

Beyond Life and Death

All India Magazine

December 2015

Life and Death

Life, death,—death, life; the words have led for ages
Our thought and consciousness and firmly seemed
Two opposites; but now long-hidden pages
Are opened, liberating truths undreamed.
Life only is, or death is life disguised,—
Life a short death until by life we are surprised.

CWSA 2: 216 Sri Aurobindo

The cover picture depicts a pair of swans against a background of mist and sunlight depicting the play of Life and Death through which the immortal soul moves in its passage towards fullness, perfection and eternal life. The Swan is a symbol of the individual soul. The Sun is a symbol of the Supermind.

Painting on the cover by: Ms. Ritam Upadhyay

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

Beyond Life and Death

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Editorial Note: Our ordinary view of existence is divisive and dualistic. This division is especially striking in the dualities of Life and Death, God and World, Good and Evil. We see Life and Death as opposites. However, just as in a transformed life other dualities and divisions shall cease to be because transformed into their true value and seen as part of a single integral Whole; Life and Death will change their meaning, process and function and eventually evolve and fuse into something else that right now they crudely represent. The present issue deals with this radical shift in our perception, and understanding and eventually even our experience of Life and Death.

Death and Allied Phenomenon

Catalepsy, Sleep and Death

Q: Is there a difference between sleep and death, or are they the same?

Oh, no! Not at all. No. The cataleptic state of trance is like death, yes, except for the link that remains – only a link remains, but otherwise one has entirely gone out. Actually, the body becomes cataleptic only when one has entirely gone out; otherwise everything that is most material in the vital remains.

Q: I mean, aren't the places you go to in sleep the same as the ones you go to in death?

No, no, no. Most of the time in sleep, with very few exceptions, one is in contact with all that rises up from the subconscient: a cerebral subconscient, an emotive subconscient, a material subconscient; this is what produces ninety-nine percent of the dreams people have. Sometimes – usually – the mind goes wandering, but ninety-nine and a half percent of the time, one remembers nothing when it returns, because the link is not properly established.

The purpose of sleep is to re-establish contact with the consciousness of *Sachchidananda*. But I don't think one person in a hundred does so! They enter into unconsciousness far more than into *Sachchidananda*.

Yet no two sleeps are the same, mon petit! And it's the same with deaths, no two are the same. But sleep and death are different because ... they are different states. As long as you have a body, you are not in the same state as when you are 'dead.' There is a period of seven days after the doctors declare you 'dead' when you are still in an intermediary state; but the actual state of death

itself is completely different because there is no longer this physical base.

….No, sleep is something else. Yes, something else. It's more like a relapse into Inconscience – a sort of invasion of *tamas*.[1] We all know, of course, that the Divine Consciousness is there in the depths of the Inconscient; but even so, sleep appears to be a fall, and there are people who fall almost completely back into the Inconscient and come out of their sleep far duller than when they entered it.

*

Trance, Out-of-Body experience and Death

There was another thing (laughing): even as a young child, I would all of a sudden, right in the middle of an action or a sentence or anything at all, go into trance – and nobody knew what it was! They would all think I had gone to sleep! But I remained conscious, with an arm raised or in the middle of a word – and poof! No one there *(Mother laughs)*. No one there outwardly, but inwardly quite an intense, interesting experience. That used to happen to me even when I was very young……

It was during this period that I used to go out of my body every night and do the work I've spoken of in *Prayers and Meditations* (I only mentioned it in passing).[2] Every night at the same hour, when the whole house was very quiet, I would go out of my body and have all kinds of experiences. And then my body gradually became a sleepwalker (that is, the consciousness of the form became more and more conscious, while the link remained very solidly established). I got into the habit of getting up – but not like an ordinary sleepwalker: I would get up, open my desk, take out a piece of paper and write … poems. Yes, poems – I, who had nothing of the poet in me! I would jot things down, then very con-

1. tamas: principle of inertia
2. February 22, 1914 (CWM 1: 81-82)

sciously put everything back into the drawer, lock everything up again very carefully and go back to bed.

The Mother: Conversations with a disciple: August 5, 1961

Consciously entering the domain of Death

Q: What is the difference between entering consciously into death and consciously going out of one's body? Many people can go out of their body, can't they?

Yes, but they don't all go into the world of death.

Q: Is it the same method as for going out of one's body?

Yes, but that is only the beginning. One begins by learning how to go out of one's body. Many people, when they sleep, go out of their body. They do it more or less consciously — the majority unconsciously, but still there are a few who do it consciously. They go out of their body but remain in the physical domain. At the most they go into some mental region but they do not go into the domain of death.

There are some who go there, but then, for the process to be complete... you must know that when one goes out of one's body, one remains tied to the body by a certain number of links — what shall I call them? They may be vital links, links of the mind, psychic links — when one goes out, it can be all kinds of things which go out of the body. Usually what goes out is something quite subtle, like the mind or the higher vital, and much remains in the body, enough for the body not to enter into trance. Among sleepers some even move about often in their sleep: there is one part of their being which is exteriorised but the most material part of their vital being is in the body. And as long as that is there, it is altogether in the domain of life. First of all, it is not easy to detach from the body exactly that part which leaves it at the moment of

death. This asks for a very rigorous discipline practised for a very long time. There is a process of exteriorisation to follow in order to succeed in making all the parts which leave at death go out; and in this case the body enters into a cataleptic state. It goes into the state in which it is found when one dies. It even becomes very rapidly completely rigid. Well, this is something one must learn to do, and it is not very easy; and if one wants to do it quite completely, somebody must always be there to watch the body so that nothing may happen. One can never do it all alone. Somebody must be there to guard the body.

But even if one does all that, that is not quite the experience I am speaking about. The experience I am speaking about is still much more difficult. Once one has gone out like that and left his body in a cataleptic state, one cuts the links. So, one is really dead; that is, the heart beats no longer. But as there is still "the life of the form", and it is not through an accident that one has left, as it is by an act of will with knowledge and power, one can force one's way back, re-establish the connection and come back forcibly into one's body. It is not a comfortable business — the whole thing is difficult. Like that, on paper it seems to be nothing at all. But it is not easy.

Q: You have said here: "It is within the reach of so few." So this means there are people who have done it. Hence they have attained immortality, but so far...

Immortality! No, I have not said that this was immortality. I have said that they got rid of all fear of death. That is quite a different thing.

Q: But they enter the domain of death, don't they?

Yes, but *at that moment* the body is in a good condition. The body is in good order and one can find it again — it is not a question of remaining outside for long like that!

Q: But they have had the experience, so when they really die they try once again the same thing?

