So, what's new?

*I have something here.... Some time ago I received a letter from a man who had worked with Théon.¹*

Oh, really!

*So he asked about you, if you were still alive, and also he has written a book on the ‘Cosmic Tradition’. He wanted to send you a copy of the book as an expression of his “respectful admiration”. And finally he sent the book by air. Here it is: it's called “In the Shadow of the Cosmic Tradition.”*

*(Mother laughs) Have you looked at it?*

*I didn't read it, but I looked at it.*

*(Laughing) It's very fantastic!*

*He mentions you only in the preface and says this: “The influence of the cosmic philosophy goes beyond the boundaries of the cosmic groups of France. Consider, for example, that the Reverend Mother of the Pondicherry Ashram (!), Sri Aurobindo's collaborator, was a student of Max Théon in Tlemcen....” That's all he says about you.*

I told you the story. There were some astonishing things.... I told you I saw him deflect lightning!

*Yes, I remember.*

I SAW it *(Mother touches her eyes).* I can't say I dreamed it: I SAW it. How did he do it? I don't know.

*He's not alive anymore? He left his body?*

Oh, yes, long ago. He left, I think, before I came here. A long time ago.
The book must say when, no?

*No, it doesn't say. Well, of course, I didn't read the whole book, but he doesn't say it in the preface.*

¹ Mr. Benharoche-Baralia, who didn't really ‘work’ with Théon, but later became a member of the ‘cosmic groups’.
Anyway, the cosmic tradition is quite fantastic, but just the same there is something there.... You could have a look if you have time.

Yes, Mother.

You can see in the preface whether he says when Théon left.

No, I read the preface, but there's nothing about the passing of Théon. He says, “the Eastern Sage, Max Théon,” that's all.

He was.... I don't know if he was Russian or Polish.

But all that kind of power they had over material things, wouldn't all that have some use for you materially?

No, no use at all — absolutely NO use.

Only he did teach me occultism very well. At the time I was really very skilled!... (Laughing) I too did a number of miracles! But I didn't attach any value or importance to them.

Well, for instance, the capacity Madame Théon had to absorb vitality, etc. — you remember, when she put a grapefruit on her chest?...

Yes.

Wouldn't things like that be useful either?

That, yes. That could be useful.... But Théon couldn't even protect her! — She lost an eye in one of those experiences (I don't remember now).

Yes, it's a profounder change that is needed.

Oh, yes!

(silence)

So, shall we send him something?

Yes, Mother. He seems to be a good man from what I've seen. He was severely wounded in the first World War. And in his dedication (he wrote you a dedication), he asks you a question. He asks you for an answer. Here is what he says: “To the Mother. To the ideal Initiatrix of the spiritual divine and cosmic universalism....”
What? I don't understand.

He says: “To the ideal Initiatrix” (that's you, the initiatrix) “... as an expression of admiration and gratitude. The respectful homage of the author, who would be most happy to receive, written in her hand, some advice concerning the psycho-mental technique whose practice would give... mastery and control over the neurophysiological functions with a view to diminishing and conquering the sensation of pain and physico-nervous suffering.”

Oh! Oh!... It's curious, it's just the experiences I am having now. That's rather strange. I just wanted to tell you about that today.

The body is in a state in which it sees that everything depends only on... how it is tuned in to the Divine — on its state of receptive surrender. I had the experience again a few days ago (I told you the last time, but I had it again in a very precise way): the same thing that causes much more than a discomfort — a suffering, an almost unbearable condition — disappears immediately with just a change into a blissful state. I had the experience several times. And for me it is only a question of a certain sincerity having to do with intensity in the realization that everything is the work of the Divine and His action is moving towards the swiftest realization possible, given the present conditions. Something like that.

What was his question?

I suppose he must be suffering. He asks for some advice concerning: “The psycho-mental technique whose practice would give to the ‘brain center’ of the psychological faculties mastery and control over the ‘brain center’ of the neurophysiological functions, with a view to diminishing and conquering the sensation of pain and physico-nervous suffering.”

