

*The manifestation of the Supramental upon earth is no more a promise but a living fact, a reality.*

*It is at work here, and one day will come when the most blind, the most unconscious, even the most unwilling shall be obliged to recognise it.*

—The Mother  
(24 April 1956)

*To celebrate the birth of a transitory body can satisfy some faithful feelings.*

*To celebrate the manifestation of the eternal Consciousness can be done at every moment of the universal history.*

*But to celebrate the advent of a new world, the supramental world, is a marvellous and exceptional privilege.*

—The Mother  
(21 February 1958)

**‘THERE IS A CONSCIOUSNESS  
MIND CANNOT TOUCH...’**

There is a consciousness mind cannot touch,  
Its speech cannot utter nor its thought reveal.  
It has no home on earth, no centre in man,  
Yet is the source of all things thought and done,  
The fount of the creation and its works,  
It is the origin of all truth here,  
The sun-orb of mind's fragmentary rays,  
Infinity's heaven that spills the rain of God,  
The Immense that calls to man to expand the Spirit,  
The wide Aim that justifies his narrow attempts,  
A channel for the little he tastes of bliss.  
Some shall be made the glory's receptacles  
And vehicles of the Eternal's luminous power.  
These are the high forerunners, the heads of Time,  
The great deliverers of earth-bound mind,  
The high transfigurers of human clay,  
The first-born of a new supernal race.  
The incarnate dual Power shall open God's door,  
Eternal supermind touch earthly Time.

(CWSA-34: 705)

## ‘A GOLDEN CORONA’

A Transcendent who is beyond all world and all Nature and yet possesses the world and its nature, who has descended with something of himself into it and is shaping it into that which as yet it is not, is the Source of our being, the Source of our works and their Master. But the seat of the Transcendent Consciousness is above in an absoluteness of divine Existence—and there too is the absolute Power, Truth, Bliss of the Eternal—of which our mentality can form no conception and of which even our greatest spiritual experience is only a diminished reflection in the spiritualised mind and heart, a faint shadow, a thin derivate. Yet proceeding from it there is a sort of golden corona of Light, Power, Bliss and Truth—a divine Truth-Consciousness as the ancient mystics called it, a Supermind, a Gnosis, with which this world of a lesser consciousness proceeding by Ignorance is in secret relation and which alone maintains it and prevents it from falling into a disintegrated chaos. The powers we are now satisfied to call gnosis, intuition or illumination are only fainter lights of which that is the full and flaming source, and between the highest human intelligence and it there lie many levels of ascending consciousness, highest mental or overmental, which we would have to conquer before we arrived there or could bring down its greatness and glory here. Yet, however difficult, that ascent, that victory is the destiny of the human spirit and that luminous descent or bringing down of the divine Truth is the inevitable term of the troubled evolution of the earth-nature; that intended consummation is its *raison d'être*, our culminating state and the explanation of our terrestrial existence. For though the transcendental Divine is already here as the Purushottama in the secret heart of our mystery, he is veiled by many coats and disguises of his magic world-wide Yoga-Maya; it is only by the ascent and victory of the Soul here in the body that the disguises can fall away and the dynamis of the supreme Truth replace this tangled web of half-truth that becomes creative error, this emergent Knowledge that is converted by its plunge into the inconscience of Matter and its slow partial return towards itself into an effective Ignorance.

(CWSA-23: 254-55)

*Realisation: the establishment of the supramental Truth upon earth.*

## **‘MATTER IS NOT THE ONLY FORCE’**

Matter is not the only force, nor the only substance. For Life and Mind too and what is beyond Mind are also forces that are substances but of another kind and degree.

Spirit is the original force-substance; all these others are kinds and derivations of force of spirit, degrees and modifications [of] substance of spirit. Matter too is nothing but a power and degree of the spirit; Matter too is substance of the Eternal.

But the Matter that we see and sense is only an outermost sheath and coating; behind it are other subtler degrees of physical substance which are less dense with the atomic nescience and it is easier for Life and Mind to enter into them and operate. If finer invisible physical layers or couches did not exist supporting this gross visible physical world, that world could not abide; for then the fine operations of transmission between Spirit and Matter [could not] be executed at all and it is these that render the grosser visible operations possible. The evolution would be impossible; life and mind and beyond-mind would be unable to manifest in the material universe.

There is not only this material plane of being that we see, there is a physical life plane proper to the vital physical operation of Nature. There is a physical mind plane proper to a mental physical operation of Nature. There is a physical supermind plane proper to the supramental physical operation of Nature. There is too a plane of physical spirit power or infinite physical Being-Consciousness-Force-Bliss proper to the spiritual physical operations of Nature. It is only when we have discovered and separated these planes of Nature and of our physical being and analysed the synthesis of their contributions to the whole play that we shall discover how the evolution of vital, mental and spiritual consciousness became possible in inconscient Matter.

But there is more; for beyond these many couches of the physical existence are other supraphysical degrees, a many layered plane of Life, a many layered plane of Mind, planes of Supermind, of Bliss, of Consciousness Force and of infinite Being on which the physical existence depends for its origination and its continuance. It is higher planes that flood the constantly unfolding unseen energies which have raised its evolution from the obscurity in which it began to the splendour of a light of consciousness to which the highest human mind shall only be the feeble glimmer of a glowworm fire before the sun in its flaming glories.

There is a stupendous hierarchy of grades of consciousness between darkest Matter and most luminous spirit. Consciousness in Matter has to go on climbing to the very top of the series and return with all it has to give us before the evolution can utterly fulfil its purpose.

(CWSA-12: 248-49)

## **‘TWO INVOLUTIONS’**

Supermind is the vast self-extension of the Brahman that contains and develops. By the Idea it develops the triune principle of existence, consciousness and bliss out of their indivisible unity. It differentiates them, but it does not divide. It establishes a Trinity, not arriving like the Mind from the three to the One, but manifesting the three out of the One,—for it manifests and develops,—and yet maintaining them in the unity,—for it knows and contains. By the differentiation it is able to bring forward one or other of them as the effective Deity which contains the others involved or explicit in itself and this process it makes the foundation of all other differentiations. And it acts by the same operation on all the principles and possibilities which it evolves out of this all-constituent trinity. It possesses the power of development, of evolution, of making explicit, and that power carries with it the other power of involution, of envelopment, of making implicit. In a sense, the whole of creation may be said to be a movement between two involutions, Spirit in which all is involved and out of which all evolves downward to the other pole of Matter, Matter in which also all is involved and out of which all evolves upwards to the other pole of Spirit.

(*SABCL-18*: 128-29)

## **‘GRADES OF THE EVOLUTIONARY ASCENT’**

Matter, Life, Mind, Supermind or Gnosis, and beyond these the quadruple power of a supreme Being-Consciousness-Force-Bliss—these are the grades of the evolutionary ascent from inconscience to the Superconscience.

(*CWSA-12*: 249)

## ‘REVERSAL OF CONSCIOUSNESS’

At each capital step of Nature’s ascent there is a reversal of consciousness in the evolving spirit. As when a climber turns on a summit to which he has laboured and looks down with an exalted and wider power of vision on all that was once above or on a level with him but is now below his feet, the evolutionary being not only transcends his past self, his former now exceeded status, but commands from a higher grade of self-experience and vision, with a new apprehending feeling or a new comprehending sight and effectuating power, in a greater system of values, all that was once his own consciousness but is now below his tops and belongs to an inferior creation. This reversal is the sign of a decisive victory and the seal of a radical progress in Nature.

The new consciousness attained in the spiritual evolution is always higher in grade and power, always larger, more comprehensive, wider in sight and feeling, richer and finer in faculties, more complex, organic, dominating than the consciousness that was once our own but is now left behind us. There are greater breadths and spaces, heights before impossible, unexpected depths and intimacies. There is a luminous expansion that is the very sign manual of the Supreme upon his work.<sup>1</sup>

Mark too that each of the great radical steps forward already taken by Nature has been infinitely greater in its change, incalculably vaster in its consequences than its puny predecessor.

There is a miraculous opening to an always richer and wider expression, there is a new illuminating of the creation and a dynamic heightening of its significances. There is in this world we live in no equality of all on a flat level, but a hierarchy of ever-increasing precipitous superiorities pushing their mountain-shoulders upwards towards the Supreme.

(CWSA-12: 250-51)

1. *The following passage formed part of the first draft of this piece:*

Illuminating his creation here and pointing out to it its own significance it suggests the culmination of ever-ascending superiorities in the Supreme and the opening of released ever-increasing widenesses in the Infinite.

## ‘CONTINUAL EVOLUTION’

All the trend and purpose of Nature in terrestrial existence is to manifest the yet unmanifested. Her continual aim is to develop out of what has been evolved that which has not been evolved but is waiting to [be] liberated out of latency. This continual evolution is the whole meaning of terrestrial existence.

What has already been evolved is form of matter with life and mind housed in it, what has yet to be evolved is supermind liberating from their narrow limits and transforming mind and life and matter.

(CWSA-12: 252)

*The supramental is not only Truth itself, but also the very negation of falsehood. The supramental will never come down, settle and manifest in a consciousness harbouring falsehood.*

*Naturally the first condition for conquering falsehood is to stop telling lies, though this is only a preliminary step. An absolute, integral sincerity must finally be established in the being and all its movements if the goal is at all to be attained.*

*18 April 1932*

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*No quarrels: a very important condition to fulfil in order to facilitate the advent of the Supramental.*

## ‘MAN—A TRANSITIONAL BEING’

Man is a transitional being, he is not final. He is a middle term of the evolution, not its end, crown or consummating masterpiece.

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Man is not final, he is a transitional being. Beyond him awaits formation the diviner race, the superman.

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God is the beginning, middle and end of all things; but in the beginning He is concealed, in the middle partly and progressively manifest, in the end revealed.

The universe is such a manifestation of God under certain conditions and in the terms of a gradually unfolding harmony. These conditions and the movements which govern the rhythms of the harmony are the universal laws.

In this manifestation the two terms are involution and evolution. The material universe starts from an involution of God in the movement of inconscient Force and the forms of inert Matter and it is impelled by the divine impulse within it to the evolution of God through the increasing manifestation of consciousness and conscious power which must culminate in a perfect and infinite self-knowledge, self-mastery and self-delight. By the involution we mean a self-concealing of the Divine in a descent of which the last rung is Matter, by the evolution a self-revealing of the Divine in an ascent of which the last rung is Spirit.

Since evolution or a gradual self-unfolding is the essential movement of the universe, the impulse of all life in the universe must be to self-fulfilment and the realisation of its utmost potentialities. Behind each form of life there is a divine idea which determines its form and its limits and the form circumscribes the potentialities of the life. Therefore the self-fulfilment of the life is contained within certain limits fixed by the nature of the life and the law of its being and action which that nature determines.

The idea which thus determines is the cause and the form which thus limits the sign of the Finite in the universe. The universe is an infinity creating innumerable finite expressions of itself in idea and form within its own infinite being. The one and infinite is the soul and reality of each finite; the multiple finite is the rhythm, movement and harmony of the infinite.

Therefore in and behind all finite life in the universe there is an infinite reality seeking to arrive at itself which must in its self-unfolding create finite forms of life which are yet able in their consciousness and movement to manifest and realise the infinite. Man is such a finite-infinite and the sole type of such a form of life that yet exists upon the earth.

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All life and mind on earth is the story of a Being, a Consciousness, a Power, a Joy that is darkly imprisoned in the apparent inconscience of Matter and is struggling for liberation. Blinded, cabined, drugged, immured, it is yet ever striving to come out of the black cell of this obscurity into its own light, wideness, conscious sight and force, self-aware action, bliss, freedom, harmony, perfection. It starts with small beginnings, as a vibration in the metal, as a feeling out and drawing in and a groping and [?infusing] in the plant, as a crude or minute power of sensory life-urge rising to an instinctive reason and mind and purposeful force in the insect, as a more organised and conscious and emotional, even a roughly and narrowly thinking and planning vital being in the animal, and has persevered till it has broken into some half opening on itself in the thinking, reasoning, willing and aspiring nature of man, the *Manu*, the mental creature. Here at present it stands not by any means satisfied, but it would seem, feeling out for something more entirely itself, some supreme manhood or supermanhood, some beginning of godhead that would be at last its true self-finding and triumphant manifestation out of matter, even here in this limited and limiting earthly Nature.

This striving and slow outburst of Something that was hidden all along in Matter, in the Inconscient, is the whole sense of Evolution—not the mere development of a more and more organised living body out of protoplasm, as the scientists with their eyes fixed only or mainly on physical things would have it, but the struggle of Consciousness somnambulised in Matter to wake and free, find and possess itself more and more completely, the emancipation and slow self-revealing of a Soul secret at first in Force and Form, the growth of a Spirit.