If their body is in good condition. But usually, when one dies something has happened to the body, you know. There is something seriously out of order in the body. But still, it is not yet certain that having gone out of one's body, one cannot keep the ability to put what is disturbed back into order unless it is something very serious like a stab in the heart or when the head's cut off! That is grave enough but still if the body remains intact, if it is only a disequilibrium, it can be re-established.

Q: Mother, what happens if the links are broken?

If the links are broken? — One dies.

Q: But the part that has gone out of the body?

That, if it is conscious, remains absolutely conscious. It has its own independent life, it remains absolutely conscious. Cut off or not, that changes nothing in its life. It does not give it more consciousness, does not take away any from it — the consciousness it has, the knowledge it has, the power it has, these it keeps. One who is able to do this does not depend upon the body. That is, in order to be conscious, one does not depend at all — at all — upon the body. He has an altogether independent consciousness.

CWM 6: 52–54

Gradations in Death

Q: So it's not because the soul leaves the body, is it?

The soul may very likely make a resolve, noting that the body is either unworthy or unfit or incapable or unwilling or ... anything, and the soul may decide that the body should die so it may go; but

the soul's going isn't what kills the body. There are innumerable people who are without a soul — they have a soul, but their soul isn't in their body — lots of people. And they go on living quite well.

It's more difficult to live without the psychic being, on the other hand. The psychic being, of course, is the clothing — the individualized clothing — between the eternal soul and the transitory body; and [from life to life] it grows more formed, individualized, more and more individually conscious. When that leaves the body, the rest generally follows. But I had the experience of doing it deliberately, so I know. One has to know how to do it, but it can be done. My psychic being stayed here with Sri Aurobindo, and I left with my mental, vital and physical beings. It was a ... slightly precarious condition. But as I also kept the contact quite consciously, it could be done.

What people call "death" ... I see loads of people who, to me, are living dead (they are those who are without their psychic being, or even those who have no contact with their soul). But to know that, one must have the inner vision. But what people call "death," that is, the decomposition of the cells and dissolution of the form, is when the most material "vital sub-degree," which brings into contact with Life — with vital force, life — goes out. That is how death occurs in animals, for example. And that vital sub-degree generally goes away when the external organism is unable to continue — when, for instance, it's cut in two or the heart has been removed, or anyway when something quite radical has happened to it! Because some people have met with accidents and had many parts missing, yet they lived on. But even cardiac arrest, as I said, doesn't necessarily mean death, since after stopping, the heart can start up again. Those who have the material knowledge tell you that for a few ... I forget whether a few seconds or a few minutes, the heart can start up again; after that, decomposition sets in. With decomposition it's over, naturally.

So we could correctly say that there are kinds of gradations

in death. Gradations in life and gradations in death: some beings are alive to a greater or lesser degree, or if we want to put it negatively, some beings are dead to a greater or lesser degree. But for those who know, oh, for those who know that this material form can manifest a supramental light, well, those who don't have the supramental light in them are already a little dead. That's how it is. So there are gradations. What people have conventionally called "death" is just a purely external phenomenon, because it's something they can't deny — the body going to pieces.

*

Dying without dying

Q: You said just a while ago that your body remembered an earlier death ...

Oh, yes.

Q; But you didn't say what that recollection was.

Yes, everybody knows it: it happened at Tlemcen while I was working with Théon. I had gone out in a wholly material way, the body was in a cataleptic state, and something came, something occurred that cut the link. So the link was cut.

Q: But what was the experience like at that time?

The experience was that ... *(laughing)* impossible to get back in there! But Théon was there (Théon had a bad scare!), and there was at that time the knowledge – a good deal of knowledge! – of the occult. The knowledge was there as well as the will *(Mother makes a gesture of pushing to reenter the body)*, and also an inner faith, and a concentration. As for him, he was capable, he knew. He was able to "pull." And the body hadn't deteriorated, you see, it wasn't damaged, so it wasn't difficult. It was in a very good condition, but the thread was cut, which means that what gives life had

gone out and could not get back in.

I came back in as a result of the power and the will, because ... In fact, simply because I still had something to do on earth.

It happened in 1910, I think.

The Mother: Conversations with a disciple, June 14, 1967

There is not so much difference between Life and Death

.....there isn't so much difference between what people call "life" and what they call "death"; the difference is very small, and grows still smaller when you go into the problem in depth and in all the details. People always make a *clean cut* between the two — it's quite stupid: some living are already half dead, and many dead are very alive.

The Mother: Conversations with a disciple: October 4, 1967

.....man knows nothing about death — he does not know what it is, he does not know what happens, he has built all kinds of hypotheses, but there is nothing certain. And by pushing ahead, by insisting in this way by pushing, I have come to the conclusion that there is nothing which is really death.

There is only an appearance, an appearance based on a limited view. But there is no radical change in the vibration of the consciousness.

CWM 11: 61 **The Mother**

It's like an attempt to make you feel there isn't any difference between life and death,... That it is something else than life or death — neither what we call death, nor what we call life — it is ... something. And that ... is Divine.

Or rather it is our next step towards the Divine.

The Mother: Conversations with a disciple: December 9, 1972

SRI AUROBINDO'S PROTECTION AFTER DEATH

In the morning I informed Mother of the passing away of Mrityunjoy's elder sister. Mother said: "Yes, she was not keeping well for a long time. She was sick."

While Mother was having breakfast after Balcony darshan, she said that she had come to know a very interesting thing. She had seen on the forehead of Mrityunjoy's sister, the symbol of Sri Aurobindo. Mother was very much surprised and said to herself; "What? On this...." Then she heard Sri Aurobindo saying: "Henceforth whoever dies here, I will put my seal upon him whatever his condition, protection will be given." It was then 6.30 a.m.

I had heard of Benares as the ideal place to die. But now Sri Aurobindo has created a still better and safer place!

17.5.1959 *Champaklal Speaks: page 234*

A hundred and one are the nerves of the heart and of all these only one issueth out through the head of a man; by this the soul mounteth up to its immortal home but the rest lead him to all sorts and conditions of births in his passing.

(Katha Upanishad)

*

The Spirit in the heart abideth, and in the heart there are one hundred and one nerves, and each nerve hath a hundred branch-nerves and each branch-nerve hath seventy two thousand sub-branch-nerves; through these the breath pervasor moveth.

