Mother reads out her article “Transformation” (On Education), then comments on it:

We want an integral transformation, the transformation of the body and all its activities.

Formerly, when one spoke of transformation one meant solely the transformation of the inner consciousness. One tried to discover in oneself this deep consciousness and rejected the body and its activities like an encumbrance and a useless thing, in order to attend only to the inner movement. Sri Aurobindo declared that this was not enough; the Truth demanded that the material world should also participate in this transformation and become an expression of the deeper Truth. But when people heard this, many thought that it was possible to transform the body and its activities without bothering in the least about what was happening within — naturally this is not quite true. Before you can undertake this work of physical transformation, which of all things is the most difficult, your inner consciousness must be firmly established, solidly established in the Truth, so that this transformation may be the final expression of the Truth — “final” for the moment at least.

The starting-point of this transformation is receptivity, we have already spoken about it. That is the indispensable condition for obtaining the transformation. Then comes the change of consciousness. This change of consciousness and its preparation have often been compared with the formation of the chicken in the egg: till the very last second the egg remains the same, there is no change, and it is only when the chicken is completely formed, absolutely alive, that it itself makes with its little beak a hole in the shell and comes out. Something similar takes place at the moment of the change of consciousness. For a long
time you have the impression that nothing is happening, that
your consciousness is the same as usual, and, if you have an
intense aspiration, you even feel a resistance, as though you
were knocking against a wall which does not yield. But when
you are ready within, a last effort — the pecking in the shell of
the being — and everything opens and you are projected into
another consciousness.

I said that it was a revolution of the basic equilibrium, that
is, a total reversal of consciousness comparable with what hap-
pens to light when it passes through a prism. Or it is as though
you were turning a ball inside out, which cannot be done except
in the fourth dimension. One comes out of the ordinary three-
dimensional consciousness to enter the higher four-dimensional
consciousness, and into an infinite number of dimensions. This
is the indispensable starting-point. Unless your consciousness
changes its dimension, it will remain just what it is with the
superficial vision of things, and all the profundities will escape
you.

Is there anyone here who has already had the experience of
this reversal of consciousness and who can explain what he has
experienced?

X: It was like a pain in the heart which lasted for a day.
The next day, when I woke up it was as if I were coming
out from a profound meditation and all my thoughts,
all my actions seemed to be directed by something or
someone who was watching beside my head. All the
words which came out of my mouth were right.

What was this pain like? a pressure? a tearing apart? a tension?

X: It was as though something in me was not happy,
but all that changed during the night; the next day the
uneasiness had gone.
Questions and Answers

It was undoubtedly a mental opening to the higher consciousness, an ascent of the mental consciousness towards the higher consciousness. And it was probably a resistance in the emotional vital which caused the pain, that disagreeable sensation which disappeared during the night with the liberation of the consciousness in a higher domain.

Y: When I stood before Sri Aurobindo, I felt a kind of sharp pain. I prayed to Sri Aurobindo to give me something. And suddenly the pain was changed into an intense joy.

This was a contact with your psychic being.

Z: One has often the experience of an ascent of the consciousness above the earth. One seems to enter a region where all problems, all questions disappear rather than receive an answer. They seem no longer of any importance. But still this is not “going from knowledge to knowledge”.

This is an opening of the inner being to the divine Presence in the psychic centre, and there you know at every moment not only what must be done but why it should be done and how it should be done, and you have the vision of the truth of things behind their appearances. Instead of seeing things in the usual way, that is, from outside, and so much from outside that, except in a few rare cases, one is incapable even of knowing what another person thinks (you must make a great effort, you see only the surface of things and nothing of what goes on behind); well, after this inner opening and this identification with the Presence in the psychic centre, you see things from within outwards, and the outer existence becomes an expression, more or less deformed, of what you see within: you are aware of the inner existence of beings and their form; their outer existence
is only a more or less deformed expression of this inner truth. And it is because of this that I say that the basic equilibrium is completely changed. Instead of being outside the world and seeing it as something outside you, you are inside the world and see outer forms expressing in a more or less clumsy fashion what is within, which for you is the Truth.