

# Agenda of an Integral Consciousness Mutation/ World Transformation<sup>1</sup>

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The manifestation of the supermind presupposes the liberation of the consciousness that is presently locked up in the automatism of the body, through the liberation of the body from its automatic mode of functioning. This task, which was begun by Sri Aurobindo, was continued by the Mother, who left behind a prodigious document of her experiences on the way.

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Today I shall offer a few glimpses of the process of supramental mutation/transformation as it has been recorded by the Mother, mostly through her own notes.<sup>2</sup>

It's as if the consciousness were no longer in the same position with respect to things, so they appear totally different. The ordinary human consciousness, even the broadest, always occupies the center position, and things exist in relation to that center: in the human consciousness, you are in one point, and everything exists in relation to that point of consciousness. But now, the point is no longer there! So things exist in themselves... My consciousness is within things; it isn't something that "receives." (17 November 1971)

One could hardly wish for a better description of what Jean Gebser ♠ has called the "aperspectival consciousness".<sup>3</sup> This decentralized consciousness, the Mother insisted, was not a "higher" consciousness superposed on the mind and the submental levels: it was the consciousness of the body.

Now the body has the experience, and it's much more real. The intellectual attitude puts something unreal over our perception of things. . . whereas the body feels it in itself, it BECOMES it. Instead of the experience being scaled down to the measure of the individual, the individual widens to the measure of the experience. (25 July 1970)

This experience of the body is above all characterized by oneness, by the abolition of all separation:

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- 1 This is the second of two talks presented at the 11th International Gebser Conference, which was held at the University of Shippensburg, PA, in November 1992. The first ("Sri Aurobindo for Gebserians") is available via this link ♠.
  - 2 All quotations but one are from the 13 volumes of *Mother's Agenda 1951-1973* (Ottawa, Canada: Institute for Evolutionary Research).
  - 3 Jean Gebser, *The Ever-Present Origin* ♠ (Athens, OH: Ohio University Press, 1985/1991).

Now the body feels it is within things or within people or within an action. There are no more limits. . . Before, each thing was separate, divided, unconnected with others, and very superficial. . . It doesn't feel like that anymore. It mainly gives a feeling of intimacy, that is to say, there is no distance, no difference, no "something which sees" and "something which is seen" . . . And it always gives the impression of something without conflicts, without shocks, without complications, as if it were no longer possible to bump into anything. (18 July 1962 and 31 August 1963)

It's the difference between a vibratory movement circulating within an identical field of action, and a movement from an outside source, touching you and getting a reaction. (12 January 1962)

In the following passage the Mother alludes to an even more tantalizing aspect of oneness.

When I speak of oneness. . . I don't merely mean having the "sense" that all is one and that everything takes place within that One. What I mean by Oneness is that you can't distinguish between conceiving the action, the will to act, the action itself, and the result. . . All is one, simultaneous. But how? It can't be explained — it simply can't! You can get a glimpse of the experience, but. . . ultimately, it's inexpressible. . . At their maximum, at the height of their possibilities, human conceptions can express something or other of the overmind.<sup>4</sup> (6 October 1962)

Evidently, the supermind has little respect for the mind's categories. It even abrogates causality.

Our habitual state of consciousness is to do something FOR something. . . There used to be a kind of mainspring, which had its *raison d'être* and so persisted: do this to arrive at that, and this leads to that (it's more subtle, of course); but this mainspring suddenly seems to have been abolished. Now a kind of absoluteness prevails at each and every second, in each movement, from the most subtle, the most spiritual, to the most material. The sense of linking has disappeared: that isn't the 'cause' of this, and this isn't done 'for' that; there is no 'there' one is heading towards — it all seems. . . an absolute — innumerable, perpetual and simultaneous. The sense of connection has gone, the sense of cause and effect has gone — all that belongs to the world of space and time. (25 April 1961)