(Prusna Upanishad)

CWSA 18: 126, 183 **Sri Aurobindo**

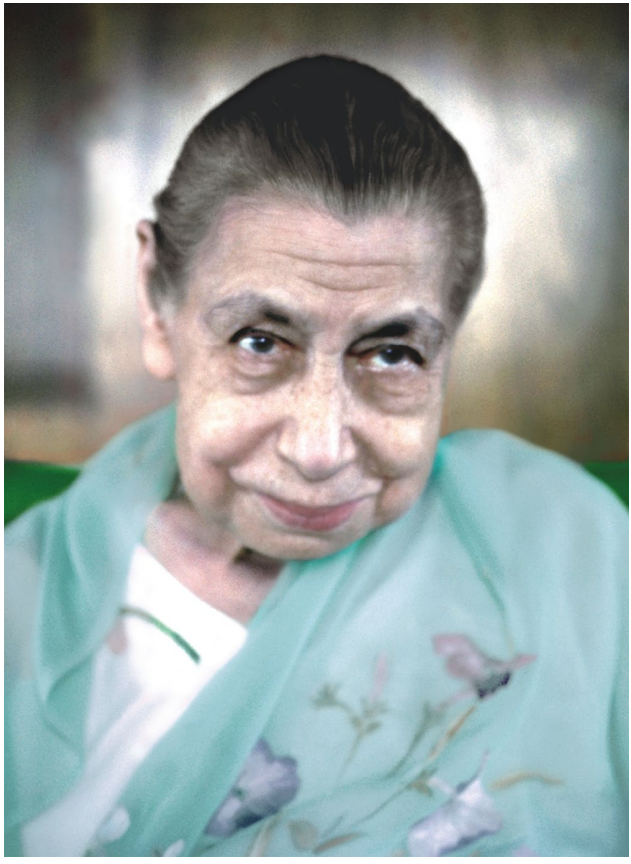


There is no mortality. it is only the Immortal who can die; the mortal could neither be born nor perish.

CWM 10: 96 —Sri Aurobindo, *Thoughts & Aphorisms*

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

The Mother: Conversations with a disciple, May 12, 1967



While dying people should always remember the Divine and aspire for the Truth. Thus very easily and peacefully they can pass and start the new journey towards the Truth. ...

People should never think of themselves: on the contrary, they should fix their thoughts on the Divine, and all their difficulties will go. They must put themselves into the Divine's arms, for His arms are always ready to hold His children. All troubles will go if people take refuge in the Divine.

Mother You Said So: 4th and 10th Oct. 1957 **The Mother**

Conquest of Death

Death can be conquered

In Buddha's teaching it is said that death must come to everyone. But Buddha knew that death can be conquered. Only, the world at that time was not ready to understand this truth.

Sri Aurobindo has said that death can indeed be conquered and the body made immortal. But, of course, it cannot be done in everyone.

Mother You Said So: 4th Oct. 1957 **The Mother**

Immortality and the Deathless State

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

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

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

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

What usually happens is that when the body reaches its maxi-

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

The Mother: Conversations with a disciple: November 25, 1959

To die unto Death

We could say some elegant things, but they don't explain anything; like this feeling, for example, that one must die unto death to be born to immortality. It doesn't mean anything but it corresponds to something. To die unto death, to become incapable of dying because death has no more reality. This is beginning to ... I can't say "crystallise," that's much too hard.... It's like a soft breeze condensing.....

In ordinary consciousness, what really gets in the way of the experience is our excessive attachment to the physical form as we see it, which looks to us like a permanent reality of the being.

I try to make people understand this through a practical demonstration. You know, I very rarely appear to people in a form even vaguely similar to the one I physically ... I was about to say "had"! It always depends on what they are akin to, what they're most intimate with — all sorts of forms. And I try to make them comprehend that that form is just as much mine as this one *(Mother touches her body)*. To tell the truth, it is much more truly mine. As for the true form — the True Form — to bear the sight of it, one must be able to relate directly to the Supreme. So when people say, "I want to see you," or "I see you," they mean the aspect of mine they know. But these torrents of forms are ALL true, and most of them truer than this body has ever been. To my consciousness it was always,

oh, so pitiably approximate - a caricature! Not even a caricature: no resemblance at all.

It had its good qualities (I seem bent on speaking in the past tense — it's spontaneous), qualities it was built and chosen for. For practical purposes, this body was very necessary, but when it comes to manifesting! ...

There has never been too great an attachment to this form. There was never any attachment to anything but consciousness — yes, something set great store by this consciousness, wouldn't let it be destroyed, saying, "This is something precious." But the body.... It's not even too good an instrument; simply modest, plastic, self-effacing, and molding itself to every necessity. An ability to mold itself to all points of view and to realize every ideal it deemed worthy of realizing - this very suppleness was its one virtue. And extremely modest, never wanting to impose itself on anything or anyone. Fully conscious of its incapacity, but ... capable of doing anything, of realizing anything. It was consciously formed with this make-up, because that's what was necessary.... And nothing is too great or overwhelming, since there isn't the resistance put up by a small personality with the sense of its own smallness. No, none of that matters — Consciousness matters; consciousness vast as the universe, even vaster. And along with consciousness, the capacity to adapt — to adapt and mold itself to every necessity.

The Mother: Conversations with a disciple: July 4, 1962

Clearing the passage after Death

.....even before meeting Theon, before knowing anything, I had experiences at night, certain types of night activities caring for people who had just left their bodies -- and with a knowledge.... but I knew exactly what had to be done and I did it. I was about twenty.

As soon as I came upon Theon's teaching -- even before meeting him personally -- and read and understood all kinds of things

I hadn't known before, I began to work quite systematically. Every night, at the same hour, my work consisted in constructing between the purely terrestrial atmosphere and the psychic atmosphere a sort of path of protection across the vital, so that people wouldn't have to pass through it -- for those who are conscious but don't have the knowledge it's a very difficult passage, infernal. It is infernal. I was preparing this path -- it must have been around 1903 or 1904, I don't exactly remember -- and doing this work for months and months and months. All sorts of things happened during that time, all sorts, extraordinary things. Extraordinary. I could tell long stories....

Then when I went to Tierncen, I told Madame Theon about .it. 'Yes,' she told me, 'it is part of the work you have come on earth to do. All those with even a slightly awakened psychic being who can see your Light will go to your Light at the moment of dying, wherever they may die, and you will help them to pass through.' And this is a constant work. Constant. It has given me a considerable number of experiences concerning what happens to people when they leave their bodies. I've had all sorts of experiences, all kinds of examples. It's really very interesting.

Sujata Nahar: Mother's Chronicles: Mirra the Occultist: Chapter 12

The Asura of Death and the Mantra of Life

It was not by choice that I met all the four *Asuras* — it was a decision of the Supreme. The first one, whom religions call Satan, the Asura of Consciousness, was converted and is still at work. The second [the Asura of Suffering] annulled himself in the Supreme. The third was the Lord of Death (that was Theon). And the fourth, the Master of the world, was the Lord of Falsehood….