This evolution, it is sometimes pretended, ends in man, man is the term and end; but this is because we miss the real values of the process. At first indeed we see this Spirit spending numberless millions of years to evolve a material system of worlds empty in the beginning of life, a lesser but vast enough series of millions to develop an earth on which life can inhabit, a lesser series of millions to make possible and train, raise life itself with but a feeble and restricted apparatus of mind; but once it has found a body, a brain, a living apparatus not perfect, but still sufficient it is no longer concerned mainly with evolving a body or [ . . . ] an embodied life but can at last grapple with its own proper business. Evolution henceforth means the evolution of the consciousness, of mind and, if any such thing there be, of what is beyond mind,—and in that case as its last stride has been the evolution of the mental being, man, out of the vital being, the animal, so its next stride will be to evolve out of mental man a greater spiritual and supramental creature.

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All mind and life on earth are the progressive manifestation of a Spirit or Being that has involved itself in Matter and is slowly evolving in Matter, against the inconscient resistance of a first rigid material self-formation and under its conditions, its own

secret powers and nature. In the Inconscience in which it has involved itself, these powers, this nature seem not only to be hidden but contradicted; cast into their own opposites they emerge with difficulty and labour at first in flickers and faint glimpses, then growing into a better but still much diminished figure. But the evolution cannot be considered at an end until these diminished figures growing more and more free, developed, powerful arrive at their own complete fulfilment, revelation of their truth, native perfection, beauty and greatness. This is the aim of terrestrial existence—to reveal in Matter, in Time-Space, in figure and body what was once self-held only in an eternal unembodied self and spirit.

In order that this evolution might be, an implacable plunge of supreme Consciousness and Being into an apparent void of insentience, inconscience, non-existence was inevitable; for without that plunge, immergence, seeming yet effective annihilation [in] its opposite the creation of that phenomenon of cosmic Energy which we call Matter would have been impossible. Yet however effective this appearance is only an appearance. In the void of that Non-Existence all the powers of being are held involved and latent; in the impenetrable darkness of that Inconscience all the possibilities of consciousness lie ready to be evolved; in that insentience is a drowned Delight of Existence which emerging in the contradictory figures of pleasure and pain can struggle upwards towards cosmic expression of its own truth of the Bliss that supports all things.

To ask why this plunge was taken at all, why such an evolution slow, gratuitous, painful should ever have been undertaken is natural for man struggling painfully with his own transience, ignorance and suffering—inevitable consequences of that plunge or fall—but from the cosmic point of view irrelevant and otiose. A possibility was there in the Infinite and outlined itself for manifestation, the lines of an evolutionary world amidst the numberless possibility or numbered reality of various universes, and it was undertaken because the Spirit in things is afraid of no possibility of itself but is rather ready to sanction all by its will towards manifest existence. To the Cosmic Spirit which sees things as a whole, the working out of this universe or any universe is self-justified, the obscure labour of the emergence no less than the glory of its completion and final perfection in a yet unattained light, bliss and greatness.

At any rate into this world of evolution something of the eternal spirit has thrown itself, with all in it that consented to the descent and to fulfil the world, not to escape from it, is the deepest meaning of the Spirit and Godhead within us and the universe.

This then must be our will in terrestrial existence—being mind in matter to grow into the Spirit, being man-animal to emerge into the Godhead, to expand out of our limited sense of existence into freedom and infinite wideness, out of the half figure of consciousness we have realised to be illumined into true consciousness, out of weakness to realise divine Mastery, out of the dual experience of pain and pleasure to emerge into possession of the cosmic Bliss of existence, out of the dull chrysalis of our limited selves to flower into oneness with the Divine Self that we are. For this

is not an egoistic will in us but the meaning of the Divine Inhabitant for which he has undertaken bodily life and terrestrial existence.

(CWSA-12: 221-25)

*So much obscurity has fallen upon earth that only the supramental manifestation can dissolve it.*

*26 August 1954*

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*Drop all fear, all strife, all quarrels, open your eyes and your hearts—the Supramental Force is there.*

*9 July 1954*

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*New words are needed to express new ideas, new forms are necessary to manifest new forces.*

*1 August 1954*

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*With patience, strength, courage and a calm and indomitable energy we shall prepare ourselves to receive the Supramental Force.*

*10 July 1954*

## **‘BEFORE EVOLUTION, INVOLUTION’**

Before there could be any evolution, there must needs be an involution of the Divine All that is to emerge. Otherwise there would be not an evolution, but a successive creation of things new, not contained in their antecedents, not their inevitable consequences or followers in a sequence but arbitrarily willed or miraculously conceived by an inexplicable Chance, a stumblingly fortunate Force or an external Creator.

The long process of terrestrial formation and creation, the ambiguous miracle of life, the struggle of mind to appear and grow in an apparent vast Ignorance and to reign there as interpreter and creator and master, the intimations of a greater something that passes beyond the finite marvel of mind to the infinite marvels of the Spirit, are not a meaningless and fortuitous passing result of some cosmic Chance with its huge combination of coincidences; they are not the lucky play of some blind material Force. These things are and can be only because of something eternal and divine that concealed itself in energy and form of Matter.

The secret of the terrestrial evolution is the slow and progressive liberation of this latent indwelling spirit, the difficult appearance, the tardy becoming [of a] divine Something or Someone already involved with all its potential forces in a first formal basis of supporting substance, its greater slowly emerging movements locked up in one initial expressive power of Matter.

Man the thinker and seeker would not be here if he were not an embodied portion of an all-conscious Infinite that is superconscient above him but lies also hidden in the inconscience of the material universe.

The development of forms is not the most important or the most significant part of the evolutionary process; it is one sign of the thing that is being done, but it is not its essence. Material form is only a support and means for the progressive manifestation of the Spirit.

If all were chance or play of inconscient or inconsequent Force, there would be no reason why man with all his imperfections should not be the last word of this feat of unconscious intelligence or this haphazard miracle. It is because the Divine Spirit is there and his manifestation the meaning of the movement that a new power must emerge in the series that started from Matter.

The material universe would be a waste if wonderful desert if Life had not appeared as the first index to some marvellous utility and an ultimate profound and moving significance. But life too by itself would be a movement without sequence to its purposeful initiation or any light to its own mystery if in Life there were not concealed an interpretative or at least a seeking power of consciousness that could turn upon its powers and try to grasp and direct them towards their own realised issue.

(CWSA-12: 225-27)

## ‘OUR LIFE NOT AN ACCIDENT’

Our life is neither an accident nor a mechanism; it is not a freak of some wide-spread self-organising Chance, nor is it the result of a blind unaccountable material Necessity.

What we call Chance is a play of the possibilities of the Infinite; what we call Necessity is a truth of things working itself out in a Time-sequence of the Infinite.

It [*our life*] seems indeed to be born from a cosmic Inconscience which, pushed somehow towards world-building, does what it can or does what it must but in either case knows nothing of itself or of its own action. Yet is there a meaning in these workings, a conscious intention; our life is led by the will of some secret Being, secret perhaps within its own phenomenon, towards the solution of this packed cosmic Mystery, the unrolling of a willed and mighty Enigma.

What we see in and around us is a play of God, a “Lila”. It is a scene arranged, a drama played by the One Person with his own multitudinous personalities in his own impersonal existence,—a game, a plan worked out in the vast and plastic substance of his own world-being. He plays with the powers and forces of his Nature a game of emergence from the inconscient Self out of which all here began, through the mixed and imperfect consciousness which is all we have now reached, towards a supreme consciousness, a divine nature.

This we cannot now know; our eyes are fixed on a partial outer manifestation which we see and call the universe—though even now we see and know very little of it or about it, know perhaps a few of its processes but nothing fundamental, nothing of its reality,—and an inner partial manifestation which we do not see but experience and feel and call ourselves. Our mind is shut up in a cleft between these two fragments and tends to regard it as the whole of things and the only tangible and real existence.

It is so that the frog regards himself and his well. But we have to grow out of this frog consciousness and exceed the limits of this well. In the end we come to perceive that we have a truer and divine being of which our petty personality is only a surface and corrupted output, a truer and divine Consciousness in which we must become self-aware and world-aware discarding our present fragmentary and bounded mental vision of self and things.<sup>1</sup>

The term of our destiny is already known to us; we have to grow from what we are into a more luminous existence, from pleasure and pain into a purer and vaster and deeper bliss, from our struggling knowledge and ignorance into a spontaneous and boundless light of consciousness, from our fumbling strength and weakness into a sure and all-understanding Power, from division and ego into universality and unity. There is an evolution and we have to complete it: a human animality or an animal

1. *The following sentence formed part of an earlier draft of this piece:*

Our life is a journey towards the bliss of a vaster and happier existence,—not merely elsewhere in a far-off Paradise, but already here upon earth, *ithaiva*, in the terrestrial life and in an earthly [body.]

humanity is not enough. We must pass from the inadequate figure of humanity into a figure of the Godhead, from mind to supermind, from the consciousness of the finite to the consciousness of the Infinite, from Nature into Supernature.

(CWSA-12: 227-28)

### **‘NOT PERFECTION OF SPECIES BUT SELF-EXCEEDING’**

This is no vaulting imagination, but the inevitable outcome of our still unfulfilled being and incomplete nature, a necessity of the evolutionary world-urge: because things are what they are, this too must be. For things are what they are, but not what they were; they cannot remain for ever what they are, but must grow into what they can be and shall be. And what they shall be can be nothing less than the exceeding of their present imperfection, the fullness of what they have only half become; but it may and must be something more than that, they must grow into their own concealed reality, their nature must reveal what is now concealed, their real self.

The perfection of species or of types is not what is aimed at; the type is often perfect [within its] limits, for it is the limits that make the type; the species too can be perfect in itself, perfect in its own variation of the genus and the genus perfect by the number and beauty or curiosity of its variations. But what we see in Nature is that it strives ever to exceed itself, to go beyond what it has yet done. For having achieved in the animal the whole of which animality was capable, it did not in achieving man endeavour to produce the perfect synthetic animal, it began at once working out something more than the animal. Man is to a certain extent a synthesis of several animals; he might even be said to synthesise all, from the worm and the skink, to the elephant and the lion; but as an animal he is terribly imperfect. His greatness lies in his being more than an animal and by this new nature he has exceeded the animal and made up for all his deficiencies even in the region of the struggle for life. Comparatively defenceless at first, he has become the master of the earth; he is not merely *primus inter pares*; he is a sovereign and the others are not any longer, even if they were ever his equals.

(CWSA-12: 228-29)

## ‘HUMANITY NOT ENOUGH’

The world we live in is not a meaningless accident that has unaccountably taken place in the void of Space; it is the scene of an evolution in which an eternal Truth has been embodied, hidden in a form of things, and is secretly in process of unfoldment through the ages. There is a meaning in our existence, a purpose in our birth and death and travail, a consummation of all our labour. All are parts of a single plan; nothing has been idly made in the universe; nothing is vain in our life.

The evolution is arranged or arranges itself according to this plan. It begins here with a system of worlds which seem to be dead, yet in perpetual motion; it proceeds towards birth and life and consciousness, justifying Matter; it finds the justification of birth in thinking man; [? ] to divinity. A slow [? ] of godhead in Matter, this is the sense of the material universe.

Man is a transitional being, he is not final. He is too imperfect for that, too imperfect in capacity for knowledge, too imperfect in will and action, too imperfect in his turn towards joy and beauty, too imperfect in his will for freedom and his instinct for order. Even if he could perfect himself in his own type, his type is too low and small to satisfy the need of the universe. Something larger, higher, more capable of a rich all embracing universality is needed, a greater being, a greater consciousness summing up in itself all that the world set out to be. He has, as was pointed out by a half blind seer, to exceed himself; man must evolve out of himself the divine superman: he was born for transcendence. Humanity is not enough, it is only a strong stepping stone; the need of the world is a superhuman perfection of what the world can be, the goal of consciousness is divinity. The inmost need of man is not to perfect his humanity, but to be greater than himself, to be more than man, to be divine, even to be the Divine.

To rest in humanity is to rest in imperfection; the perfect man would be a self-contented finality of incompleteness. His nature is transitional and there is therefore in it an innate tendency to strive towards something more.

—Unless indeed he turned aside from his destiny, became a two-legged termite content with a perfectly arranged or sufficiently comfortable material order. He would [. . . . .] exist, deteriorate or become stable like the ant or the dung-beetle or after attaining complete efficiency, disappear like the sloth, the mammoth, the pterodactyl or the dinosaur. His innate reason for existence would have ceased and with it his necessity for being.

But this cannot be; there is something in him that forbids it.

But this most—that humanity cannot realise itself except by passing into supermanhood.

The saint, the sage, the seer, the inspired man of action, the creator,—these are his summits of being. Beyond him is the supramental being, the spiritual superman.