I have a feeling that to have access to the highest and purest power, the very notion of "result" must disappear completely — the Supreme Power has no sense of result at all. . . The idea of something behind or ahead in time and so on is. . . it's rather a Truth changing from immutable Eternity into Eternity of manifestation. (31 August 1962)

Here the Mother touches on the atemporal aspect of the supermind. Supramental causality, if the word may still be used, does not connect events or conditions in time; it links timelessness to time. As all time is seen from the ever-present Origin, simultaneously, so all action proceeds out of it. The spatio-temporal nexus of causes and results is no longer needed: each second, therefore, has its own eternity and its own law, which is a law of absolute truth, as the Mother once said. (10 May 1958)

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4 In Sri Aurobindo's terminology, "overmind" is highest plane of mental (as distinct from supramental) consciousness.

Supermind, as I have explained in yesterday's talk, is by definition the one and only force in the world. All other forces are its fragmented workings, which are automatically integrated into their parent dynamism whenever that manifests itself in its own right. Supramental force is the wholly effective will-power of an infinite and integral consciousness, and whenever that manifests itself, all limitations of consciousness are automatically annulled. The forces active in the body are liberated from their blind, automatic, habitual modes of working and the consciousness presently locked up in the cells and particles of our bodies (or in the determinisms governing their behavior) is released. For this reason the supramental consciousness will be the consciousness of the body. But to liberate the force at work in the body from its automatisms is, in the Mother's words,

such a dreadful and gigantic fight against all the laws of nature, all the collective suggestions, all the earthly habits, that unless you are a fearless warrior ready to go through anything, you had better not start the battle. . . All the automatic habits of millenniums must be changed into a conscious action directly guided by the supreme Consciousness. (14 October 1953<sup>5</sup> and 22 January 1966)

The following notes concern this rather trying aspect of the process of supramentalization.

Every time the rule or domination of Nature's ordinary laws is replaced at one point or another by the authority of the divine Consciousness, that creates a state of transition that has every appearance of a frightful disorder and a very great danger. (3 February 1968)

Everything has to be changed. It's no longer the heart that must pump the blood, it's no longer the stomach that must digest the food — the whole functioning has to be changed completely. And every single one of these cells tries to make sure that everything should work as usual! (9 January 1963)

If it were a matter of stopping one thing and starting another, it could be done fairly quickly. But keeping a body alive, making sure it continues to function, while at the same time pursuing a new functioning and a transformation. . . that makes a kind of very difficult combination to realize. . . In ordinary life, you think things, and then you do them — here it's just the opposite! You must first do things, and then you understand them, but much later. You must first do without thinking. If you think, you don't achieve anything; you are simply back in the old rut. (6 October 1962)

The whole solid base that makes a corporeal person is gone, pfft, removed! . . . You see, everything we do, everything we know is based on a kind of semiconscious memory of things — that is gone. There is nothing any more. And it is replaced by a sort of luminous presence. . . Things happen, they come effortlessly, just what is needed at just the right time. There is none of that baggage we constantly drag around with us: just the thing you need. (4 May 1968)

Suddenly the body finds itself outside of all habits, all actions, reactions, consequences, etc.; and that's. . . (the Mother opens her eyes in wonder), then it goes away. It's so new

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<sup>5</sup> *Collected Works of the Mother*, Vol. 5, p. 317 (Puducherry: Sri Aurobindo Ashram, Pondicherry, 1976).

for the material consciousness that, for a minute, it panics. (20 May 1970)

For years, the Mother witnessed the cells of her body oscillating back and forth between their old subconscious automatisms and this new fully conscious spontaneity.

