

20 December 1972

You have nothing to ask?

*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.

That is all I know.

*But what I wanted to understand is at what point of the inner work was, for example, the cleaning of the subconscious 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 subconscious less subconscious or...*

Oh! Yes, that, surely. Surely.

Well, this is the mental way of looking at things — I do not have it any more.

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Yes, Mother.

(Silence)

*The difference is perhaps a difference in the general or collective intensity of this Power, of this Force, is it not so?*

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.

*But this other region, I have often asked myself what is the true movement one must make to get there. There are two possible movements: the movement inward towards the soul, and another in which the individuality is annulled and one is rather in a wideness without the individual....*

Both must be there.

*Both must be there?*

Yes.

(Mother goes into herself.)