(after a silence)

I could say the cells of the body have to learn to seek their support ONLY in the Divine, until they are able to feel that they are the expression of the Divine. Is it clear?

Yes, Mother, very clear.

It is actually the experience I am having now. The experience (as I told you) of changing the consequences of things — I am having it. But it's not mentalized, so I can't put it into words. But the cells really have to become capable of feeling, first, that they are entirely controlled by the Divine (which is expressed by “What You want, what You want,” that state), and then a sort of receptive... (what shall I say?) it's not immobile, it's... Probably you would say a PASSIVE receptivity (Mother opens her hands in a smile). But I don't know how to explain it.

(Mother closes her eyes in a smile)
All words are false, but you could say: “You alone exist.” You know, what the cells feel: “You alone exist.” Like that. But all that becomes hard -- words harden the experience. It's a kind of plasticity or suppleness, very trusting): what You want, what You want....

(silence)

Will you take care of an answer to that man?

Yes, certainly, Mother. What about sending him a ‘blessing packet’ as a support to your words?

(Mother gives a packet)

You know, the “Cosmic” had a very interesting effect in my life. I was completely against ‘God’. The European notion of God was quite repulsive to me. But at the same time naturally, that prevented me from having any experience. And with the “cosmic teaching” of the inner god (that was Théon's idea, the inner god — Mother touches her chest — the one that is inside each of us), brff! (gesture as if walls were crumbling). The experience was fantastic. I am very grateful to him. That's how it happened; I found it by following his instructions and searching within, behind the solar plexus. I found it, I had an experience ... an absolutely convincing experience.

Only people will stumble upon some vital force and mistake it for the soul, so.... You have to be VERY sincere, that is the absolute condition. You have to be VERY sincere, VERY sincere — not only must you not deceive others, but you must not deceive yourself. You have to be VERY sincere. And then you find it. You find it, it's an absolutely concrete experience.

I had the experience before coming here. Before I came, before knowing Sri Aurobindo, I had the experience. So three quarters of the work was already done, you could say.... I didn't have mental knowledge (the mental knowledge was nothing to talk about), but it's not necessary for the experience. If you're sincere, you have the experience without thinking, you don't NEED to think. But you have to be sincere.

And now that's what my body has, it's having those same experiences. But words are....

In a certain attitude (but it's difficult to explain or define), in a certain attitude, everything becomes divine. Everything. And what is marvelous then is that when you have the experience that everything becomes divine, everything that is contrary quite simply disappears (fast or slow, right away or little by little, depending on circumstances).

That's really marvelous. That is to say, becoming conscious that everything is divine is the best way to make everything divine — you understand — to eliminate all opposition.

(Mother goes within)

When did you receive that book?

I received it yesterday.

Ooh!...
We could say that the cure for all physical disorders lies in the cells becoming convinced — conscious and convinced — that they are an expression of the Divine, or even that they are divine in their essence.

Just last night, I stayed for hours.... (nowadays I sleep very, very, very little, I spend hours in a kind of state that is not sleep and not activity, it's something rather new), and in that state the body became conscious that it was nothing, that it knew nothing, that it could do nothing, that it ... a kind of almost total nullity. It had that for hours. And then slowly that feeling changed ... it changed into a ... something like a sensation (it's not an ordinary sensation, but it's something similar to a sensation); the ‘nothing’ — the nothingness, the total nullity — began to feel that it existed only THROUGH the Divine; and then gradually, FOR the Divine, and ... a kind of peace settled in... (Mother closes her eyes with a smile ... then she opens her eyes wide), an all-powerful peace.

And everything that was painful disappeared.

Peace....

Only, the body [Mother's body] has an advantage in life: it was built and conceived in such a way that it does not desire pleasant sensations. It does not desire (what shall I say?), yes, the sensation of pleasure, pleasant things, it is quite indifferent to them — and spontaneously. It took no effort to overcome its desires, it never cared about them. It only protested against pain, but that is disappearing totally.

Now, I think the bodily ego is in the process of disappearing. Then it will be perfect.