(CWSA-12: 229-31)



## ‘MORE IN IT THAN THAT’

Our existence in the cosmic order is not an accident, the purposeless freak of a Chance which happened to organise itself into a world or the product of a blind Force which has somehow managed to exist in what we call a void Space and executes there [?soulless] inexplicable revolutions, as if compelled by its own causeless necessity; nor is man the result of a chemical combination of gases by an Energy which has somehow, being radically inconscient, succeeded without intending it to produce consciousness and started writing poems, painting pictures, producing civilisations, conceiving an inexistent God and invisible Creator. There is surely more in it than that; there was [an] Idea somewhere [and if it] has emerged it is because it was [. . .] and had to emerge.

If there is an intelligence which has appeared in Matter and is constantly developing its height and its range, this can only be because there was already an intelligence there, asleep, involved, latent or in some way a possibility of Matter, which has come forth from latency when things and conditions were ready. Or else it [is] because behind or in the world immanent in it there is an Intelligence which has created or is manifesting this world and at the right time has sent this power of itself [. . . . .]

The nature of evolution according to physical Science is a development of forms more and more suitable to an increasingly complex and subtle development of Life and incidentally only to a more and more complex and subtle consciousness serving the ends of Life. This consciousness is a temporary phenomenon beginning in each form with birth and ending with death of the body. Consciousness then is a circumstance of body and incapable of survival of the body. There is no such thing per se as consciousness. A consciousness not dependent on the body, expressing itself in it as its instrument, a soul or spirit, is therefore a myth, an imagination; if it existed, it would be an unwarrantable intrusion into the nature of things as seen in this material universe; or, since everything in this universe is dependent on Matter, arose from Matter, is a circumstance or result of Matter and returns to Matter, soul too would be a circumstance or result of Matter, would act by it and in it only, would return finally to Matter. Consciousness itself is a phenomenon of Matter, is nothing but Matter in action, a combination of phenomenal action of chemical or other physical entities and operations and can be nothing else. It is unproven and unprovable,—though it may be that it is also not disproved and not disprovable. Either it must be left in a barren light or no light of agnosticism or is at most a matter of faith and not of knowledge.

But all this only means that Science has not any adequate means to deal precisely with the supraphysical nor can it collect and handle all the necessary data; it can deal only with the physical and with the physical side of the supraphysical; and that is not



enough. Faith and knowledge are themselves supraphysical things with which Science cannot deal; for psychology at present is not a science; it is only a dispute between different bundles of inferences and guesses.

(CWSA-12: 231-32)

### **‘MAN—NOT THE LAST WORD’**

Man is not final, he is a transitional being.

This imperfect thinker embarrassed by the limitations of his brain and senses, this ignorant mind seeking after the truth of himself and things and never arriving at a certain knowledge, this stumbling reasoner capable only of speculation and stiff logical conclusions but not of indubitable conclusions or of a complete or direct knowledge, this imperfect liver divided between his reasoning will and his half-governed impulsions and instinctive desires, this thing of bundles of ideas and sensations and lusts and longings, this hunter after forms and formulas, this suffering and sorrowing mixture of wisdom and imbecility we call man is not the final essay of Nature, her last word, the crown of her evolution, the summit of consciousness, her master creation.

(CWSA-12: 232-33)

*The supramental force has the power to transform even the darkest hate  
into luminous peace.*

*11 October 1954*

## ‘WHAT IS SUPERMIND’

Nothing has the value of truth for the supramental if it is only thought or understood with the intelligence. That is a shadow or reflection and shadows can always distort, at best only adumbrate; reflections can always misform or mistranslate and at best have not the truth-substance. It is only when the object is entered into, seen with an inner and surrounding vision, possessed in experience, taken into our living universal & identifying individual consciousness, made one with us in the Truth that is, holds, comprehends, actuates all things,—only then is there the characteristic process of the supermind, the way of directness, the sincerity and power, the magnificence and general wholeness of the gnosis[.]

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But what is supermind and where is it in this world of half lights, in which consciousness is a constructor of ideas, images and sensations that at once inform and mislead, representations that are half truths, half misrepresentations, symbols of things, not things in themselves, relative impressions but nothing absolute. Our senses give us the forms of things as they seem to our senses, not as they are; for they would appear quite different to other senses than ours; our mind builds the great mass of its idea of the world and things on this insecure basis, or if it corrects the evidence of the senses, it is in the light of a reason whose conceptions of Time, Space and Substance are equally imperfect, equally relative, empirically valid up to a certain point, but fundamentally dubious and insecure. Is not this the only consciousness possible, or at least the highest of which we are capable and have we any evidence of a higher power of awareness and knowledge or any ground to suppose that there are beings greater than man who possess it? Is not this world and must it not be always a world of Ignorance, knowledge partial at the best, all knowledge here relative, pragmatic, indirect and no knowledge either here or anywhere that can be called supreme, direct or absolute? If absolute knowledge there is it must be the sheer consciousness of the Featureless Infinite, the One Self, the void or formless Spirit, and there can be no other.

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I mean by the supermind a power, a level, an organisation of consciousness which is not only above the human mind, but above all that can be called mind,—another higher and wider essence and energy of consciousness altogether. Mind is that which seeks after truth of any kind or of all kinds within its range, labours to know it, attempts to direct and utilise it. But by supermind I mean a divine awareness which inherently possesses truth, knows it by its own intrinsic identity with it and puts it

into action or effect spontaneously by its own sovereign power without any need of endeavour or labour. Mind even though it seeks after knowledge and can sometimes grasp its figure or touch its shadow, is a product of the cosmic Inconscient or of a Half-Conscience-Ignorance; supermind is an eternal Truth-consciousness, a divine Knowledge self-maintained for ever and luminous in its own right beyond all Ignorance.

(CWSA-12: 258-60)

### **‘A VEILED GOD’**

A god has veiled himself in the earth & mire and beauty and perfection lie unevolved in masses of ordure. This is the play of God with His substance in Matter.

In the atom there is hidden all the will & intelligence & joy that created the universe. In Man they have emerged, but blinking & dazzled by the gleam of their own sunlight, bewildered at themselves & each other. They stumble up against each other, strive & wrestle blindly; for they cannot even [in] the highest man accomplish altogether their own unity & harmony.

An ignorance in which is packed up all knowledge, a mighty inertia in which all cosmic force strives helplessly, an insensibility which conceals the pain and strain of all ecstasy present, but held back, this is the outer face of material Nature and our starting point.

The Spirit awakening out of this veil gradually and with difficulty but inevitably is the secret sense of life. The power to accomplish the perfect awakening against accumulated difficulties, is God’s offer to man throughout his cycles.

The perfection & the unity of the divine knowledge, will, delight in the mould of his universalised individuality is the destiny of man, his ascent to Godhead and the unfolding in him of Superman.

Mind evolved is man; supermind unevolved conceals in him the superman.

(CWSA-12: 260)

## ‘MEANING OF OUR EXISTENCE HERE’

This is the meaning of our existence here, its futuristic value and inherent trend of power, to rise above ourselves, to grow into gods, to reveal God in a world of material forms and forces.

Earth and conscious life upon earth are not a freak of cosmic Chance, a meaningless accident in the vacant history of nebula and electron and gas and plasm; they are the field of a game of the Gods with the destiny of our souls as the stake of their wager.

To evolve Godhead out of the mud of matter, some divinest consciousness out of a primal inconscience and a struggling ignorance, immortality out of death, undying bliss out of pain and sorrow, the everlasting Truth out of the falsehoods and denials of this relative world is their great and daring gamble.

All life upon earth is the evolution of a divine Spirit that is concealed as by a self-formed mask and robe in the appearance of Matter. Out of that involution it evolves, manifests by a series of ascendent steps its suppressed powers and, once this process has begun, will not cease till the Godhead is manifest in Matter.

Man is a struggling transitional term, an intermediate being who has gathered up into himself the consciousness of the mineral and the vegetable, of the insect and the animal, and is fashioning and refining in the confused twilight and chaos of a half knowledge founded on Ignorance the materials of the god that is to be born.

The instrument of man is mind and thinking and willing mind-force—just as the instrument of the animal is life instinct and feeling and remembering life force and the instrument of the plant and tree existence is the vital push and the dynamism of material energy turning into force of life. As these lower states developed up to a point at which Mind-intelligence could descend into the organised living body and take up the earth-past to mentalise and transform it, so Mind in man has to develop up to a point at which a consciousness greater than Mind can descend into the mind and living body and take up the human material to supramentalise and transform it into godhead. This is man’s rise to the Infinite.

An air from a consciousness greater than mind has already been felt by many of those who have climbed to the human summits and to the glow that has come from above they have given many names, *bodhi*, intuition, gnosis. But these things are only the faint edge of that greater light thrust into the pallid twilight that we call mind. Only when the lid between mind and supermind has been utterly rent apart and the full power of the sun of a divine Gnosis can pour down—not trickling through mind as in diminished and deflected beams—and transform the whole mind and life and body of the human creature, can man’s labour finish. Then only shall begin the divine play and the free outpouring of the liberated self-creating Spirit.

To rise into this greater consciousness above our mental level of humanity as man has risen above the level of the life-mind of the beast, to grow from mind into

supermind, from twilight into light, from the mind’s half-consciousness into what is now to us superconscient, from a narrow imprisoned ego into the transcendent and universalised individual, from a struggling half effective into a throned and master power, from little transient joys and sorrows into an unalloyed divine delight, this is the goal of our journey, the secret of our struggle.

This is our way of emergence from the now dark riddle of the earth and unsolved problem of human life. If there were not this secret sense in all we are and do, there would be no significance in the material world and no justification for our earth-existence.

A gnostic superman is the future master of the earth and rescuer of the divine meaning out of the ambiguous terms of this great world-enigma.

(CWSA-12: 261-62)

*We aspire to be liberated from all ignorance, liberated from our ego so that we may open wide the doors of the Supramental’s glorious manifestation.*

*23 October 1954*

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*All our life, all our work must be a constant aspiration towards the supramental perfection.*

*24 October 1954*

## **‘THE ONLY TRUE KNOWLEDGE’**

All that baffles us in existence can find its solution, if we can read it in the light of intention that comes from its source. The original Light points us from our pre-occupation with our roundabout and puzzling course to the revealing significance of its aim; for the world’s source and origin and its aim are one.

The Cause and Fount of all things is the Divine and the end and aim of all things is the Divine. The finite in Time reveals its own deep and abiding sense when it opens to the Eternal and throws itself into the Infinite.

The only true knowledge—for all the rest is either false or only true in a limited field, half-true and therefore, from the vision of the whole, false—is that which reads everything in the sense and light of the Divine. If man would open himself to the Divine Light, he would begin at last to know; but he prefers always to read everything in the light of man’s consciousness, man’s sense, man’s aims and hopes in his little half lit circle.

But man was not the beginning of the manifested universe or even of the earth-cycle, so also he is not its end and fulfilment. There was much before he appeared; there will be much after he has gone—or fallen into a subordinate place.

Human consciousness is a half term in earth nature’s climb from the electron and atom, gas and metal through the vegetable and animal and human formulas to the god and Titan and through the god to the Divine. It is not in the light of the realised alone that we should read the earth-riddle; it is in the light of the unrealised that we shall understand the realised and know why all was and to what all was moving in Nature.

At present what we know best is man and mind and what mind and its several senses see or infer about the universe. But mind is not the highest possible instrument and mental man is not the last creation possible to the capacities of creative evolution in the material universe.

There is indeed the real man as well as this that is apparent. The apparent is this imperfect and struggling humanity, the real is the Purusha, the conscious being within us. The Conscious Being within us, one with the Being in whom we live and move, is indeed the cause and beginning and the end and aim of existence. But our humanity is only a transitory phase of the Conscious Being within us.

Man is not final.

(CWSA-12: 262-63)

## **‘THE TRANSITION—A SELF-EXCEEDING’**

The transition from manhood to supermanhood is, in one sense, a self-exceeding, a ceasing to be what we now are in order to become something else or more. In another sense it is a self-becoming, a flowering out of something concealed by our present state, a latent godhead that already is and always was our true being.

Supermanhood is for us a self-exceeding because man, pragmatically and to his own surface awareness, is a small, confused, limited, still ignorant formation of evolutionary Nature,—if supermanhood is intended, then either he has himself to become superman or, if he cannot or will not achieve it, he must make way for some creature greater than he who will have both the will and the power.

But again supermanhood is at bottom a self-becoming because what we now call ourselves is only the surface man, a thinking and living body; but this [is] only the top of a wave, not the whole sea that secretly we are. All that makes supermanhood is there at least in material in our secret depths and on our still more occult height; what in outward fact, in appearance, in present self-awareness man is not but must become, is already there within him; he has only to find himself in order to become that greater self and nature.