Theon was the vibhuti of the Lord of Death….

Anyway, it was because of Theon that I first found the 'Mantra of Life,' the mantra that gives life, and he wanted me to give it to him, he wanted to possess it — it was something formidable! It was

the mantra that gives life (it can make anyone at all come back into life, but that's only a small part of its power). And it was shut away in a particular place,[1] sealed up, with my name in Sanskrit on it. I didn't know Sanskrit at that time, but he did, and when he led me to that place, I told him what I saw: 'There's a sort of design, it must be Sanskrit.' (I could recognize the characters as Sanskrit). He told me to reproduce what I was seeing, and I did so. It was my name, Mirra, written in Sanskrit — the mantra was for me and I alone could open it. 'Open it and tell me what's there,' he said.

(All this was going on while I was in a cataleptic trance.) Then immediately something in Me knew, and I answered, 'No,' and did not read it.

I found it again when I was with Sri Aurobindo and I gave it to Sri Aurobindo.

The Mother: Conversations with a disciple: November 5, 1961

The best attitude

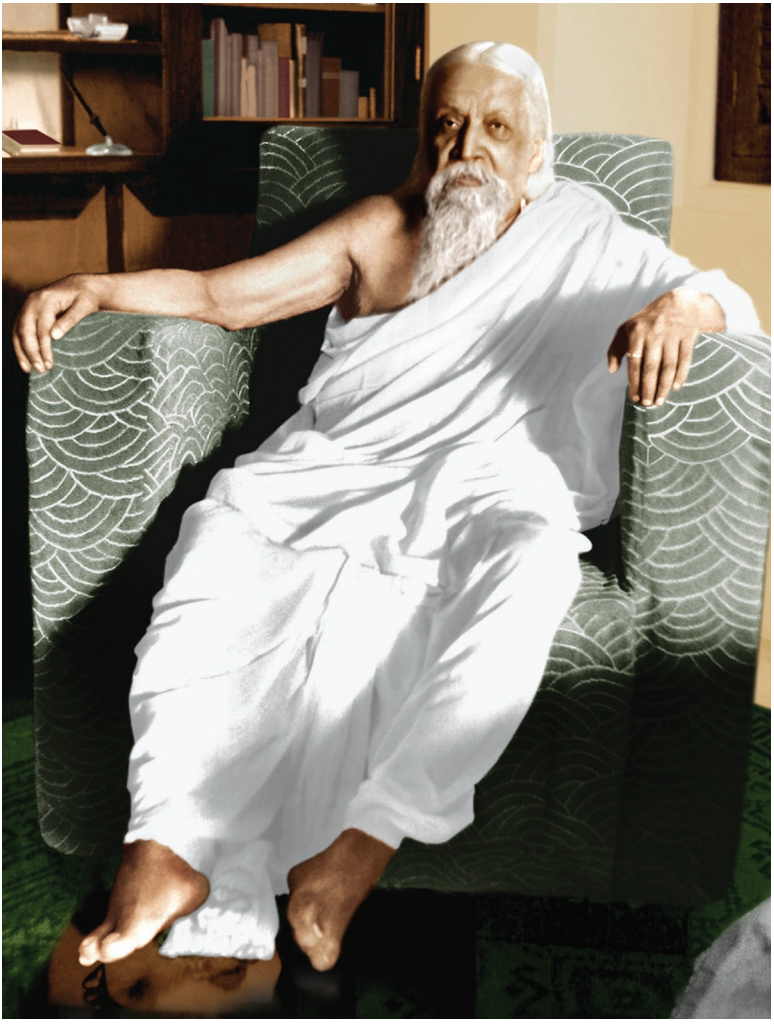
The other day I told you that the body had had the experience of dying without dying, and it was useful in that the body said, "Well... it's all right." ...

The entire old illusion of disappearing with the body's dissolution, it's a long time since it went away, of course, and now the body itself is quite convinced that even if it were scattered like that [in "death"], that would widen its field of consciousness.... I don't even know how to explain because for the consciousness, this sense of the personal and the need of the personal has vanished. ...

Basically, what still has the illusion of being something separate must dissolve. It must say to itself, "Its not my business, I don't exist." That's the best attitude it can take. Then ... it goes into the great Universal Rhythm.

The Mother: Conversations with a disciple: January 31, 1970

1. An occult realm in the inner dimensions.



Death transformed becomes Life that is Immortality; Cruelty transfigured becomes Love that is intolerable ecstasy; Ignorance transmuted becomes Light that leaps beyond wisdom and knowledge.

CWM 10: 164 - 165 — *Sri Aurobindo, Thoughts & Aphorisms*

The Transmutation of Death

The difficulty of transformation

To be in a condition in which all is the Supreme, all is wonderful, all is marvelous, all is marvelous love, all is ... all is profound Joy — an unchanging, immutable, ever-present condition. To live in That, and then to have this bodily substance contradict it through every possible stupidity — losing sight, losing strength, pains here, pains there, disorders, weaknesses, incapacities of every type. And at the same time, the response within this body, no matter what happens to it, is, 'O Lord, Your Grace is infinite.' The contradiction is very disconcerting.

From experience, I know perfectly well that when one is satisfied with being a saint or a sage and constantly maintains the right attitude, all goes well — the body doesn't get sick, and even if there are attacks it recovers very easily; all goes very well ... as long as there is not this will to transform. All the difficulties arise in protest against the will to transform; while if one says, 'Very well, it's all right, let things be as they are, I don't care, I am perfectly happy, in a blissful state,' then the body begins to feel content!

The Mother: Conversations with a disciple: July 15, 1961

Something "new" being introduced into matter

That's the problem: something totally new is being introduced into Matter, and the body is protesting.

After my 'interview' with Nature, when she told me that she would collaborate, I thought this difficulty would cease; many things have improved considerably (One part of Nature is collaborating), but not this. Plainly and clearly, it comes from the subconscient and the inconscient (wherever there is consciousness, all is well); it's rising up all the time, all the time, and with — oh, disgusting persistence!...

…. For example, as I was saying at the beginning, the body's formation has a very minimal, a quite subordinate importance for a saint

or a sage. But for this supramental work, the way the body is formed has an almost crucial importance, and not at all in relation to spiritual elements nor even to mental power: these aspects have no importance at all. The capacity to endure, to last is the important thing.

Well, in that respect, it is absolutely undeniable that my body has an infinitely greater capacity than Sri Aurobindo's had.