In one position everything flows like a river of quiet peace (it's truly marvelous): the whole creation, all of life, every movement and every thing is one single entity, and this body feels like a very homogeneous part of the whole, and everything flows like an endless river of smiling peace. And then, oops! You trip, and you find yourself again situated, you are in a certain place, at a certain moment in time; and then a pain here, a pain there. . . (31 May 1962)

It's as though the consciousness were pulled or pushed, or placed, in a certain position, and then those improper functionings [of the body] appear instantly, but not as a consequence; the consciousness just becomes aware of their existence. And if the consciousness remains long enough in that position, there are what we usually call consequences; the improper functioning has consequences. . . But if the consciousness regains its true position, it stops instantly. (8 September 1962)

Here the Mother touches upon an extremely subtle relationship between consciousness and fact. The improper functioning mentioned in this passage is at first not a fact but the misrepresentation of a fact: it is the new functioning as perceived by the old consciousness. However, if the consciousness persists in its old fragmented way of seeing, the functioning too becomes fragmented: the one and only force actually disintegrates into the usual congeries of forces, which are once more subject to their old laws. Yet one has only to regain the unitary consciousness and, with it, awareness of the one force behind all forces, for the now factually improper functioning to cease instantly, without anything to be remedied, without leaving a trace. The following two notes throw further light on this extraordinary phenomenon.

The education of the physical consciousness (not the body's global consciousness, but the consciousness of the cells) consists in teaching them, first, that there is a choice: . . . to choose the divine Presence, the divine Consciousness, the divine Power (all this without words). . . It is a choice of every second between Nature's old laws, together with some mental influence and the whole life such as it is organized — a choice between that, the rule of that, and the rule of the supreme Consciousness. . . And it's every second of the day (it's infinitely interesting), with practical examples — for instance, the nerves: If a nerve obeys this or that law of nature, together with the mental conclusions and all that — all that machinery — then the pain starts up; but if it obeys the influence of the supreme Consciousness, then a curious thing happens: it isn't like something getting "cured"; rather, it's as if it disappeared as a sort of unreality. (26 June 1968)

What we call "concrete," a "concrete reality" — yes, what gives you the sense of a "real" existence — that particular sensation has to disappear and be replaced by. . . It's beyond words. . . It's all-light, all-power, all intensity of love at the same time, and a fullness! It is so full that nothing else can exist beside that. And when "that" is here, in the body, in the cells, it's enough to direct "it" onto someone or something, and everything falls immediately into place. So, in ordinary terms, it "heals": the illness is cured. No! it doesn't cure it: it cancels it! That's it, the illness is made unreal. . . For it isn't the action of a "higher force" through matter, into others: it's a direct action, from matter to matter.

What people usually call “healing power” is a great mental or vital power imposing itself despite the resistance of matter — that’s not at all the case here! It is the contagion of a vibration. So it’s irrevocable. (12 July 1967)

At any moment, in any condition, the one Consciousness-Force can revert from its fragmented, unconscious and automatic mode of operation to its original unity: instead of all the usual vibrations of the body, there is only one single vibration, as the Mother observed (11 May 1958). When this reversal to the wholly integrated and integrally conscious mode of operation takes place, all oppositions are immediately annulled: there no longer exists anything that could resist, anything that needed to be mastered or cured.

Nor are the effects of the reversal confined to the individual in which it takes place. When the forces at work in one body regain their unity, they also regain their unity with the forces at work in other bodies. It is therefore not surprising that many times the Mother experienced the illness of a disciple as if it had attacked her own body, and that when she put things in order in her own body, things fell back into order in the disciple’s body as well.

For Sri Aurobindo and the Mother, the eventual appearance of a new species of supramental beings is inevitable. It is, moreover, a sufficient guarantee for the ultimate transformation of all terrestrial life into a thing of beauty to us as yet inconceivable. The Mother’s notes also afford some tantalizing insights into the *modus operandi* of this transformation.