(CWSA-12: 264)

## **‘AS MAN AROSE OUT OF THE ANIMAL...’**

Man [is a] transitional being, not the final end of the evolution and the crown of terrestrial existence. This ignorant, imperfect and divided being, with his labouring uncertain thought and half-successful will, this toiling and fluctuating experiment, this field of the attempt at emergence of a thousand things that are striving to be, is no consummation of the struggle of cosmic Force; he is only a laboratory in which Nature seeks for its own concealed secret, makes tentative efforts at what she has been missioned to achieve.

As man arose out of the animal, so out of man superman shall come.

(CWSA-12: 264-65)

## ‘MAN’S DIVINE POSSIBILITIES’

Man is a transitional being; he is not final. As it did not begin with him, neither does it end with him. He is not its evident crown, not its highest issue, not the last clear sum of Nature. Nature has not brought out in man her highest possibilities; she has not reached in him the supreme heights of consciousness and being; as there was before him the infrahuman, the insect and animal, so there shall be after him the superhuman, the superman.

Man may himself become the superman, he may become all that he is not now; but for that he must exceed himself. It is not by clinging to his present imperfect consciousness that he can take the next step in the evolution. He must discover and release the spiritual godhead within him, realise his divine possibilities, be himself the giant potential something, the divine someone who has been struggling into emergence out of the original plasm that imprisoned it since began the mystery of terrestrial Nature.

(CWSA-12: 265)

*Without care for time, without fear for space, surging out purified from the flames of the ordeal, we shall fly without stop towards the realisation of our goal, the supramental victory.*

*24 April 1956*

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*A new world is born—all those who want to have a place in it must sincerely prepare themselves for it.*

*15 August 1957*



## **‘A MYSTERY-PLAY OF THE ETERNAL AND INFINITE’**

Man cannot be final, he is a transitional being. This is very clear from the incompleteness and imperfection of all his powers of consciousness; he can only arrive at some limited form of temporary and unstable perfection by much labour and struggle; and yet the search for perfection is ingrained in his nature. There is something that he is not yet which he has to be; he is reaching always towards the something yet unrealised; his whole life and nature is a preparation, an endeavour of Nature towards what is beyond him.

The human consciousness is limited in every direction; it does not know itself, it does not know the world around it, it does not know the origin and meaning and use of its existence. But it strives always to know, to find the truth of its being, the right use of its life, the end towards which Nature in him is tending; this it does with a seeking and blundering movement; man's consciousness is an ignorance struggling towards knowledge; it is a weakness training itself for power; it is a thing of pleasure and suffering that tries to lay hands on the true delight of existence.

All that we see in us and around us in this material world is a mystery-play of the Eternal and Infinite; it is the large total and the curiously variable detail of steps and circumstances in a self-discovery or self-unfolding of a Divinity who has hidden his real from his manifested self in the vast black disguise of the inconscience of Nature.

This is the constant miracle that is the key to the meaning of existence,—the miracle of the birth and growth of life and consciousness in the inanimation and inconscience of the material universe.

The birth and growth of consciousness is the whole sense of evolution. For evolution is not in its inner and essential character a development of more and more organised forms of Matter. This development is only an outer instrumentation for the evolution of life and of consciousness in life. That again in its deepest inmost sense is a growth embodying the slow self-discovery and self-revelation of a soul or spirit in a form of living matter.

The evolution has been an ascension starting from forms that seem to be inanimate and inconscient objects, for in them the spirit in things is asleep, through a leisurely waking in plant and animal till it reached with difficulty a beginning of self-awareness in man the mental being, the first and only speaking, thinking, reasoning creature. But there is no ground for the idea cherished by this imperfect human being that he is the summit and last word of the evolution. Humanity is one step in the destiny of the evolving spirit, the last before it assumes something of its own divinity delivered and apparent; his imperfect life and consciousness must develop itself into the type of the fully conscious being, after man or out of him must be born the superman. This consummation can only take place by an evolution of the consciousness of the individual and humanity beyond its present stage of development;

it can take place only if man is ready to take the turn towards which Nature has been slowly leading him, to discover himself, to know himself as soul and spirit, to see and lay firm hold on the Reality behind world and life and things after which he has been seeking through the ages. Nature's first evolution has been an evolution of Matter, of physical objects, of the stage, scenery, external conditions and instruments of the drama of an evolving conscious Life in Matter. In life itself she has been content at first to organise a physicality, an externality of life; the evolution of the body has been the sign, the instrument, the apparent cause of the evolution of consciousness. Even when she has arrived at the evolution of Mind, the mind of a humanity which is capable not only of knowing outwardly the external world but of going within itself, of knowing itself, of knowing the secret things, powers, forces which are behind itself and behind the works of a surface external Nature, still she has been most careful to organise a surface Mind dealing with surface and external things and an organisation of personality which is superficial and not the whole of ourselves, a wave only of the ocean of our hidden being, our secret reality. To build an ego which will deal with material life and nature as its user but also as its subject, a life that is bound by matter, a mind that is bound by both matter and life has been her main preoccupation. But still the evolution of consciousness is the real and central fact which gives a significance otherwise altogether lacking to the mechanical structure of the universe. Man is here not merely to utilise his world for the service of his individual and collective ego; he is here as a medium in which the Spirit within, the secret growing Consciousness can evolve farther its self-manifestation, arrive from a partial to a complete consciousness and, since life itself is there only as a means of this evolution and an image of it, at a complete and perfect individual and social life. If the psychological truth of our being is the real and central truth, more central and important than the physical, this must be its true nature, a conscious being growing towards its own completeness of consciousness and growing too towards its expression and formation in a complete individual and social life.

(CWSA-12: 265-68)

*Let the new Light be spread upon earth and change the condition of human life.*

*6 January 1957*

## THE EVOLUTIONARY AIM IN YOGA

In the Katha Upanishad there occurs one of those powerful and pregnant phrases, containing a world of meaning in a point of verbal space, with which the Upanishads are thickly sown. *Yogo hi prabhavapyayau*. For Yoga is the beginning & ending of things. In the Puranas the meaning of the phrase is underlined & developed. By Yoga God made the world, by Yoga He will draw it into Himself in the end. But not only the original creation & final dissolution of the universe, all great changes of things, creations, evolutions, destructions are effected by the essential process of Yoga, *tapasya*. In this ancient view Yoga presents itself as the effective, perhaps the essential & real executive movement of Nature herself in all her processes. If this is so in the general workings of Nature, if that is to say, a divine Knowledge and a divine Will in things by putting itself into relation with objects is the true cause of all force & effectuality, the same rule should hold good in human activities. It should hold good especially of all conscious & willed processes of psychological discipline,—Yogic systems, as we call them; Yoga can really be nothing but a consummate & self-conscious natural process intended to effect rapidly objects which the ordinary natural movement works out slowly, in the tardy pace of a secular or even millennial evolution.

There is an apparent difference. The aim put before us in Yoga is God; the aim of Nature is to effect supernature; but these two aims are of one piece & intention. God & supernature are only one the real & the other the formal aspect of the one unattainable fulfilment towards which our human march is in its ascent directed. Yoga for man is the upward working of Nature liberated from slow evolution and long relapses and self-conscious in divine or human knowledge.

God is That which is the All and yet exceeds and transcends the All; there is nothing in existence which is not God, but God is neither the sum of existence nor anything in that sum, except symbolically, in image to His own consciousness. In other words, everything that exists, separately, is a particular symbol and the whole sum of existence is a general symbol which tries to translate the untranslatable existence, God, into the terms of world-consciousness. It is intended to try, it is not intended to succeed; for the moment it succeeds, it ceases to be itself and becomes that untranslatable something from which it started, God. No symbol is intended to express God perfectly, not even the highest; but it is the privilege of the highest symbols to lose in Him their separate definiteness, cease to be symbols and become in consciousness that which is symbolised. Humanity is such a symbol or eidolon of God; we are made, to use the Biblical phrase, in His image; and by that is meant not a formal image, but the image of His being and personality; we are of the essence of His divinity and of the quality of His divinity; we are formed in the mould and bear the stamp of a divine being and a divine knowledge.

In everything that exists phenomenally, or, as I shall prefer to say, going deeper into the nature of things, symbolically, there are two parts of being, thing in itself

and symbol, Self and Nature, *res* (thing that is) and *factum* (thing that is done or made), immutable being and mutable becoming, that which is supernatural to it and that which is natural. Every state of existence has some force in it which drives it to transcend itself. Matter moves towards becoming life, Life travails towards becoming Mind, Mind aspires towards becoming ideal Truth, Truth rises towards becoming divine and infinite Spirit. The reason is that every symbol, being a partial expression of God, reaches out to and seeks to become its own entire reality; it aspires to become its real self by transcending its apparent self. Thing that is made, is attracted towards thing that is, becoming towards being, the natural towards the supernatural, symbol towards thing-in-itself, Nature towards God.

The upward movement is, then, the means towards self-fulfilment in this world; but it is not imperative on all objects. For there are three conditions for all changeable existences, the upward ascension, the arrested status and the downward lapse. Nature in its lower states moves upward indeed in the mass, but seeks the final salvation for only a limited number of its individuals. It is not every form of matter that organises life although every form of matter teems with the spirit of life and is full of its urgent demand for release & self-manifestation. Not every form of life organises mind, although in all forms of life mind is there, insistent, seeking for its escape and self-expression. Nor is every mental being fitted to organise the life of ideal truth, although in every mental being, in dog & ape & worm no less than in man, the imprisoned spirit of truth & knowledge seeks for its escape and self-expression. Nature in each realised state of her building seeks first to assure the natural existence of her creatures in that state; only after this primary aim is accomplished does she seek through the best fitted of them to escape from her works, to break down what she has built and arrive at something beyond. It is not till she reaches man that she arrives at a type of being of which every individual is essentially capable of realising not only the natural but the supernatural within it; and even this is true with modifications, with qualifications. But of this it will be better to speak at greater length in another connection.

Nevertheless, it remains true that the upward movement is the master movement of Nature; arrested status is a lower fulfilment, & if perfect, a transient perfection. It is a perfection in the realms of struggle and in the style of passing forms, a fulfilment in the kingdoms of *Ashanaya* *Mrityu*, Hunger who is death, Hunger that creates & feeds upon its creations; the upward movement is that which leads up through death to immortality & realises in this earth of the body the blissful and luminous kingdom of heaven; the downward lapse is destruction, Hell, a great perdition, *mahati vinashtih*. These are the three *gatis* or final states of becoming indicated in the *Gita*, *uttama*, *madhyama* & *adhama*, highest, middle and lowest, offered to the choice of humanity. It is for each individual of us to choose. For as we choose, God shall fulfil Himself in us, towards a transient human satisfaction, a divine perfection or a decomposition of our humanity into the fruitful waste-matter of Nature.

Every nature, then, is a step towards some super-nature,—towards something

natural to itself, but supernatural to that which is below. Life is supernatural to Matter, Mind supernatural to Life, Ideal Being supernatural to Mind, the Infinite Spirit supernatural to ideal being. We must, therefore, accept the supernatural as our goal; for the tendency of our nature to the super-nature just above it is a command of the World Power to be obeyed and not rebelled against & distrusted. It is here that Faith has its importance & Religion, when uncorrupted, its incalculable utility; for our natural mind seeks to dwell in its nature & is sceptical of supernature. Faith & religion were provisions of the All Wise Energy to accustom the natural & merely mental man to the promptings of the ideal soul in him which seeks even now to escape out of twilight into light, out of groping into truth, out of the senses & reasoning into vision & direct experience. The upward tendency is imposed on us & we cannot permanently resist it; at some time or another God will lay his hands on us and force us up that steep incline so difficult to our unregenerate treading. For as surely as the animal develops towards humanity & in its most flexible types attains a kind of humanity, as surely as the ape and the ant having once appeared, man was bound to follow, so surely man develops towards godhead & in his more capable types approaches nearer & nearer towards godhead, attains a kind of deity, & so surely the genius & the saint having appeared man is bound to develop in himself & out of himself the superman, the siddha purusha. For this conclusion no prophetic power or revelation is needed; it is the inevitable corollary from the previous demonstrations worked out for us in the vast laboratory of Nature.

We have to transcend Nature, to become super-Nature, but it follows from what I have said that it is by taking advantage of something still imprisoned in Nature itself, by following some line which Nature is trying to open to us that we ought to proceed. By yielding to our ordinary nature we fall away both from Nature itself and from God; by transcending Nature we at once satisfy her strongest impulse, fulfil all her possibilities and rise towards God. The human first touches the divine and then becomes the divine. But there are those who seek to kill Nature in order to become the Self. Shall we follow them? No, however great & lofty be their path, however awful & dazzling their aspiration, because it is not God's intention in humanity & therefore not our proper dharma. Let any say, if he will, that we have made the lower choice. We answer in the language of the Gita, *Sreyan swadharma viguno*, Better is the law of our own being though inferior, too perilous the superior law of another's being. To obey God's will in us, is certainly more blissful, perhaps even more divine than to rise to the austere heights of the Adwaitin & the ineffable self-extinction in an indefinable Existence. For us the embrace of Krishna is enough and the glory of the all-puissant bosom of Kali. We have to transcend & possess Nature, not to kill her.

