true cells, the true Matter. And she gives its description. It is a beautiful body, human in form but neither male nor female. Its head is a silhouette with a bright sun shining in it and the colour of the body in a shade of golden orange which deepened into red as it went towards the feet.

Sri Aurobindo, describing the divine body, says that it is a body of beauty and bliss which will radiate its inner light just as a lamp-shade diffuses the light inside. The Mother worked on her own body and brought about such a divine body. And if one body can do the work, then the way is clear for other bodies to do the same. The Mother thus achieved the work that she had undertaken: to hook the supramental to the cells of the body. In due course, the supramental Force and Consciousness will take up the work of the transformation. The Mother has left behind, in the subtle physical level, her new body and those of us who aspire to see it will be able to Vision it.

For mankind to realise the new body it may take thousands of years. But, when Nature took millions of years to bring out

the human form, it does not matter if another couple of thousand years are taken to bring about the new body. What the Mother has done is sufficient guarantee that the New Body will one day dawn upon earth.

So, ultimately, what we understand is that this process of physical transformation is a simple matter of trans- substitution: substitute the false Matter with the true Matter, the false consciousness with the true Consciousness. And this true consciousness is the supramental Consciousness. It is just this switching over from the false to the true, that is the secret. That's how Matter can become divine, for the divinity is already there deep within the cells though veiled by the falsity of the Cellular mind and the physical mind. In yoga too, we have only to replace the ego with the psychic being. Everywhere it is the same work: substitution. On the level of the body transformation too it is the same. Substitution is another word for transformation.

This truth is as simple as the falling of the apple. That scientific truth brought in a new revolution, but this spiritual truth will bring in a new step in evolution. *

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NOTE

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