There is a constant divine order, and it’s only the incapacity to perceive it that makes the present disorder and falsehood. (10 July 1963)

With a certain attitude, everything becomes divine. Everything. And what is so wonderful is that when one has the experience that everything becomes divine, all that is contrary quite naturally disappears — quickly or slowly, at once or gradually. It means that becoming conscious that all is divine is the best means of rendering everything divine — you understand — of annulling the oppositions. (16 October 1971)

For a moment, all of a sudden, I saw how. . . the Divine sees the world. . . You can’t describe how wonderful it is. . . Naturally, this must begin with the consciousness, and then, gradually, the things will become such, that is to say be aware of themselves in the same way, as the Divine is aware of them. (27 November 1971)

Let’s recapitulate this. There is a consciousness, to which one can attain, in which everything is as it should be, the right thing in the right place at the right time. This consciousness, as both Sri Aurobindo and the Mother have stressed, is intimately linked with the supramental time perception in which past, present and future coexist. It also is a precondition for participation in the absolute power and freedom of *sachchid-ānanda*.<sup>6</sup>

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6 The ever-present Origin — *brahman* in the context of Indian philosophy — relates to its manifestation as all-constituting substance (*sat*), as all-containing consciousness (*chit*), and as an infinite Quality/Delight expressing and experiencing itself (*ānanda*). *Sachchidānanda* =

It is evident that there also is a consciousness in which things are not divine, an awareness of falsehood and disorder. This is our ordinary mental consciousness. And since what is responsible for the disorder is merely its incapacity to perceive the constant divine order, as the Mother said in one of these notes, the manifestation of the consciousness by which everything is seen as divine will be sufficient to remove the disorder, as she said in the subsequent note.

At this point one might jump to the conclusion that there is no need of any objective improvement, AIDS, war and famine notwithstanding, because to some divine consciousness everything already is as it should be; all that is required is to get hold of this divine consciousness. But the Mother also said the following: if the divine way of seeing manifests itself at certain points, the same way of seeing begins to awaken in what is seen. Things become aware of themselves in the divine way, and when that happens they become divine in the most objective manner. Evil does not merely cease to look evil; it ceases to exist. And yet it is a “mere” change of consciousness that will inaugurate this objective change.

As long as we entertain the misconception of a single, unequivocal objective reality, we will not be able to understand how things can become what to some consciousness they already are. Nothing exists independently of consciousness. In defiance of the logical law of identity, one thing can be several things at a time because it can exist in relation to several types of consciousness. The tension of contrast between what is and what should be is fundamental to the mind’s way of seeing and the mainspring of its way of acting. That everything is as at should be is true, but only for those who see the world in the supramental way. In their consciousness evil, which is so dismayingly real to us, is even now non-existent. In the following note, the Mother leaves us in no doubt about this.

What is this creation after all? Separateness and meanness and cruelty, and then suffering, decay and disease, death and destruction (all that is part of the same thing). Well, the experience I had was the unreality of those things, as if we had entered an unreal Falsehood, and everything disappears when we get out of it — it doesn’t exist anymore, it no longer is. That’s what is so frightening! All those things which are so real, so concrete, so terrifying for us do not exist! We’ve just. . . entered a Falsehood. (31 May 1969)

Another time the Mother exclaimed:

Truly, the ordinary state. . . is consciously death and pain, while in the other state, death and pain appear absolutely. . . unreal. . . Yet nothing has changed, except consciousness. . . The world is the same — it is seen and felt in a totally opposite way. (18 October 1969, 21 December 1968 and 25 December 1971)

Our difficulty in comprehending how everything can be as it should be has a counterpart in the supramental consciousness:

When you leave the ordinary consciousness and enter the truth-consciousness, you actually wonder how there can be such things as pain, misery, death and all that; there’s a

kind of amazement; you don't understand how that can happen, once you're on the other side. (18 July 1961)

It is certainly not the mind that can find the solution of this dilemma. The Mother once remarked:

I have the feeling that only the body is capable of understanding the creation, what we call the creation: the why and the how of it, both. (18 October 1969)

It would be futile to ask whether the eventual abolition of suffering and evil will be so "objective" as to be real even to an unchanged consciousness, for there will be nothing and no one whose consciousness will be left unchanged.