That was the basic problem — because the identification of the two [Sri Aurobindo and Mother] was almost child's play, it was nothing: for me to merge into him or him to merge into me was no problem, it wasn't difficult. We had some conversations on precisely this subject, because we saw that ... the prevailing conditions were such that I told him I would leave this body and melt into him with no regret or difficulty; I told him this in words, not just in thought. And he also replied to me in words: *Your body is indispensable for the Work. Without your body the Work cannot be done.* After that, I said no more. It was no longer my concern, and that was the end of it.

This was said in ... 1949, just a little more than a year before he left.

And that's really how it is.

The Mother: Conversations with a disciple: July 7, 1961

The Body, — a battle field

In the final analysis, everything obviously depends upon the Supreme's Will because, if one looks deeply enough into the question, even physical laws and resistances are nothing for Him. But this kind of direct intervention takes place only at the extreme limit; if His Will is to be expressed in opposition, as it were, to the whole set of laws governing the Manifestation — well, that only comes ... at the very last second. Sri Aurobindo has expressed this so well in *Savitri*, so well! At least three times in the book he has expressed this Will that abolishes all established laws, all of them, and all the consequences of these laws, the whole formidable colossus of the Manifestation, so that in the face of it all, That can express itself

— and this takes place at the very last 'second,' so to speak, at the extreme limit of possibility. ….

Some months ago, when this body had once again become a battlefield and was confronting all the obstacles, when it was suspended, asking itself whether ... it wasn't wondering intellectually, but asking for a kind of perception, wanting to touch something: it wondered which direction it was taking, which way things were going to tilt. And suddenly, in all the cells, there was this feeling (and I know where it came from): 'If we are dissolved out of this amalgam, if this assemblage is dissolved and can no longer go on, then we shall all go straight, straight as an arrow' – and it was like a marvelous flame – 'straight to rejoin Sri Aurobindo in his supramental world, which is right here at our door.' And there was such joy! Such enthusiasm, such joy flooded all the cells! They didn't care at all whether or not they would be dissociated.... 'Oh,' they felt, 'so what!'

This was truly a decisive stage in the work of illuminating the body.

All the cells felt far more powerful than that stupid force trying to dissolve them; what is called 'death, left them entirely indifferent: 'What do we care? We shall go there and consciously participate in Sri Aurobindo's work, in the transformation of the world, one way or the other – here, there, like this, like that – what does it matter!'

The Mother: Conversations with a disciple July 15, 1961

Overlife: The next step forward

The step forward humanity must take immediately is a definitive cure of exclusivism. That's what is, in action, not only the symbol but also the effect of division and separation. They all say, "This and not that" — no, this and that, and this too and that too, and everything at the same time. To be supple enough and wide enough for everything to be together. That's what I keep knocking myself against at present, in every field — every field.... In the body too. The body is used to, "This and not that; this or that, this or that …" —

No, no, no: this and that.

And of course, the great Division: life and death — there you are. Everything is the effect of that. Well (words are stupid but ...), overlife is life and death together.

Why call it "overlife"?! We are always tempted to lean to one side: light and darkness ("darkness," well ...)

The Mother: Conversations with a disciple: January 3, 1970

Beginnings of a New Life for Earth

What I find interesting is what I am doing on myself, not for a particular result, but for the possibility that is opening up for the entire earth ... for a new process which extends from here, with me as base, from my body, where I have been able to charge this matter with the Supramental substance, to those who are ready to open to the New Consciousness, who aspire for the transformation of the body. For them it will be so much less work, so many difficulties removed by the work that I have done on myself. ... I find an extraordinary meaning in what I am pursuing, in what I am doing on myself. It is a new experience, a new life which has begun, with possibilities which go on and on and extend towards the truth of existence.

The Supreme, P. 30 **The Mother**

Lord, this morning Thou hast given me the assurance that Thou wouldst stay with us until Thy work is achieved, not only as a consciousness which guides and illumines but also as a dynamic Presence in action. In unmistakable terms Thou hast promised that all of Thyself would remain here and not leave the earth atmosphere until earth is transformed. Grant that we may be worthy of this marvellous Presence and that henceforth everything in us be concentrated on the one will to be more and more perfectly consecrated to the fulfilment of Thy sublime Work.

CWM 13: 6 ***The Mother***

The Ever Living Presence

Sri Aurobindo is ever-living

There was the case of Sri Aurobindo. "He is dead," the doctors decided – he was absolutely alive. Absolutely living. And even after five days, when they put him into ... it was because of (how should I put it?) the pressure of the outside world, and because it was impossible to preserve him. We had to consent. But I cannot say he was dead! He wasn't at all dead, it was perfectly obvious. The body was already beginning to ... (very little, but a little at the end of the fifth day), that is, the skin was losing its color, but ... (*Mother makes a glorious gesture)*.

For the first three days, I remained standing there, near his bed, and in an absolutely ... well, to me, it was absolutely visible — all the organized consciousness that was in his body deliberately came out of it and into mine. And I not only saw it but felt the friction of its entry.

Then people say, "He is dead" — that's ignorance.

The Mother: Conversations with a disciple: June 14, 1967

Sri Aurobindo is ageless

Sri Aurobindo himself is as he was, but more ... with a harmony of form: very, very broad here *(in the chest)*, broad and solid. And very agile: he comes and goes, sits down, gets up, always with great majesty. His color is a sort of golden bronze, a color like the coagulation of his supramental gold, of his golden supramental being; as if it were very concentrated and coagulated to fashion his appearance; and it doesn't reflect light: it seems as if lit from within (but it doesn't radiate), and it doesn't cast any shadows. But perfectly natural, it doesn't surprise you, the most natural thing in the world: that's the way he is. Ageless; his hair has the same color as his body: he has hair, but you can't say if it's hair, it's the same color; the eyes too: a golden look. Yet it's perfectly

natural, nothing surprising. He sits down just as he used to, with his leg as he used to put it [the right leg in front], and at the same time, when he gets up, he is agile: he comes and goes.

The Mother: Conversations with a disciple, June 29, 1963

Sri Aurobindo possesses more power for action now

> *Q: I asked myself a question about Sri Aurobindo. I wanted to know at what point he had arrived when he passed away — at what point of transformation. What difference in the work, for example, is there between what you are doing now and what he was doing at that time?*

He had gathered in his body a great amount of supramental force and as soon as he left... You see, he was lying on his bed, I stood by his side, and in a way altogether concrete — concrete with such a strong sensation as to make one think that it could be seen — all this supramental force which was in him passed from his body into mine. And I felt the friction of the passage. It was extraordinary — extraordinary. It was an extraordinary experience. For a long time, a long time like that *(Mother indicates the passing of the Force into her body)*. I was standing beside his bed, and that continued.

Almost a sensation — it was a material sensation.

For a long time.