In any case, whatever may be the choice for exceptional individuals, it is a general path of supreme attainment for humanity that we are seeking,—for I am not proposing to you in Yoga an individual path unconcerned with the rest of mankind,—

and here there can be no doubt or hesitation. Neither the exaggerations of spirituality nor the exaggerations of materialism are our true path. Every general movement of our humanity which seeks to deny Nature, however religious, lofty or austere, of whatever dazzling purity or ethereality, has been & will always be doomed to failure, sick disappointment, disillusionment or perversion, because it is in its nature for the mass of humanity a transient impulse of exaggeration, because it contradicts God's condition for us who set Nature there as an indispensable term for His self-fulfilment in the universe and ourselves as the supreme instruments & helpers on this earth of that divine self-fulfilment. Every movement of humanity which bids us be satisfied with our ordinary Nature, dwell upon the earth, cease to aspire to the empyrean within us and choose rather to live like the animals looking to our mortal future before us & downwards at the earth we till, not upwards to God & our ungrasped perfection, has been & will always be doomed to weariness, petrification & cessation or to a quick & violent supernaturalistic reaction, because this also is for the mass of men a transient impulse of exaggeration & because it contradicts God's intention in us who has entered in and dwells secret in our Nature compelling us towards Him by an obscure, instinctive & overmastering attraction. Materialistic movements are more unnatural and abnormal than ascetic and negative religions & philosophies; for these lead us upward at least, though they go too furiously fast & far for our humanity, but the materialist under the pretence of bringing us back to Nature, takes us away from her entirely. He forgets or does not see that Nature is only phenomenally Nature, but in reality she is God. The divine element in her is that which she most purely & really is; the rest is only term and condition, process and stage in her whole progressively developed revelation of the secret divinity. He forgets too that Nature is evolving not evolved & what we are now can never be the term of what we shall be hereafter. The supernatural must be by the very logic of things the end & goal of her movement.

Therefore, not to be ensnared, emmeshed and bound by Nature, and not, on the other hand, to be furious with her & destroy her, is the first thing we must learn if we are to be complete Yogins and proceed surely towards our divine perfection. All beings, even the sages, follow after their nature and what shall coercion and torture of it, avail them? *Prakritim yantibhutani, nigraha kim karishyati*? And it is all so useless! Do you feel yourself bound by her and pant for release? In her hand alone is the key which shall unlock your fetters. Does she stand between you & the Lord? She is Sita; pray to her, she will stand aside & show Him to you; but presume not to separate Sita & Rama, to cast her out into some distant Lanca under the guard of giant self-tortures so that you may have Rama to yourself in Ayodhya. Wrestle with Kali, if you will, she loves a good wrestler; but wrestle not with her unlovingly, or in mere disgust & hate; for her displeasure is terrible and though she loves the Asuras, she destroys them. Rather go through her & under her protection, go with a right understanding of her and with a true & unfaltering Will; she will lead you on with whatever circlings, yet surely & in the wisest way, to the All-Blissful Personality & the Ineffable Presence.

Nature is the Power of God Himself, leading these multitudes of beings, through the night & the desert & the tracts of the foeman to their secret & promised heritage.

Supernature, then, is in every way our aim in Yoga; being still natural to the world, to transcend Nature internally so that both internally and externally we may possess and enjoy her as free & lord, swarat and samrat; being still the symbol in a world of symbol-beings, to reach through it to that which is symbolised, to realise the symbol; being still a figure of humanity, a man among men, a living body among living bodies, manus, mental beings housed in that living matter among other embodied mental beings; being & remaining in our outward parts all this that we are apparently, yet to exceed it and become in the body what we are really in the secret self,—God, spirit, supreme & infinite being, pure Bliss of divine joy, pure Force of divine action, pure Light of divine knowledge. Our whole apparent life has only a symbolic value & is good & necessary as a becoming; but all becoming has being for its goal & fulfilment & God is the only being. To become divine in the nature of the world and in the symbol of humanity is the perfection for which we were created.

(CWSA-12: 108-14)

*Man must understand that in spite of all his intellectual achievements he is as incapable of perceiving the supramental vibrations as the animal was incapable of perceiving the mental vibrations when they pervaded the earth before the appearance of the human species.*

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*It is certainly the first time that the Supramental has come down as a general force of transformation for the whole earth. It is a new starting-point in the terrestrial creation.*

*But it may be that once before the supramental force has manifested partially and momentarily in an individual as a promise and an example.*  
26 October 1964



## MAN AND THE SUPERMIND

Man is a transitional being, he is not final; for in him and high beyond him ascend the radiant degrees which climb to a divine supermanhood.

The step from man towards superman is the next approaching achievement in the earth's evolution. There lies our destiny and the liberating key to our aspiring, but troubled and limited human existence—inevitable because it is at once the intention of the inner Spirit and the logic of Nature's process.

The appearance of a human possibility in a material and animal world was the first glint of a coming divine Light,—the first far-off intimation of a godhead to be born out of Matter. The appearance of the superman in the human world will be the fulfilment of that distant shining promise.

The difference between man and superman will be the difference between mind and a consciousness as far beyond it as thinking mind is beyond the consciousness of plant and animal; the differentiating essence of man is mind, the differentiating essence of superman will be supermind or a divine gnosis.

Man is a mind imprisoned, obscured and circumscribed in a precarious and imperfect living but imperfectly conscious body. The superman will be a supramental spirit which will envelop and freely use a conscious body, plastic to spiritual forces. His physical frame will be a firm support and an adequate radiant instrument for the spirit's divine play and work in Matter.

Mind, even free and in its own unmixed and unhampered element, is not the highest possibility of consciousness; for mind is not in possession of Truth, but only a minor vessel or an instrument and here an ignorant seeker plucking eagerly at a mass of falsehoods and half-truths for the unsatisfying pabulum of its hunger. Beyond mind is a supramental or gnostic power of consciousness that is in eternal possession of Truth; all its motion and feeling and sense and outcome are instinct and luminous with the inmost reality of things and express nothing else.

Supermind or gnosis is in its original nature at once and in the same movement an infinite wisdom and an infinite will. At its source it is the dynamic consciousness of the divine Knower and Creator.

When in the process of unfolding of an always greater force of the one Existence, some delegation of this power shall descend into our limited human nature, then and then only can man exceed himself and know divinely and divinely act and create; he will have become at last a conscious portion of the Eternal. The superman will be born, not a magnified mental being, but a supramental power descended here into a new life of the transformed terrestrial body. A gnostic supermanhood is the next distinct and triumphant victory to be won by the spirit descended into earthly nature.

The disk of a secret sun of Power and Joy and Knowledge is emerging out of the material consciousness in which our mind works as a chained slave or a baffled and impotent demiurge; supermind will be the formed body of that radiant effulgence.



Superman is not man climbed to his own natural zenith, not a superior degree of human greatness, knowledge, power, intelligence, will, character, genius, dynamic force, saintliness, love, purity or perfection. Supermind is something beyond mental man and his limits, a greater consciousness than the highest consciousness proper to human nature.

Man is a being from the mental worlds whose mentality works here involved, obscure and degraded in a physical brain, shut off from its own divinest powers and impotent to change life beyond certain narrow and precarious limits. Even in the highest of his kind it is balked of its luminous possibilities of supreme force and freedom by this dependence. Most often and in most men it is only a servitor, a purveyor of amusements, a caterer of needs and interests to the life and the body. But the superman will be a gnostic king of Nature; supermind in him even in its evolutionary beginnings will appear as a ray of the eternal omniscience and omnipotence. Sovereign and irresistible it will lay hands on the mental and physical instruments, and, standing above and yet penetrating and possessing our lower already manifested parts, it will transform mind, life and body into its own divine and luminous nature.

Man in himself is hardly better than an ambitious nothing. He is a narrowness that reaches towards ungrasped widenesses, a littleness straining towards grandeurs which are beyond him, a dwarf enamoured of the heights. His mind is a darkened ray in the splendours of the universal Mind. His life is a striving exulting and suffering wave, an eager passion-tossed and sorrow-stricken or a blindly and dully toiling petty moment of the universal Life. His body is a labouring perishable speck in the material universe. An immortal soul is somewhere hidden within him and gives out from time to time some sparks of its presence, and an eternal spirit is above and overshadows with its wings and upholds with its power this soul continuity in his nature. But that greater spirit is obstructed from descent by the hard lid of his constructed personality and this inner radiant soul is wrapped, stifled and oppressed in dense outer coatings. In all but a few it is seldom active, in many hardly perceptible. The soul and spirit in man seem rather to exist above and behind his formed nature than to be a part of its visible reality; subliminal in his inner being or superconscient above in some unreachd status, they are in his outer consciousness possibilities rather than things realised and present. The spirit is in course of birth rather than born in Matter.

This imperfect being with his hampered, confused, ill-ordered and mostly ineffective consciousness cannot be the end and highest height of the mysterious upward surge of Nature. There is something more that has yet to be brought down from above and is now seen only by broken glimpses through sudden rifts in the giant wall of our limitations. Or else there is something yet to be evolved from below, sleeping under the veil of man's mental consciousness or half visible by flashes, as life once slept in the stone and metal, mind in the plant and reason in the cave of animal memory underlying its imperfect apparatus of emotion and sense-device and instinct. Something there is in us yet unexpressed that has to be delivered by an

enveloping illumination from above. A godhead is imprisoned in our depths, one in its being with a greater godhead ready to descend from superhuman summits. In that descent and awakened joining is the secret of our future.

Man's greatness is not in what he is but in what he makes possible. His glory is that he is the closed place and secret workshop of a living labour in which supermanhood is made ready by a divine Craftsman.

But he is admitted to a yet greater greatness and it is this that, unlike the lower creation, he is allowed to be partly the conscious artisan of his divine change. His free assent, his consecrated will and participation are needed that into his body may descend the glory that will replace him. His aspiration is earth's call to the supramental Creator.

If earth calls and the Supreme answers, the hour can be even now for that immense and glorious transformation.

(CWSA-12: 157-60)

*The Truth-Consciousness must pervade all the being, dominate all the movements and quiet the restless physical mind. These are the preliminary conditions for the manifestation.*

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*It is only when the Supramental manifests in the body-mind that its presence can be permanent.*

*29 February 1972*

## THE FULLNESS OF YOGA—IN CONDITION

We are to exceed our human stature and become divine; but if we are to do this, we must first get God; for the human ego is the lower imperfect term of our being, God is the higher perfect term. He is the possessor of our supernature and without His permission there can be no effectual rising. The finite cannot become infinite unless it perceives its own secret infinity and is drawn by it or towards it; nor can the symbol-being, unless it glimpses, loves and pursues the Real-being in itself, overcome by its own strength the limits of its apparent nature. It is a particular becoming & is fixed in the nature of the symbol that it has become; only the touch of that which is all becomings and exceeds all becomings, can liberate it from the bondage to its own limited Nature. God is That which is the All and which exceeds the All. It is therefore only the knowledge, love and possession of God that can make us free. He who is transcendent, can alone enable us to transcend ourselves; He who is universal can alone enlarge us from our limited particular existence.

In this necessity is the justification of that great & imperishable force of Nature, which Rationalism has unjustly & irrationally despised, Religion. I speak of religion,—not of a creed, church or theology, for all these things are rather forms of religiosity than essence or even always action of religion,—but of that personal and intimate religion, a thing of temper and spirit and life, not of views & formal actions, which draws a man passionately and absorbingly to his own vision of the Supreme or his own idea of something higher than himself which he must follow or become. Without a fervent worship of the Supreme in the heart, a strong aspiration upwards to It in the will or a vehement thirst for it in the temperament, we cannot have the impulse to be other than ourselves or the force to do anything so difficult as the transcending of our own ingrained and possessing human nature. The prophets have spoken & the Avatars have descended always for the one purpose, to call us to God, to inspire us to this great call on our upward straining energies or else to prepare something in the world which will help to bring humanity nearer to the goal of its difficult ascending journey.

It may seem at first sight that there is no need for these religious terms or this religious spirit. If the aim is to become something superior to man, to evolve a superman out of ourselves, as man has been evolved out of the ape,—if that statement of the progression be indeed the truth,—the ape out of inferior animal forms, they again out of mollusc & protoplasm, jellyfish or vegetable animals, & so to the end of the series, then what need is there of anything but the training, preferably the most intelligent & scientific training of our mental, moral and physical energies till they reach a point when they are transmuted by the psychical chemistry of Nature into the coming superior type? But the problem is not so simple, in reality. There are three errors hidden at the basis of this sceptical question. We mistake the nature of the operation to be effected, we mistake the nature of the power & process that works it out, we mistake the nature of the thing that uses the power & works out the process.