Note that so-called inanimate things are not excluded. The evolution of a central nervous system was necessary for the manifestation of mind, which was a necessary preparation of matter for the first manifestation of supermind. But once supermind has manifested, this roundabout method can be dispensed with. The manifest supermind can directly liberate the supermind imprisoned in the deterministic forces sustaining matter.

If the Mother's experiences sometimes appear contradictory, it is because they are records of diverse modes of consciousness all of which are steps on the way to supramentalization. Once she observed:

The consciousness is on the way to where it is at once the vision of what should be and the capacity of realizing it. (30 October 1971)

In another poise of consciousness the mental and supramental ways of seeing coexist, as it were, with the effect that disorder, evil and falsehood appear as a meaningless superimposition.

To me the two sides become visible at once: the true thing and its deformation; the event as it should occur and its deformation. Yet the event remains the same — the deformation is merely a sort of accretion, which is absolutely unnecessary and complicates things atrociously, for no reason. And also which gives a strong impression of falsehood: something without meaning or purpose, absolutely unnecessary and perfectly idiotic. . . What was very clear and comes very often — very often — is the perception of a superimposition of falsehood over a real fact. (10 July 1963 and 18 April 1961)

This particular mode of perception appears to be the negative complement of the other, the vision of what-should-be on the way to becoming a realizing power. In this case it is the vision of what should not be that engenders what may be called an "irrealizing power." A demonstration of this power took place during a riot directed against the Sri Aurobindo Ashram. Here is the Mother's report:

The whole attack was seen as an absolute falsehood, without any element of truth behind. But at the same time I had a microscopic perception — absolutely precise and exact — of all the points of falsehood in the atmosphere of the Ashram which established the contact. . . For instance, a brick hit my window. . . and at that moment I exactly saw in the consciousness of the people who were present the vibration of falsehood which had permitted that brick to touch there. And this, at the same time, simultaneously, over the

whole town: I saw all the points, in everyone and everything, precisely the vibration of falsehood permitting the contact. . . I perceived as clearly as the material objects both the vibration which established the contact with that formation of falsehood and THE Vibration, this state which prevented the contact.

Since then, several people have told me their experiences. For example, X went out, he wanted to call the police and had to traverse the court (it literally rained stones), everybody shouted: "Go inside! Go inside! You are mad." But he went — not a stone touched him. And he had the feeling that it was impossible for them to touch him. It was like a demonstration of the difference in vibrations between the two states: the vibration which responds to the falsehood and the vibrations in whose presence there is no response, no possible contact — they are different worlds. (19 and 24 February 1965)

Things that have been rendered divine by being seen in the supramental way can no longer be sources of "falsehood." But they could still be subject to the effects of falsehood. This is prevented by the effectiveness of the mode of consciousness which sees falsehood as a meaningless accretion. By uniting the creative power of the supermind with the inability to perceive any reason whatsoever for the existence of the accretion, this way of seeing as it were "uncreates" the same, abolishes its reality. It so to say decants truth from falsehood by imparting to whatever is under the influence of truth an effective sense of immunity from falsehood.

The final results of the two processes — rendering things divine and extricating them from the nexus of falsehood — will be the same, as we may gather from the following note:

The veil of falsehood. . . is responsible for everything we see here. If it were removed things would be altogether different — altogether. They would be as we perceive them when leaving the ordinary consciousness. (18 July 1961)

The Mother concluded her account of the attack by saying that the two states — the one which responds to the falsehood and the other in which there is no possible contact with it — are two quite different worlds. She then added:

One is a world of truth and the other is a world of falsehood. And it is this world of truth which must come in front and take the place of the other.

On another occasion she said:

A trifle would suffice for passing from this world to the other, that is to say, for the other to become the real one. A little trigger would be enough, or rather a little reversal of the inner attitude. (6 October 1959)

It could happen in a flash.