*

> *Q: But what I wanted to understand is at what point of the inner work was, for example, the cleaning of the subconscient and all that? What difference is there, say, between the work he had done at that time and the work to which you have come now? I mean to say, is the subconscient less subconscient or...*

Oh! Yes, that, surely. Surely.

.....There is a difference in the *power* for action. He himself possesses more action, more power for action, now than when in

his body. Besides, it is for that that he left, because it was necessary to act in that way.

It is very concrete. His action has become very concrete. Evidently it is something which is not at all mental. It is from another region. But it is not ethereal nor... it is concrete. One could almost say that it is material.

CWM 11: 328-29 **The Mother**

Sri Aurobindo's Presence is powerfully felt in His Room

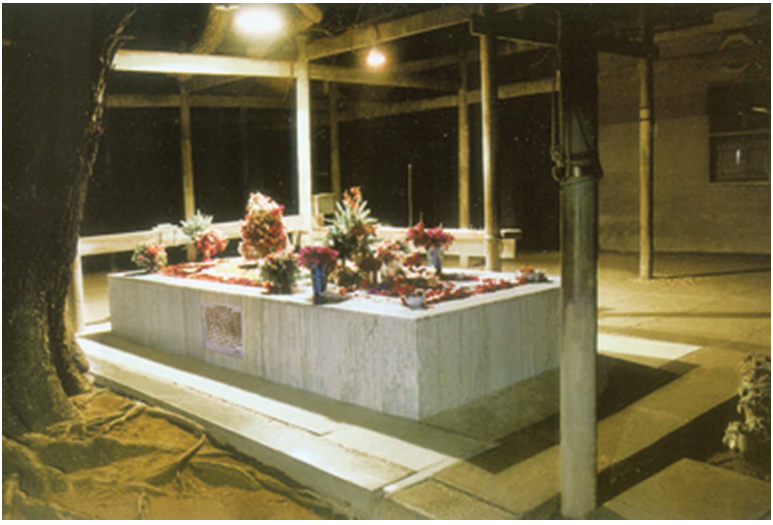
There, — there is the manifestation of the Truth. To be in front of His room is to perceive the Absolute Consciousness. He who knows how to open himself, truly open himself wide and spontaneously, will find His invariable help for everything. It is unbelievable! It is Invincible! And All-Powerful! Do not pretend. In front of Him, one has to be straightforward, scrupulously frank and sincere and one has to simply open oneself to be able to feel His Beatitude.

It is extraordinary, the power of His Reality. No one could stand and no one could bear it if He reveals Himself in His entirety. That is why I was warning you in advance. Never pretend or make a semblance that you are one of those who have the permission to stand before His room. It vibrates with His Presence. Be happy and make of your life a consecration for accomplishing His work here below. It is an exceptional opportunity. Be worthy of it and do not waste time.

(Silence)

What a marvel! What a Power! What Grandeur! The One who was with us, His Power and His Force still vibrate in His room. It is a place for meditation and for receiving the Vibration of the Truth which it emits. It is charged. The presence of Sri Aurobindo is palpably felt by one who is sincere.

Blessings of the Grace, pp. 109–110 **The Mother**



The Samadhi of Sri Aurobindo & the Mother

Sri Aurobindo's Eternal Presence at the Samadhi

If you are in difficulty and you want an answer, it could be anything, or if you are not feeling quite at ease or something is tormenting you or you have made a mistake which makes you feel uneasy — supposing you become angry and are discontented, which may be very insignificant, quite ordinary and without any value, even for things of which you do not know the cause, if something is not alright, not as it should be, — at that time, if you want to get rid of this somewhat unhappy state, come directly to the Samadhi, and bow down your head at the Samadhi and speak frankly to Sri Aurobindo all that you have to say without hesitation, without doubt, as you come to tell me — and you have seen so many times that your difficulties have disappeared at once, vanished completely the moment you spoke to me.....

In the same manner, you should tell Him (*Sri Aurobindo*); like this, you should keep your head on the Samadhi (*the Mother bows Her head*) and you tell Him to get rid of your difficulties. Or you send a prayer like this, (*the Mother makes a movement with the hand from*

the region of the heart upwards) but very sincerely, and you bring the concentration at the very depth of your being. I am sure that He will hear you and He will give you your answer. Without doubt, you can now communicate easily with Him. There are many who put themselves in contact with Him and find their answers. He has become more accessible to us and He is much more active. You see then, in this way you don't have to wait...

But this method is convenient and more direct and more accessible. At any time you can ask. You just come to the Samadhi to have your answer.

*

Everyone can now have access to Him

If something is not all right and you would like to know the cause, or you want to get rid of a weakness, or get cured, or be cleansed, to have a difficulty removed in order to be purified, — for any answer, come and ask Sri Aurobindo at the Samadhi and you will have the answer. Not only His answer but also His blessings, His compassion, His peace and His illumination. You will be engulfed and seized by His love that is all-powerful. Once you abandon yourself to Him, you will be protected against all mishaps. It is like this — His influence. He reveals Himself to all those who are simple, sincere and humble. He is there, perfectly conscious, and He directs all the activities of the world....

...You know, earlier, when He was in His body, people used to say that He was very far, remote and inaccessible to men and that He was not concerned about the affairs of the sadhaks here. It is not quite correct, for indeed He used to spend night after night replying to a heap of letters instead of doing His work of uplifting the world and preparing it for the advent of the Supramental world. He used to take pains to follow their progress and occupy Himself with matters concerning the sadhaks. And yet He had arranged things in such a way that the sadhaks could communicate directly with me and receive my blessings and my help practically on the physical

plane as well as inwardly for the sadhana. It was through me that they could realise the heights of consciousness towards the Supramental or surmount any difficulty. At that time, He was preoccupied to gain control, not only to conquer but to subjugate and master the different worlds, the diverse powers and the innumerable states of consciousness that were opposing and standing like an obstacle to our work — the quest towards the Supramental. And the mundane affairs were left to me to resolve and also all this organisation of the Ashram as well as the progress of the individuals and the effort towards the collective yoga. During that period He had hardly any time to occupy Himself with the people or hear their complaints. But now He has universalised Himself, become vast, very intimate and close. There is a bond with everyone, through a nearness and a direct influence so that everyone can have access to Him.

It is formidable. His presence vibrates, concrete, all around the Samadhi. And His influence penetrates and touches the central being and awakens the consciousness to the spiritual life. Even the agnostics, the unbelievers, people of bad-will who come out of curiosity to visit the Samadhi, return amazed by a mysterious alchemy and find an inner peace, because there He showers His peace and His compassion constantly. It is this that bathes them when they pass before Him. It is an unbelievable surcharged activity of His force and His presence.

