

impression. Now, what is quite remarkable about the body consciousness is that it is unable to know a thing with precision and in all its details except when it is just about to be realized. Thus, when the process of transformation becomes clear, when we are able to know by what sequence of movements and changes the total transformation will take place, in what order, by which path, as it were, which things will come first, which will follow – when everything is known, in all its details, it will be a sure indication that the hour of realization is near, for each time you perceive a detail accurately, it means that you are ready to carry it out.

1. The following texts were written by Mother in French.

In the meantime, one can have an overall view. For example, it is quite certain that under the influence of the supramental light, the transformation of the body consciousness will take place first then will come a progress in the mastery and control of all the movements and workings of all the body's organs; afterwards this mastery will gradually change into a kind of radical modification of the movement and then of the constitution of the organ itself. All this is certain, although rather vague to our perception. But what will finally take place – once the various organs are replaced by centers of concentration of forces, each with a different quality and nature and each acting according to its own special mode – is still a mere conception, and the body does not understand very well, for it is still very far from the realization, and the body can really understand only when it is on the point of being able to do.

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The supramentalized body will be sexless since the need for animal procreation will no longer exist.

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It is only in its outward form, in its most superficial appearance – as illusory for the latest discoveries of today's science as for the experience of spirituality in former ages – that the body is not divine.

Supreme Reality, Supramental Truth, this body is all-vibrant with intense gratitude. You have given it, one by one, all the experiences that can lead it most infallibly towards You. It has reached a state where the identification with You is not only the sole thing desirable, but also the sole thing possible and natural.

How to describe these experiences that are at extreme opposite ends? At one end, I can say, 'Lord, to be truly near, truly worthy of You, must one not drink the cup of humiliation to the dregs, yet not feel humiliated? The contempt of men renders one truly free and ready to belong to You alone.'

At the other end, I would say, 'Lord, to be truly near, truly worthy of You, must one not be transported to the summits of human appreciation, yet not feel glorified? It is when men call one Divine that one feels best his own