Nature does not propose to man to work out a higher mental, moral and physical variation-type in the mould of the present human being,—the symbol we are; it proposes to break that general type altogether in order to advance to a new symbol-being which shall be supernatural to present man as present man is to the animal below him. It is doubtful whether in the pure human mould Nature can go much farther than she has gone at present; that she can for instance produce a higher mental type than Newton, Shakespeare, Caesar or Napoleon, a higher moral type than Buddha, Christ or St Francis, a higher physical type than the Greek athlete or to give modern examples, a Sandow or a Ramamurti. She may seek to bring about a better combination of mental & moral, or of moral, mental & physical energies; but is she likely to produce anything much above the level of Confucius or Socrates? It is more probable & seems to be true that Nature seeks in this field to generalise a higher level and a better combination. Neither need we believe that, even here, her object is to bring all men to the same level; for that can only be done by levelling downwards. Nothing in Nature is free from inequalities except the forms that are the lowest and least developed. The higher the effort accomplished, the more richly endowed the organism of the species, the greater the chances of inequality. In so high and developed a natural movement as Man, equality of individual opportunity is conceivable, equality of natural powers and accomplishment is a chimera. Nor will the generalisation of powers or the increase of material make any difference to the level of natural attainment. All the accumulated discoveries & varied information of the modern scientist will not make him mentally the superior of Aristotle or Socrates; he is neither an acuter mind nor a greater mental force. All the varied activities of modern philanthropy will not produce a greater moral type than Buddha or St Francis. The invention of the motor car will not make up for the lost swiftness & endurance nor gymnastics restore the physical capacity of the Negro or the American Indian. We see therefore the limits of Nature's possibilities in the human symbol, fixed by the character of the symbol itself and recognised by her in her strivings.

It is still a question whether in these limits the chief preoccupation of Nature is the exhaustion of the possibilities of the human symbol. That is rather man's preoccupation and therefore the direction she takes when human intellect interferes with her normal progression. Left to herself & even utilising human interferences, she seems bent rather on breaking the mould, than on perfecting it,—only indeed in her more advanced individuals & more daring movements and with due regard to the safety of the general human type, but this is always her method when she wishes to advance to a fresh symbol without destroying the anterior species. The more civilised man becomes, the more she plagues him with moral abnormalities, excesses of vice & virtue and confusions of the very type of vice & virtue; the more he intellectualises, the more he insists on rationality as his utmost bourne, the more she becomes dissatisfied and clamours to him to develop rather his instincts & his intuitions; the more he strives after health & hygiene, the more she multiplies diseases & insanities

of mind and body. He has triumphed over supernaturalism, he has chained her down to the material, human & rational; immediately she breaks out fiercely into unthought-of revivals and gigantic supernaturalisms. Whatever work she is intent on, she will not be baulked in that work by the limited human reason. Through all her vast being she feels the pulsation of a supernatural power, the workings & strivings of a knowledge superior to material reason. She breaks out, therefore, she compels, she insists. Everywhere we see her striving to break the mental, moral & physical type she has created & to get beyond it to some new processes as yet not clearly discerned. She attacks deliberately the sound healthfulness & equilibrium of our normal type of intellectuality, morality & physical being. She is stricken also with a mania of colossalism; colossal structures, colossal combinations, colossal heights & speeds, colossal dreams & ambitions outline themselves everywhere more or less clearly, more or less dimly. Unable as yet to do her will in the individual, she works with masses; unable in the mind, with material forms & inventions; unable in actualities, with hopes & dreams; unable to reproduce or produce Napoleons & super-Napoleons, she generalises a greater reach of human capacity from which they may hereafter emerge more easily, & meanwhile she creates instead Dreadnoughts & Super-dreadnoughts, Trusts & mammoth combines, teems with distance destroying inventions & seems eager & furious to trample to pieces the limitations of space & time she herself has created.

As if to point her finger to the thing she intends, she has accumulated the signs of this process of breaking & rebuilding in the phenomena of genius. It is now common knowledge that genius hardly appears in the human species unattended, unprepared or unaccompanied by abnormalities in the individual body, vitality & mind which contains it,—degeneration, insanity or freak in the heredity which produces it and even disturbance & supranormality in the human environment in which it occurs. The haste of a brilliant generalisation establishes on this basis the paradox that genius itself is a morbid phenomenon of insanity or degeneration. The true explanation is sufficiently clear. In order to establish genius in the human system, Nature is compelled to disturb & partially break the normality of that system, because she is introducing into it an element that is alien as it is superior to the type which it enriches. Genius is not the perfect evolution of that new & divine element; it is only a beginning or at the highest an approximation in certain directions. It works fitfully & uncertainly in the midst of an enormous mass of somewhat disordered human mentality, vital nervousity, physical animality. The thing itself is divine, it is only the undivine mould in which it works that is to a lesser or greater extent broken & ploughed up by the unassimilated force that works in it. Sometimes there is an element in the divine intruder which lays its hand on the mould & sustains it, so that it does not break at all, nor is flawed; or if there is a disturbance, it is slight and negligible. Such an element there was in Caesar, in Shakespeare, in Goethe. Sometimes also a force appears to which we can no longer apply the description of genius without being hopelessly inadequate in our

terminology. Then those who have eyes to see, bow down and confess the Avatar. For it is often the work of the Avatar to typify already, partly or on the whole, what Nature has not yet effected in the mass or even in the individual, so that his passing may stamp it on the material ether in which we live.

But what is this type of which the great Mother is in labour? What birth will emerge from the cries & throes of this prolonged & mighty pregnancy? A greater type of humanity, it may be said. But in order to understand what we are saying, we must first see clearly what the humanity is which she seeks to surpass. This human symbol, this type we now are is a mental being with a mental ego, working in a vital case by mind always, but upon matter, in matter & through matter. It is limited in its higher workings by its lower instruments. Its basis of mind is egoistic, sensational & determined by experience & environment, its knowledge therefore pursues wider or narrower circles in a fixed and meagre range. Its moral temperament & action is similarly egoistic, sensational, experiential and determined by environment; for this reason it is bound equally to sin & virtue and all attempts radically to moralise the race within the limits of its egoistic nature have been & must necessarily, in spite of particular modifications, end in general failure. It is not only a mixed but a confused type, body & vitality interfering with mind & mind both hampered by & hampering body & vitality. Its search for knowledge, founded on sense contact, is a groping like that of a man finding his way in a forest at night; it makes acquaintance with its surroundings by touching, dashing on or stumbling over them; and, although it has an uncertain light of reason given it which partially corrects this disability, yet since reason has also to start from the senses which are consistent falsifiers of values, rational knowledge is not only restricted but pursued by vast dimnesses & uncertainties even in that which it seems to itself to have grasped. It secures a few flowers of truth by rummaging in a thorny hedge of doubts & errors. The actions of the type also are a breaking through thickets, a sanguine yet tormented stumbling forward through eager failures to partial and temporary successes. Immensely superior to all else that Nature had yet effected, this type is yet so burdened with disabilities, that, if it were impossible to break its mould and go forward, there would be much justification for those pessimistic philosophies which despair of Life & see in the Will not to Live humanity's only door of escape admitting to it no other salvation. But Nature is the will of the all-Wise God and she is not working out a reduction of the world to absurdity. She knows her goal, she knows that man as he is at present is only a transitional type; and so far as she can consistently with the survival of the type, she presses forward to what she has seen in God's eternal knowledge as standing beyond. From this ego, she moves towards a universal consciousness, from this limitation to a free movement in infinity, from this twilit & groping mind to the direct sunlit vision of things, from this conflict without issue between vice & virtue to a walking that keeps spontaneously to a God-appointed path, from this broken & grief-besieged action to a joyous & free activity, from this confused strife of our members to a

purified, unentangled and harmonious combination, from this materialised mentality to an idealised & illuminated life, body & mind, from the symbol to reality, from man separated from God to man in God & God in man. In brief, as she has aspired successfully from matter to life, from life to mind & mental ego, so she aspires & with a fated success to an element beyond mind, the *vijnana* of the Hindus, the self-luminous idea or Truth-self now concealed & superconscious in man and the world, as life was always concealed in matter and mind in life. What this *vijnana* is, we have yet to see, but through it she knows she can lay firm hold on that highest term of all which is the reality of all symbols, in Spirit, in Sachchidananda.

The aim of Nature is also the aim of Yoga. Yoga, like Nature at its summit, seeks to break this mould of ego, this mould of mentalised life body and materialised mind, in order to achieve ideal action, ideal truth and infinite freedom in our spiritual being. To effect so enormous an end great and dangerous processes have to be used. Those who have been eager on this road or have opened up new paths towards the goal, have had to affront as a possibility frequently realised loss of reason, loss of life & health or dissolution of the moral being. They are not to be pitied or scorned even when they succumb; rather are they martyrs for humanity's progress, far more than the lost navigator or the scientist slain by the dangers of his investigation. They prepare consciently the highest possible achievement towards which the rest of humanity instinctively & unconsciously moves. We may even say that Yoga is the appointed means Nature holds in reserve for the accomplishment of her end, when she has finished her long labour of evolving at least a part of humanity temperamentally equal to the effort and intellectually, morally & physically prepared for success. Nature moves toward supernature, Yoga moves towards God; the world-impulse & the human aspiration are one movement and the same journey.

(CWSA-12: 115-21)

*It is indispensable that each one finds his psychic and unites with it definitively. It is through the psychic that the supramental will manifest itself.*

24 June 1972



## THE ENTIRE PURPOSE OF YOGA

By Yoga we can rise out of falsehood into truth, out of weakness into force, out of pain and grief into bliss, out of bondage into freedom, out of death into immortality, out of darkness into light, out of confusion into purity, out of imperfection into perfection, out of self-division into unity, out of Maya into God. All other utilisation of Yoga is for special and fragmentary advantages not always worth pursuing. Only that which aims at possessing the fullness of God is purna Yoga; the sadhaka of the Divine Perfection is the purna Yogin.

Our aim must be to be perfect as God in His being and bliss is perfect, pure as He is pure, blissful as He is blissful, and, when we are ourselves siddha in the purna Yoga, to bring all mankind to the same divine perfection. It does not matter if for the present we fall short of our aim, so long as we give ourselves whole-heartedly to the attempt and by living constantly in it and for it move forward even two inches upon the road; even that will help to lead humanity out of the struggle and twilight in which it now dwells into the luminous joy which God intends for us. But whatever our immediate success, our unvarying aim must be to perform the whole journey and not lie down content in any wayside stage or imperfect resting place.

All Yoga which takes you entirely away from the world, is a high but narrow specialisation of divine tapasya. God in His perfection embraces everything; you also must become all-embracing.

God in His ultimate existence beyond all manifestation and all knowledge, is the Absolute Parabrahman; in relation to the world He is that which transcends all universal existence while regarding it or in turning away from it; He is that which contains and upholds the universe, He is that which becomes the universe and He is the universe & everything which it contains.

He is also Absolute and Supreme Personality playing in the universe and as the universe; in the universe He appears to be its Soul & Lord, as the universe He appears to be the motion or process of the Will of the Lord and to become all the subjective and objective results of the motion. All the states of the Brahman, the transcendent, the continent, the universal, the individual are informed & sustained by the divine Personality. He is both the Existent & the state of existence. We call the state of existence the Impersonal Brahman, the Existent the Personal Brahman. There is no difference between them except to the play of our consciousness; for every impersonal state depends upon a manifest or secret Personality and can reveal the Personality which it holds and veils and every Personality attaches to itself and can plunge itself into an impersonal existence. This they can do because Personality & Impersonality are merely different states of self-consciousness in one Absolute Being.

Philosophies & religions dispute about the priority of different aspects of God & different Yogins, Rishis & Saints have preferred this or that philosophy or religion. Our business is not to dispute about any of them, but to realise & become all of them,



not to follow after any aspect to the exclusion of the rest, but to embrace God in all His aspects and beyond aspect.

God descending into world in various forms has consummated on this earth the mental and bodily form which we call humanity.

He has manifested in the world through the play of all-governing Soul with its own formative Will or Shakti a rhythm of existence of which Matter is the lowest term and pure being the highest. Mind & Life stand upon Matter (Manas & Prana on Annam) and make the lower half of world-existence (aparardha); pure consciousness and pure bliss proceed out of pure Being (Chit and Ananda out of Sat) and make the upper half of world-existence. Pure idea (vijnana) stands as the link between the two. These seven principles or terms of existence are the basis of the sevenfold world of the Puranas (Satyaloka, Tapas, Jana, Mahar, Swar, Bhuvah & Bhur).

The lower hemisphere in this arrangement of consciousness consists of the three vyahritis of the Veda, "Bhur, Bhuvah, Swar"; they are states of consciousness in which the principles of the upper world are expressed or try to express themselves under different conditions. Pure in their own homes, they are in this foreign country subject to perverse, impure & disturbing combinations & workings. The ultimate object of life is to get rid of the perversity, impurity & disturbance & express them perfectly in these other conditions. Your life on this earth is a divine poem that you are translating into earthly language or a strain of music which you are rendering into words.