*

The Samadhi: A sanctified place for meditation

When I look at the Samadhi and see what is happening there, I am astonished to find this column of dazzling light vibrating with an energy and a transforming force. It rises like this — *(Mother makes an upward movement with the hands)* with a splendour and a brilliance like an effusion of light from the length and breadth of the Samadhi. It is the New Light materialising ....

At night, when everything is quiet, there are some entities who clean up this place of all that the people have left behind —

all the formations of falsehood, desires, impatient supplications, all sorts of complaints, bad-will and maladies, as well as the hostile forces — and make this place peaceful and pleasant. They purify the whole surrounding with so much love so that His presence is felt.

It is a sanctified place for meditation and not for gossip. Never to speak — one disturbs the atmosphere. He is there with His glorified body sustaining the entire world in a subtle movement, manifesting gradually His consciousness, partially veiled for the Divine descent.

*

The living assurance of our divine possibility

He is the living assurance of our divine possibility, the promise of the Divinity radiating with the divine Light and divine Power — the progressive march towards the Divine Manifestation. That is why the whole atmosphere is charged with a divine and sublime Peace, you understand? It is He who is there — in the divine body — Himself divinised, the representative of the whole humanity, He who, by His own effort, by His tapasya and by the sadhana that He has done in His body, has made His body glorious. The realisations and the experiences He has had, what He has accumulated in His body by this yogic effort, has charged His body with a transforming power. It is charged — charged dynamically with a force and a light that overflows; it is this that envelops the whole atmosphere. All around, it is His presence. It endures because it is the Supramental force and shows no sign of diminishing. It cannot.

It is this that the people absorb when they pass around the Samadhi. Without knowing it, they are bathed by His love and they do not even realise as to why they are mystified when they approach the Samadhi. It is amazing! They are bewildered when they touch the Samadhi because the force that is working all around demolishes their so-called religious sentiments, shatters the emotions clamouring towards the heavens and puts them before a Reality

that they do not understand. They are astounded by this extraordinary phenomenon of the Truth that manifests there. Those who are open are touched, and they return to recharge themselves and to imbibe in their being, this Peace that is in the atmosphere. His presence is so concrete and so living — like a conscious Immensity that dominates and charges this atmosphere. I see how it seems to float in evanescent lights and colours, a beauty of unseisable delight, a spirit of purity and an elusive presence, though unsubstantial yet nearly material, carrying a sweetness unknown to the world. It seems to me that a heart that is one-pointed, aspiring ardently for the Divine, if it stands before the Samadhi and desires nothing but His beatitude, will be transported into a region of delight much better and higher than the ecstasy experienced by the all-powerful heavens or that the earth has ever known.

*

He uproots the difficulties and the obstacles incessantly

His devotees and those who aspire — truly aspire to unite their consciousness with Sri Aurobindo who dominates this place with His formidable presence — find the grandeur of His majestic presence, as concrete as you see me now. And those who wish to communicate with Him find His invariable answer. He is there - all-puissant with all His power and He presides over the New Creation from behind the veil with a sustained insistence and an unbelievable patience, but determined, as is His mode of action, gaining victories one after another, first to change the consciousness of humanity and then to transform it in all its dimensions, knowing well that these resistances and these momentary falls prepare humanity to overcome the obstacles before it, and guiding its mode of action and its attitude by a global movement in the peace of His light. ... The world is tired of the cruelties of men, — blood flows and violence predominates, we have never seen such terrible devastations. Men have become beasts, even worse than beasts!

... So long as man does not try to change his consciousness

... it is an unsurmountable impasse. No one, neither man, nor individuals endowed with extraordinary faculties can do anything or bridge the chasm between the Divine and the adverse forces. It is ignorance which has pushed man into this state. But do not worry. One who has been given the charge, One who is responsible, works to bring man towards the frontiers of a New World; He uproots the difficulties and the obstacles incessantly, guiding man towards a luminous future. He alone can cure this malady, because he is the Master of our existence. Have confidence and all will be all right. This is perhaps the lowest point that man has reached in the spiral of evolution, in the vicissitudes of his terrestrial existence. But soon, we shall see the light — the hope of a great change — the certitude of His presence which alone can bring down and establish the kingdom of the Divine upon earth.

Blessings of the Grace, pp. 119 – 125 **The Mother**



The great Sacrifice

(Extract from a record of the last moments of the great sacrifice, written after Sri Aurobindo's withdrawal by Shri Nirodbaran, a close and long standing disciple of Sri Aurobindo)

Sri Aurobindo seemed now to withdraw himself from his surroundings... Evidently, he found the deep plunge more useful for whatever purpose he had in view than caring about the afflictions of the body. He appeared to have allowed the body to have its own actions and reactions while he was engaged in a more inscrutable work of world-significance. The body he had assumed had served him well, and, as the Mother has said, it had suffered, endured, worked and achieved all for us. Now, if it served as an impediment to the god-like sweep of his movements, why should he not change it? As he did not allow the physical handicap to trouble him in his work and maintained throughout the same fire and passion, so, after the accomplishment of the work, he did not allow the body's distress to swerve him from his occult sublime purpose.

Even of this dire disablement he took the amplest advantage. His was not a nature to be cowed by circumstances, however adverse they might be. If he had to give in on one front, he must gain the full compensation on another. Even if he knew beforehand that defeat and failure would be the result, that would not stop his working and fighting up to the end. "Even if I knew that my mission would fail, I would go on working till the last moment" were his words in a letter. *Nishkama* (disinterested) *Karma* of the Gita was his motto....

It was the memorable 4th December, the date written for ever in letters of gold. Sri Aurobindo had totally emerged from the depth and expressed a desire to sit up. In spite of our objections, he insisted. We noticed after a while that all the distressing symptoms had magically vanished and he was once more a normal healthy person. Then he sat in the chair. The change was so sudden and unexpected that we looked at each other, in sheer joy and amazement. "At last, our prayer has been heard!" This was the sentiment welling up in the silent heart of our devotion. It could not be believed! Now we ventured to repeat our question: "Are you not using your force to get rid of the disease?" "No!" came the shocking reply. We could not believe our ears and to get a confirmation of our disbelief we asked again. Now no ground was left to harbour the illusion. What we heard was as plain and sharp as a sabre edge. Then we put forth the bold query: "Why not? If you don't use the force, how is the disease going to be cured?" To this he simply gave the cryptic reply: "Can't explain; you won't understand."

