

15 November 1958

EXPERIENCE OF 13 NOVEMBER 1958

To tell the truth, you are never freed from hostile forces until you come out for good into the Light, above the lower hemisphere. And there the phrase “hostile forces” loses its meaning; only the forces of progress are there in order to compel you to progress. But you must come out of the lower hemisphere in order to see things in that way; because below, they are very real in their opposition to the divine plan.

It was said in the old traditions that one could not live more than twenty days in that higher state without leaving one’s body and returning to the supreme origin. Now that is no longer true.

It is precisely this state of perfect harmony, beyond all attacks, that will become possible with the supramental realisation. It is that which will be realised for all who are destined for the supramental transformation. The adverse forces know quite well that in the supramental world they will automatically disappear: having no more use, they will be dissolved without the need to do anything, simply through the presence of the supramental force. That is why they rush about in a rage, negating everything, everything.

But the link between the two worlds has not yet been built — it is in the course of being built. That was the meaning of the experience of February third,¹ namely, to establish a link between the two worlds. For the two worlds are there in fact — not one above the other: one within the other, in two different dimensions — but there is no communication between the two. They overlap each other without being joined together. In the experience of February third, I saw some of those from here and

¹ The Mother commented on this experience in her talk of 19 February 1958, *Questions and Answers 1957–58*, CWM, Vol. 9, pp. 271–283.

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elsewhere who already belong to the supramental world in one part of their being; but there is no connection, no junction. The moment has come just now in the history of the universe when that link must be established.

The experience of November fifth was a new step in the construction of the link between the two worlds. I was indeed projected into the very origin of the supramental creation: all that warm gold, that living tremendous power, that sovereign peace. I saw once again that the values which govern in this supramental world have nothing to do with our values here below, even the values of the wisest, even those values which we consider most divine at the time we live constantly in the divine Presence. It is altogether different.

Not only in our state of worship and surrender to the Lord, but even in our state of identification, the quality of the identification is different depending on whether we are on this side, progressing in this hemisphere below, or have passed over to the other and emerged into the other world, the other hemisphere, the higher hemisphere.

The quality or the kind of relation that I had with the Supreme at that moment was quite different from that which we have here, and even the identification had a different quality. With regard to the lower movements one understands very well that they are different, but that was the summit of our experience here, that identification by which it is the Supreme who rules and lives. Well! He rules and lives quite differently when we are in this lower hemisphere and when we are in the supramental life. And at that moment² what gave intensity to the experience was that I came to perceive, vaguely, these two states of consciousness at the same time. It is almost as if the Supreme himself is different, that is to say, the experience we have of him. And yet in both cases there was contact with the Supreme. Well, probably what differs is what we perceive of

² The experience of November 13.

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him or the way in which we translate it; but the quality of the experience is different.

There is in the other hemisphere an intensity and a plenitude which expresses itself through a power different from the one here. How to explain it? You cannot. The quality of the consciousness itself seems to change. It is not something higher than the summit to which we can rise here, it is not one step *more*: here, we are at the end, at the summit. It is the quality that is different, the quality, in the sense that there is a plenitude, a richness, a power. This is a translation, in our manner, but there is something that escapes us — it is truly a new reversal of consciousness.

When we begin to live the spiritual life, a reversal of consciousness takes place which is for us the proof that we have entered the spiritual life; well, another reversal of consciousness occurs when one enters the supramental world.

Besides, perhaps each time that a new world opens up, there will again be a new reversal of this kind. Thus even our spiritual life — which is such a total reversal in relation to ordinary life — is and appears to be, in relation to the supramental consciousness, the supramental realisation, something so totally different that the values of the two are almost opposite.

One can put it in this way (but this is very imprecise, more than diminished — deformed): it is as if our entire spiritual life were made of silver whereas the supramental is made of gold, as if the whole spiritual life here below were a vibration of silver, not lustreless, but merely a light, a light that goes up to the summit, a light quite pure, pure and intense; but in the other life, the supramental life, there is a richness and a power that makes all the difference. This whole spiritual life of our psychic being and our present consciousness, which appears so warm, so full, so wonderful, so sparkling to the ordinary consciousness, well, all this splendour appears poor in relation to the splendour of the new world.

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The phenomenon can be very well explained in this way: a series of reversals bringing about, step by step, an ever new richness of creation so that whatever has preceded it appears poor in comparison. What for us, in relation to our ordinary life, is a supreme richness, appears a poverty in relation to this new reversal of consciousness. This was my experience.

Last night when I tried to understand what was lacking so that I might be able to bring you completely, truly out of your difficulties, the effort reminded me of what I told you the other day about the Power, the power of transformation, the true power of realisation, the supramental power. Once you enter there, rise into that state, then you see that it is truly the All-Power in relation to what we are here. So once more I perceived, I felt the two states at the same time.

But as long as this realisation is not an accomplished fact, it will still be a progression — a progression, an ascension: you gain, you gain ground, you climb up and up; as long as it is not the new reversal, it is as if everything needed to be done over again. It is the repetition of the experience here below — it is reproduced up there.

And each time, you have the impression that you have lived on the surface of things. It is an impression that is repeated and repeated. At each new conquest you have the impression: “Until now I had lived only on the surface of things — on the surface of things — on the surface of realisation, the surface of surrender, the surface of power — it was merely the surface of things, the surface of experience.” Behind the surface there is a depth, and it is only when you enter into the depth that you touch the true thing. And each time it is the same experience: what appeared as a depth becomes a surface, a surface with all that it means, something inaccurate, artificial, an artificial transcription, something that gives one the impression that it is not truly living: it is a copy, an imitation — it is an image, a reflection, not the thing itself. You pass into another zone and you have the impression that you have discovered the Source

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and the Power, the Truth of things; and then, this source, this power and this truth become in their turn an appearance, an imitation, a transcription in relation to the new realisation.

Meanwhile, we must indeed recognise that we have not got the key yet; it is not within our hands. Or rather we know quite well where it is, and we have only one thing to do: the perfect surrender of which Sri Aurobindo speaks, the total self-giving to the Divine Will, whatever happens, even in the midst of the night.

There is the night and there is the sun, the night and the sun, again the night, many nights; but one must cling to this will to surrender, cling to it as in a tempest, and give up everything into the hands of the Supreme Lord, until the day when the Sun will come for ever, the total victory.