Being in Sat is one in multiplicity, one that regards its multiplicity without being lost or confused in it and multiplicity that knows itself as one without losing the power of multiple play in the universe. Under the conditions of mind, life & body, ahankara is born, the subjective or objective form of consciousness is falsely taken for self-existent being, the body for an independent reality & the ego for an independent personality; the one loses itself in us in its multiplicity & when it recovers its unity, finds it difficult, owing to the nature of mind, to preserve its play of multiplicity. Therefore when we are absorbed in world, we miss God in Himself; when we seek God, we miss Him in the world. Our business is to break down & dissolve the mental ego & get back to our divine unity without losing our power of individual & multiple existence in the universe.

Consciousness in Chit is luminous, free, illimitable & effective; that which it is aware of as Chit (Jnanashakti) it fulfils infallibly as Tapas (Kriyashakti); for Jnanashakti is only the stable & comprehensive, Kriyashakti only the motional and intensive form of one self-luminous Conscious Being. They are one power of conscious force of God (Chit-Shakti of Sat-Purusha). But in the lower hemisphere, under the conditions of mind, life & body, the luminousness becomes divided & broken up into uneven rays, the freedom trammelled by egoism and unequal forms, the effectiveness veiled by the uneven play of forces. We have, therefore, states of consciousness, non-consciousness & false consciousness, knowledge & ignorance

& false knowledge, effective force & inertia and ineffective force. Our business is by renouncing our divided & unequal individual force of action & thought into the one, undivided universal Chitshakti of Kali to replace our egoistic activities by the play in our body of the universal Kali and thus exchange blindness & ignorance for knowledge and ineffective human strength for the divine effective Force.

Delight in Ananda is pure, unmixed, one & yet multitudinous. Under the conditions of mind, life & body it becomes divided, limited, confused & misdirected and owing to shocks of unequal forces & uneven distribution of Ananda subject to the duality of positive & negative movements, grief & joy, pain & pleasure. Our business is to dissolve these dualities by breaking down their cause & plunge ourselves into the ocean of divine bliss, one, multitudinous, evenly distributed (sama), which takes delight from all things & recoils painfully from none.

In brief, we have to replace dualities by unity, egoism by divine consciousness, ignorance by divine wisdom, thought by divine knowledge, weakness, struggle & effort by self-contented divine force, pain & false pleasure by divine bliss. This is called in the language of Christ bringing down the kingdom of heaven on earth, or in modern language, realising & effectuating God in the world.

Humanity is, upon earth, the form of life chosen for this human aspiration & divine accomplishment; all other forms of life either do not need it or are ordinarily incapable of it unless they change into humanity. The divine fullness is therefore the sole real aim of humanity. It has to be effected in the individual in order that it may be effected in the race.

Humanity is a mental existence in a living body; its basis is matter, its centre & instrument mind & its medium life. This is the condition of average or natural humanity.

In every human being there is concealed (avyakta) the four higher principles. Mahas, pure ideality in vijñana, is not a vyāhriti but the source of the vyāhritis, the bank upon which mental, vital and bodily action draw & turn its large & infinite wealth into small coin of the lower existence. Vijñana being the link between the divine state & the human animal is the door of escape for man into the supernatural or divine humanity.

Inferior mankind gravitates downward from mind towards life & body; average mankind dwells constant in mind limited by & looking towards life & body; superior mankind levitates upward either to idealised mentality or to pure idea, direct truth of knowledge & spontaneous truth of existence; supreme mankind rises to divine beatitude & from that level either goes upward to pure Sat & Parabrahman or remains to beatify its lower members & raise to divinity in itself & others this human existence.

The man who dwells in the higher or divine & now hidden hemisphere of his consciousness, having rent the veil, is the true superman and the last product of that progressive self-manifestation of God in world, Spirit out of matter, which is now called the principle of evolution.

To rise into divine existence, force, light & bliss and recast in that mould all mundane existence is the supreme aspiration of religion & the complete practical aim of Yoga. The aim is to realise God in the universe, but it cannot be done without realising God transcendent of the Universe.

(CWSA-12: 98-102)

*Man is a transitional being upon earth and hence, in the course of his evolution, he has had several successive natures which have followed an ascending curve and will continue to do so till he reaches the threshold of the supramental nature and is transformed into superman. This curve is the spiral of mental development. We tend to call "natural" any spontaneous manifestation which is not the result of a choice or a premeditated decision, that is to say, which is without the intrusion of mental action. That is why, when a man has a vital spontaneity which is not very mentalised, he seems to us more "natural" in his simplicity. But it is a naturalness which is much like that of the animal and is at the very bottom of the human evolutionary scale.*

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*A new light shall break upon earth, a light of Truth and Harmony.  
24 December 1954*

## THE OBJECT OF OUR YOGA

The object of our Yoga is self-perfection, not self-annulment.

There are two paths set for the feet of the Yogin, withdrawal from the universe and perfection in the Universe; the first comes by asceticism, the second is effected by tapasya; the first receives us when we lose God in Existence, the second is attained when we fulfil existence in God. Let ours be the path of perfection, not of abandonment; let our aim be victory in the battle, not the escape from all conflict.

Buddha and Shankara supposed the world to be radically false and miserable; therefore escape from the world was to them the only wisdom. But this world is Brahman, the world is God, the world is Satyam, the world is Ananda; it is our misreading of the world through mental egoism that is a falsehood and our wrong relation with God in the world that is a misery. There is no other falsity and no other cause of sorrow.

God created the world in Himself through Maya; but the Vedic meaning of Maya is not illusion, it is wisdom, knowledge, capacity, wide extension in consciousness. Prajna prasrita purani. Omnipotent Wisdom created the world, it is not the organised blunder of some Infinite Dreamer; omniscient Power manifests or conceals it in Itself or Its own delight, it is not a bondage imposed by His own ignorance on the free and absolute Brahman.

If the world were Brahman's self-imposed nightmare, to awake from it would be the natural and only goal of our supreme endeavour; or if life in the world were irrevocably bound to misery, a means of escape from this bondage would be the sole secret worth discovering. But perfect truth in world-existence is possible, for God here sees all things with the eye of truth; and perfect bliss in the world is possible, for God enjoys all things with the sense of unalloyed freedom. We also can enjoy this truth and bliss, called by the Veda amritam, Immortality, if by casting away our egoistic existence into perfect unity with His being we consent to receive the divine perception and the divine freedom.

The world is a movement of God in His own being; we are the centres and knots of divine consciousness which sum up and support the processes of His movement. The world is His play with His own self-conscious delight, He who alone exists, infinite, free and perfect; we are the self-multiplications of that conscious delight, thrown out into being to be His playmates. The world is a formula, a rhythm, a symbol-system expressing God to Himself in His own consciousness,—it has no material existence but exists only in His consciousness and self-expression; we, like God, are in our inward being That which is expressed, but in our outward being terms of that formula, notes of that rhythm, symbols of that system. Let us lead forward God's movement, play out His play, work out His formula, execute His harmony, express Him through ourselves in His system. This is our joy and our self-fulfilment; to this end we who transcend & exceed the universe, have entered into

universe-existence.

Perfection has to be worked out, harmony has to be accomplished. Imperfection, limitation, death, grief, ignorance, matter, are only the first terms of the formula—unintelligible till we have worked out the wider terms and reinterpreted the formula; they are the initial discords of the musician's tuning. Out of imperfection we have to construct perfection, out of limitation to discover infinity, out of death to find immortality, out of grief to recover divine bliss, out of ignorance to rescue divine self-knowledge, out of matter to reveal Spirit. To work out this end for ourselves and for humanity is the object of our Yogic practice.

(CWSA-12: 96-97)

*Those who are ready for the transformation can do it anywhere. And those who are not ready cannot do it wherever they are.*

*12 November 1971*

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*We must never forget that we are here to serve the Supramental Truth and Light and to prepare its manifestation in ourselves and upon the earth.*

*13 August 1954*

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*The Lord is Eternal and Infinite.*

*Even when the supramental will be fully realised upon earth the Lord will infinitely exceed this realisation which will be followed by other manifestations of the Lord ad infinitum.*

## THE PATH

The supramental Yoga is at once an ascent towards God and a descent of Godhead into the embodied nature.

The ascent can only be achieved by a one-centred all-gathering upward aspiration of the soul and mind and life and body; the descent can only come by a call of the whole being towards the infinite and eternal Divine. If this call and this aspiration are there, or if by any means they can be born and grow constantly and seize all the nature, then and then only a supramental uplifting and transformation becomes possible.

The call and the aspiration are only first conditions; there must be along with them and brought by their effective intensity an opening of all the being to the Divine and a total surrender.

This opening is a throwing wide of all the nature on all its levels and in all its parts to receive into itself without limits the greater divine Consciousness which is there already above and behind and englobing this mortal half-conscious existence. In the receiving there must be no inability to contain, no breaking down of anything in the system, mind or life or nerve or body under the transmuting stress. There must be an endless receptivity, an always increasing capacity to bear an ever stronger and more and more insistent action of the divine Force. Otherwise nothing great and permanent can be done; the Yoga will end in a break-down or an inert stoppage or a stultifying or a disastrous arrest in a process which must be absolute and integral if it is not [to] be a failure.

But since no human system has this endless receptivity and unfailing capacity, the supramental Yoga can succeed only if the Divine Force as it descends increases the personal power and equates the strength that receives with the Force that enters from above to work in the nature. This is only possible if there is on our part a progressive surrender of the being into the hands of the Divine; there must be a complete and never failing assent, a courageous willingness to let the Divine Power do with us whatever is needed for the work that has to be done.

Man cannot by his own effort make himself more than man; the mental being cannot by his own unaided force change himself into a supramental spirit. A descent of the Divine Nature can alone divinise the human receptacle.

For the powers of our mind, life and body are bound to their own limitations and, however high they may rise or however widely expand, they cannot rise above their natural ultimate limits or expand beyond them. But, still, mental man can open to what is beyond him and call down a supramental Light, Truth and Power to work in him and do what the mind cannot do. If mind cannot by effort become what is beyond mind, supermind can descend and transform mind into its own substance.

If the supramental Power is allowed by man's discerning assent and vigilant surrender to act according to its own profound and subtle insight and flexible potency,

it will bring about slowly or swiftly a divine transformation of our present semiperfect nature.

This descent, this working is not without its possibility of calamitous fall and danger. If the human mind or the vital desire seizes hold on the descending force and tries to use it according to its own limited and erring ideas or flawed and egoistic impulses,—and this is inevitable in some degree until this lower mortal has learned something of the way of that greater immortal nature,—stumblings and deviations, hard and seemingly insuperable obstacles and wounds and suffering cannot be escaped and even death or utter downfall are not impossible. Only when the conscious integral surrender to the Divine has been learned by mind and life and body, can the way of the Yoga become easy, straight, swift and safe.

And it must be a surrender and an opening to the Divine alone and to no other. For it is possible for an obscure mind or an impure life force in us to surrender to undivine and hostile forces and even to mistake them for the Divine. There can be no more calamitous error. Therefore our surrender must be no blind and inert passivity to all influences or any influence, but sincere, conscious, vigilant, pointed to the One and the Highest alone.

Self-surrender to the divine and infinite Mother, however difficult, remains our only effective means and our sole abiding refuge. Self-surrender to her means that our nature must be an instrument in her hands, the soul a child in the arms of the Mother.

(CWSA-12: 169-71)

*The Supramental Force is ready for manifestation, let us get ready also and it will manifest.*

*7 July 1954*

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*When the Supramental manifests, an unequalled joy spreads over the earth.*

*8 July 1954*

## THE SUPERMAN

The ideal of the Superman has been brought recently into much notice, some not very fruitful discussion and a good deal of obloquy. It is apt to be resented by average humanity because men are told or have a lurking consciousness that here is a claim of the few to ascend to heights of which the many are not capable, to concentrate moral and spiritual privileges and enjoy a domination, powers and immunities hurtful to a diffused dignity and freedom in mankind. So considered, supermanhood is nothing more important than a deification of the rare or solitary ego that has out-topped others in the force of our common human qualities. But this presentation is narrow and a travesty. The gospel of true supermanhood gives us a generous ideal for the progressive human race and should not be turned into an arrogant claim for a class or individuals. It is a call to man to do what no species has yet done or aspired to do in terrestrial history, evolve itself consciously into the next superior type already half foreseen by the continual cyclic development of the world-idea in Nature's fruitful musings. And when we so envisage it, this conception ranks surely as one of the most potent seeds that can be cast by thought into the soil of our human growth.