Here at last was the key to the mystery! That is why the disease had progressed step by step, marked by three clear stages in its downward path: the completion of *Savitri*, Darshan and the School Anniversary, each stage followed by a deeper and deeper indrawn condition. It was at one of the final stages that the Mother remarked, "Whenever I was there, I used to see him pulling down

the Supramental Light." It was clear from this statement what Sri Aurobindo was busy with. He had shifted his gaze and concentration to something else which, to his view, must have been much more important than minding the afflictions of the body. But we had not the vision nor the comprehension, so we thought that the descent of the Light would fulfil our heart's desire.

After an hour he came back to his bed and along with his coming returned all the signs and symptoms with a vengeance. The short respite seemed to have given him time for a further grapple with the advancing Shadow that was trying to draw a premature veil upon his work. Half an hour before the fatal moment, he drank some water and bestowed on all a last glance of compassion and recognition for the services rendered and took the plunge ultimate. ....

The news spread around in the early hours of the morning. The reaction of the disciples can be better imagined than described. Through the hush of night one by one they came and mounted up the stairs of Heaven to see what nobody had seen before. It was not death they saw, not a resurrection, nor a withdrawal into Nirvana but a grand repose, a death that was pulsating with power, light and beauty in every limb as if death had become immortal in the body of the King of kings. A vivid rendering of the Truth into a touch-stone of Matter, it was no longer the body, but the golden lid which half-covered, half-revealed that Truth. Those who had the inner sight had realised the Truth and those who had the inner ear had heard in the still cave of their heart the piercing cry, "I am here, I am here!"

In that awakened consciousness we are marching forward towards the Goal the Master had set before us, for which he had worked to the last breath and has promised to do so till the Goal is attained. The Mother, Supreme Creatrix and realiser of that Goal, is our Guide and Goddess. Enriched with all his inexhaustible achievements, occult and spiritual, and with the supramen-

tal Light that had automatically passed on to her she is shaping us to the mould — and figure he had visioned as the future type of humanity. Any one who has visited the Ashram after the great Event could not but have been impressed by the will to victory that his sacrifice has engendered in every breast. Out of his Samadhi a thousand flames seem to be mounting up"" and, lodged in our soul, burning in an ever rejuvenating fire, while His Presence enveloping and merging with and radiating from the Mother's being and body is pervading the whole atmosphere. One can see His Presence, hear his foot-falls, his rhythmic voice, ever vigilant, devoid of the encumbrance of the physical body. One day the sacrifice will bear fruit, what he had depicted in *Savitri*, will come true. For, what is, after all, *Savitri* if not the inner life- episodes of the Mother and the Master? What he had pictured in the great epic has been faithfully enacted on the world-stage. The veil has fallen on the first part of that wonderful Drama and the sequel is being played behind the screen. The Fight with the last supreme Adversary has not ceased; if it has ended on the earth's battlefield in an apparent failure, it is raging as fiercely in the occult planes. When at the close of the Duel, the curtain will be lifted, we shall hear the sonorous recital of the Book of Death, we shall see materialised the Epilogue on the earth-stage, and throughout the world will echo and re-echo the embodied passionate cry of Victory:

"I am here, I am here!"

Extracts from Nirod Baran: 'I am Here, I am Here'. Pages 16 - 24

We must not be bewildered by appearances. Sri Aurobindo has not left us. Sri Aurobindo is here, as living and as present as ever and it is left to us to realise his work with all the sincerity, eagerness and concentration necessary.

CWM 13:7 ***The Mother***

Announcement for the Savitri Study Camp

The Savitri Study Camp will be facilitated by Dr. Alok Pandey from the 22nd February to the 28th February 2016 at the Society House (Beach Office), Sri Aurobindo Society.

The Savitri Study Camp is now a regular feature since last few years. The camp is held for one week (7 days) from 22nd to 28th February and 16th to 22nd August.

There will be usually two sessions daily, from 5.15 to 6.00 p.m. and 6.15 to 7.00 p.m. It is a ongoing continuation Study from 2007 onwards but one can join at any point of time. There is no fee or any prior registration required for the Camp. The stay (boarding and lodging) at Pondicherry has to be however arranged by the participants themselves.

The main purpose of this camp is to breathe in the Joy of *Savitri* and to bask in its Sunshine.

During this Study Camp starting from 22nd February, we shall be continuing our study of *Savitri* Book 7, The Book of Yoga.

* * * *

Sri Aurobindo Ashram is looking for the 16 mm film "Four Chapters of Sri Aurobindo Ashram". If it is available please inform by calling 9994220149.

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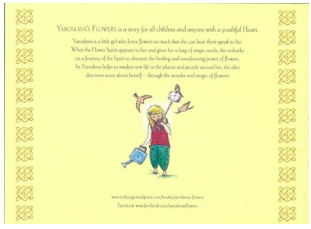
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New Release of Story Book for Children



Yaroslava's Flowers is a story for all children and anyone with a youthful Heart. Yaroslava is a little girl who loves flowers so much that she can hear them speak to her. When the Flower Spirit appears to her and gives her a bag of magic seeds, she embarks on a Journey of the Spirit to discover the healing and transforming power of flowers. As Yaroslava helps to awaken new life to the places and people around her, she also discovers more about herself – through the wonder and magic of flowers! This special story utilizes the Spiritual Significances of flowers as given to us by The Mother to teach and inspire children into the spiritual wonders of Flowers, Nature, and their own unique Souls. It is a product of Auroville, written by Noel Parent, with illustrations by Pankhuri Singh and Layout by Krupa Jhaveri. We are sure you will be inspired by this book!



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Applications Invited for
Corporate/Institutional Workshop Facilitator(s)

Sri Aurobindo Foundation for Integral Management(SAFIM), an initiative of Sri Aurobindo Society, is looking to engage individuals who are interested in facilitating their experiential workshops and interventions for corporate and student leadership all over India specifically in Chennai, Bangalore, Delhi, Kolkata, Mumbai, Pune and other places.

The ideal person should be open-minded, flexible, spiritually inclined with good facilitation skills and an ability to connect with individuals. Corporate background is preferred.

If this interests you, please get in touch with the SAFIM team at: Phone: **0413-2330256**
Email Id: **safim@aurosociety.org**

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Enshrinement of Sri Aurobindo's Relics at Sri Aurobindo Society, Guwahati Branch

Sri Aurobindo's Sacred Relics has been installed at Sri Aurobindo Bhavan, Guwahati Branch of Sri Aurobindo Society, on 1st November, 2015 at 10.30 AM by Shri Pradeep Narang, Chairman, Sri Aurobindo Society amid chanting of 'Aum' by devotees, guests numbering more than 300. The whole atmosphere was charged with an all-absorbing vibration which could be felt palpably by all present. It is noteworthy that this is for the first time that Sri Aurobindo's Sacred Relics have been installed in the State of Assam.



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