

1958-1959: THE OPENING OF THE BODY

If that is established in a permanent way, there can no longer be any illnesses, any accidents, any disorder. All things should become gradually harmonized just as they were harmonized.

All the objects in the bathroom were full of a joyful enthusiasm. It was delightful to see the water running from the tap, the mouthwash in the bottle, the glass, the sponge – it all had such an air of joy and assent!

I have known an absolute identity of the will with the divine Will since 1910, which has never left me. But this is something else. This is *matter becoming the Divine*.

Also, it came with the feeling that it was something happening for the first time on earth.

It is truly a state of absolute omniscience and omnipotence in the body, which modifies all the vibrations around.

This is the result of the descent of the supramental substance into matter. Only that substance – what it has put into physical matter – could have made it possible. It is a new ferment. From a material standpoint, it removes from matter its *tamas*, the heaviness of its unconsciousness; and from a psychological standpoint, its ignorance and its falsehood. Matter is subtilized.

No doubt, it has come as a first experience only to show how it will work.

The Laws

The moment the body becomes conscious, it becomes conscious of its own falsehood!

There is this law, that law, that third law, that fourth law, that tenth law – everything is “law.” “If you do this, such and such result will ensue, and so on and so forth.” It reeks! All this reeks of falsehood.

NOTEBOOK ON EVOLUTION

In the body, we have no faith in the divine Grace, none, none whatever! Unless we have gone through a yogic discipline, as I have, we say: “All these inner feelings and this psychology are all very good, but material facts are material facts – they have a *concrete* reality – an illness is an illness, food is food, and each thing you do has a consequence, and on and on and on!”

We must understand that this just isn’t true. It isn’t true. It’s a falsehood.

If only we would accept the Supreme inside our bodies, if we had the experience I had a few days ago [The Divine as Matter]: the supreme Knowledge in action, with complete abolition of all past and future consequences. Each second has its own eternity and its own law of absolute truth.

One of the greatest obstacles to overcome is the sense of legitimacy the ordinary consciousness confers to all the so-called physical laws, all that science has discovered physically. It all seems like unquestionable reality to the consciousness, a reality that stands independent and absolute in the face of the eternal divine Reality.

When dealing with movements of anger, desire, etc., one sees they are wrong and must disappear, but when material laws are involved – the body’s needs and health, for example – they have such a solid, established, and concrete reality that they appear absolutely undeniable.

Well, in order to stop putting spiritual life on one side and material life on the other, one must make the resolution never to legitimize any of these movements, under any circumstances.

And the proof (I have the proof because I experienced it myself) is that the moment you are in the other consciousness, the true consciousness, all the things that seemed so real, so concrete change instantly. There are certain *material* conditions of my body that have changed instantly. It did not last long enough for everything to change, but certain things changed and never reverted.

In other words, if that state of consciousness could be kept constantly, it would be a perpetual miracle (what we call a miracle from our ordinary point of view). But from the supramental point of view, it would not be a miracle at all, just the most normal of things.

The Almighty Spring

Yesterday evening, at the Playground, I realized that the children, who had had a whole week to prepare their questions about the text I am reading, had not found a single question. A terrible lethargy! A total lack of interest. So after I finished speaking, I thought to myself, "But what *is* in these people who are interested in nothing except their little personal affairs?" And I began going down into their mental atmosphere, in search of the little light, of something that would respond.

I was literally sucked as if into a hole, in such a material way that my hand began slipping down the armrest, my other hand went down toward the ground, and my head, too! I thought I was going to touch my knees!

The impression – I actually saw it – was of falling into a crevasse between two steep rocks, which seem to be made of something harder than basalt, black, but metallic at the same time, with extremely sharp edges. A mere touch and you would be lacerated.

It seemed endless and bottomless, becoming narrower and narrower and narrower like a funnel. So narrow that there was almost no more room – not even for consciousness – to get through. The bottom was invisible – a black hole. It went down and down and down, like that, without air, without light, except for a sort of glimmer that enabled me to make out the edges. Finally, as my head began touching my knees, I asked myself, "But what *is* at the bottom of this hole?"

NOTEBOOK ON EVOLUTION

As I uttered these words, it's as if I hit a spring hidden at the very bottom – a spring I had not seen, but which reacted instantly, with incredible power – and I was cast up, hurled out of this crevasse into . . . a formless, limitless expanse, infinitely comfortable – not exactly warm, but giving a feeling of ease and intimate warmth.

It was all-powerful, endowed with infinite richness. It didn't have any form, and it had no limits. It was as if made of countless imperceptible dots of a deep warm gold (this is only a feeling, a translation). All this was absolutely *alive* – alive with a power that seemed infinite. And yet motionless.

It lasted for quite some time, for the rest of the meditation.

This was not a willed experience. I had decided nothing, simply to be passive.

The spring means exactly this: in the deepest depths of the Inconscient lies the supreme spring that propels us to the Supreme. When we touch the very bottom of the Inconscient, we touch the Supreme.

This hole was the *mental* Inconscient, because the starting point was mental. A special Inconscient made rigid, hard, and resistant by all that the mind has brought into our consciousness. It is far worse than a purely material Inconscient! A “mentalized” Inconscient, one might say. All this rigidity, this hardness, this narrowness come from the mental presence in the creation.

It is a terrible image of the mental action in the Inconscient.

The mental Inconscient *refuses* to change, which is not the case of the original inconscient. The original inconscient is not organized in any way and has no particular way of being. Whereas this one is an *organized* Inconscient – organized by a beginning of mental influence.

A hundred times worse!

But this almighty spring is the perfect image of what must happen and will happen for everyone: One is suddenly cast forth into the vastness.