Nietzsche first cast it, the mystic of Will-worship, the troubled, profound, half-luminous Hellenising Slav with his strange clarities, his violent half-ideas, his rare gleaming intuitions that came marked with the stamp of an absolute truth and sovereignty of light. But Nietzsche was an apostle who never entirely understood his own message. His prophetic style was like that of the Delphic oracles which spoke constantly the word of the Truth but turned it into untruth in the mind of the hearer. Not always indeed; for sometimes he rose beyond his personal temperament and individual mind, his European inheritance and environment, his revolt against the Christ-idea, his war against current moral values and spoke out the Word as he had heard it, the Truth as he had seen it, bare, luminous, impersonal and therefore flawless and imperishable. But for the most part this message that had come to his inner hearing vibrating out of a distant Infinite like a strain caught from the lyre of far-off Gods, did get, in his effort to appropriate and make it nearer to him, mixed up with a somewhat turbulent surge of collateral ideas that drowned much of the pure original note.

Especially, in his concept of the Superman he never cleared his mind of a preliminary confusion. For if a sort of human godhead is the goal to which the race must advance, the first difficulty is that we have to decide to which of two very different types of divinity the idea in us should owe allegiance. For the deity within may confront us either with the clear, joyous and radiant countenance of the God or the stern convulsed visage of the Titan. Nietzsche hymned the Olympian but presented him with the aspect of the Asura. His hostile preoccupation with the Christ-idea of the crucified God and its consequences was perhaps responsible for this distortion, as much as his subjection to the imperfect ideas of the Greeks. He presents to us



sometimes a superman who fiercely and arrogantly repels the burden of simple sorrow and service, not one who arises victorious over mortality and suffering, his ascension vibrant with the triumph song of a liberated humanity. To lose the link of Nature's moral evolution is a capital fault in the apostle of supermanhood; for only out of the unavoidable line of the evolution can that emerge in the bosom of a humanity long tested, ripened and purified by the fire of egoistic and altruistic suffering.

God and Titan, Deva and Asura, are indeed close kin in their differences; nor could either have been spared in the evolution. Yet do they inhabit opposite poles of a common existence and common nature. The one descends from the light and the infinity, satisfied, to the play; the other ascends from the obscurity and the vagueness, angry, to the struggle. All the acts of the God derive from the universal and tend to the universal. He was born out of a victorious harmony. His qualities join pure and gracious hands and link themselves together naturally and with delight as in the pastoral round of Brindavan, divine Krishna dominating and holding together its perfect circles. To evolve in the sense of the God is to grow in intuition, in light, in joy, in love, in happy mastery; to serve by rule and to rule by service; to be able to be bold and swift and even violent without hurt or wickedness and mild and kindly and even self-indulgent without laxity or vice or weakness; to make a bright and happy whole in oneself and, by sympathy, with mankind and all creatures. And in the end it is to evolve a large impersonal personality and to heighten sympathy into constant experience of world-oneness. For such are the Gods, conscious always of their universality and therefore divine.

Certainly, power is included. To be the divine man is to be self-ruler and world-ruler; but in another than the external sense. This is a rule that depends upon a secret sympathy and oneness which knows the law of another's being and of the world's being and helps or, if need be, compels it to realise its own greatest possibilities, but by a divine and essentially an inner compulsion. It is to take all qualities, energies, joys, sorrows, thoughts, knowledge, hopes, aims of the world around us into ourselves and return them enriched and transmuted in a sublime commerce and exploitation. Such an empire asks for no vulgar ostentation or golden trappings. The gods work oftenest veiled by light or by the storm-drift; they do not disdain to live among men even in the garb of the herdsman or the artisan; they do not shrink from the cross and the crown of thorns either in their inner evolution or their outward fortunes. For they know that the ego must be crucified and how shall men consent to this if God and the gods have not shown them the way? To take all that is essential in the human being and uplift it to its most absolute term so that it may become an element of light, joy, power for oneself and others, this is divinity. This, too, should be the drift of supermanhood.

But the Titan will have nothing of all this; it is too great and subtle for his comprehension. His instincts call for a visible, tangible mastery and a sensational domination. How shall he feel sure of his empire unless he can feel something writhing

helpless under his heel,—if in agony, so much the better? What is exploitation to him, unless it diminishes the exploited? To be able to coerce, exact, slay, overtly, irresistibly,—it is this that fills him with the sense of glory and dominion. For he is the son of division and the strong flowering of the Ego. To feel the comparative limitation of others is necessary to him that he may imagine himself immeasurable; for he has not the real, self-existent sense of infinity which no outward circumstance can abrogate. Contrast, division, negation of the wills and lives of others are essential to his self-development and self-assertion. The Titan would unify by devouring, not by harmonising; he must conquer and trample what is not himself either out of existence or into subservience so that his own image may stand out stamped upon all things and dominating all his environment.

In Nature, since it started from division and egoism, the Titan had to come first; he is here in us as the elder god, the first ruler of man's heaven and earth. Then arrives the God and delivers and harmonises. Thus the old legend tells us that the Deva and the Asura laboured together to churn the ocean of life for the supreme draught of immortality, but, once it had been won, Vishnu kept it for the God and defrauded the fiercer and more violent worker. And this seems unjust; for the Asura has the heavier and less grateful portion of the burden. He begins and leads; he goes his way hewing, shaping, planting; the God follows, amends, concludes, reaps. He prepares fiercely and with anguish against a thousand obstacles the force that we shall use: the other enjoys the victory and the delight. And therefore to the great God Shiva the stained and stormy Titan is very dear,—Shiva who took for himself the fierce, dark and bitter poison first churned up from the sea of life and left to others the nectar. But the choice that Shiva made with knowledge and from love, the Titans made from darkness and passion,—desirous really of something very different and deceived by their stormy egoism. Therefore the award of Vishnu stands; to the God shall fall the crown and the immortality and not, unless he divinise himself, to the proud and strenuous Asura.

For what is supermanhood but a certain divine and harmonious absolute of all that is essential in man? He is made in God's image, but there is this difference between the divine Reality and its human representative that everything which in the one is unlimited, spontaneous, absolute, harmonious, self-possession becomes in the other limited, relative, laboured, discordant, deformed, possessed by struggle, kept by subservience to one's possessions, lost by the transience and insecurity which come from wrong holding. But in this constant imperfection there is always a craving and an aspiration towards perfection. Man, limited, yearns to the Infinite; relative, is attracted in all things towards their absolute; artificial in Nature, drives towards a higher ease, mastery and naturalness that must for ever be denied to her inconscient forces and half-conscient animals; full of discords, he insists upon harmony; possessed by Nature and to her enslaved, is yet convinced of his mission to possess and master her. What he aspires to, is the sign of what he may be. He has to pass by a sort of

transmutation of the earthly metal he now is out of flawed manhood into some higher symbol. For Man is Nature's great term of transition in which she grows conscious of her aim; in him she looks up from the animal with open eyes towards her divine ideal.

But God is complex, not simple; and the temptation of the human intellect is to make a short cut to the divine nature by the exclusive worship of one of its principles. Knowledge, Love whose secret word is Delight, Power and Unity are some of the Names of God. But though they are all divine, yet to follow any of them exclusively is to invite, after the first energy is over, His departure from us and denial; for even unity, exclusively pursued, ceases to be a true oneness. Yet this error we perpetually commit. Is it Love in whose temple we adore? Then we shut its gates upon Power as a child of the world and the devil and bid Knowledge carry elsewhere her lack of sweetness and remoteness from the heart's fervour. We erect an idol of Power and would pass all else through the fire of Moloch before its sombre and formidable image, expelling Love with scorn as a nurse of weaklings and degrading Knowledge to the position of a squire or even a groom of Force. Or we cultivate Knowledge with a severe aloofness and austerity to find at last the lotus of the heart dulled and fading—happy if its more divine faculties are not already atrophied—and ourselves standing impotent with our science while the thunders of Rudra crash through and devastate the world we have organised so well by our victorious and clear-minded efficiency. Or we run after a vague and mechanical zero we call unity and when we have sterilised our secret roots and dried up the wells of Life within us, discover, unwise unifiers, that we have achieved death and not a greater existence. And all this happens because we will not recognise the complexity of the riddle we are set here to solve. It is a great and divine riddle; but it is no knot of Gordius, nor is its all-wise Author a dead king that he should suffer us to mock his intention and cut through to our will with the fierce impatience of the hasty mortal conqueror.

None of these oppositions is more constant than that of Power and Love: yet neither of these deities can be safely neglected. What can be more divine than Love? But followed exclusively it is impotent to solve the world's discords. The worshipped Avatar of love and the tender saint of saints leave behind them a divine but unfollowed example, a luminous and imperishable but ineffective memory. They have added an element to the potentialities of the heart, but the race cannot utilise it effectively for life because it has not been harmonised with the rest of the qualities that are essential to our fullness. Shall we therefore turn round and give ourselves to Power with its iron hands of action and its hard and clear practical intellect? The men of power may say that they have done a more tangible work for their race than the souls of Love, but it is a vain advantage. For they have not even tried to raise us beyond our imperfect humanity. They have erected a temporary form or given a secular impetus. An empire has been created, an age or a century organised, but the level of humanity has not been raised nearer to the secret of a Caesar or a Napoleon. Love fails because it

hastily rejects the material of the world's discords or only tramples them underfoot in an unusual ecstasy; Power because it seeks only to organise an external arrangement. The world's discords have to be understood, seized, transmuted. Love must call Power and Knowledge into the temple and seat them beside her in a unified equality; Power must bow its neck to the yoke of Light and Love before it can do any real good to the race.

Unity is the secret, a complex, understanding and embracing unity. When the full heart of Love is tranquillised by knowledge into a calm ecstasy and vibrates with strength, when the strong hands of Power labour for the world in a radiant fullness of joy and light, when the luminous brain of knowledge accepts and transforms the heart's obscure inspirations and lends itself to the workings of the high-seated Will, when all these gods are founded together on a soul of sacrifice that lives in unity with all the world and accepts all things to transmute them, then is the condition of man's integral self-transcendence. This and not a haughty, strong and brilliant egoistic self-culture enthroning itself upon an enslaved humanity is the divine way of supermanhood.

(CWSA-13: 151-57)

*By whatever name it is called, the Supramental is a truth and a fact and its reign is certain.*

27 March 1959

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*The mind must be silent to allow the Supramental Consciousness to take its place.*

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*Open yourself to the new Light that has dawned upon earth and a luminous path will spread in front of you.*

28 May 1956

## THE DIVINE SUPERMAN

This is thy work and the aim of thy being and that for which thou art here, to become the divine superman and a perfect vessel of the Godhead. All else that thou hast to do, is only a making thyself ready or a joy by the way or a fall from thy purpose. But the goal is this and the purpose is this and not in power of the way and the joy by the way but in the joy of the goal is the greatness and the delight of thy being. The joy of the way is because that which is drawing thee is also with thee on thy path and the power to climb was given thee that thou mightest mount to thy own summits.

If thou hast a duty, this is thy duty; if thou ask what shall be thy aim, let this be thy aim; if thou demand pleasure, there is no greater joy, for all other joy is broken or limited, the joy of a dream or the joy of a sleep or the joy of self-forgetting. But this is the joy of thy whole being. For if thou say what is my being, this is thy being, the Divine, and all else is only its broken or its perverse appearance. If thou seek the Truth, this is the Truth. Place it before thee and in all things be faithful to it.

It has been well said by one who saw but through a veil and mistook the veil for the face, that thy aim is to become thyself; and he said well again that the nature of man is to transcend himself. This is indeed his nature and that is indeed the divine aim of his self-transcending.

What then is the self that thou hast to transcend and what is the self that thou hast to become? For it is here that thou shouldst make no error; for this error, not to know thyself, is the fountain of all thy grief and the cause of all thy stumbling.

That which thou hast to transcend is the self that thou appearest to be, and that is man as thou knowest him, the apparent Purusha. And what is this man? He is a mental being enslaved to life and matter; and where he is not enslaved to life and matter, he is the slave of his mind. But this is a great and heavy servitude; for to be the slave of mind is to be the slave of the false, the limited and the apparent. The self that thou hast to become, is the self that thou art within behind the veil of mind and life and matter. It is to be the spiritual, the divine, the superman, the real Purusha. For that which is above the mental being, is the superman. It is to be the master of thy mind, thy life and thy body; it is to be a king over Nature of whom thou art now the tool, lifted above her who now has thee under her feet. It is to be free and not a slave, to be one and not divided, to be immortal and not obscured by death, to be full of light and not darkened, to be full of bliss and not the sport of grief and suffering, to be uplifted into power and not cast down into weakness. It is to live in the Infinite and possess the finite. It is to live in God and be one with him in his being. To become thyself is to be this and all that flows from it.

Be free in thyself, and therefore free in thy mind, free in thy life and thy body. For the Spirit is freedom.

Be one with God and all beings; live in thyself and not in thy little ego. For the Spirit is unity.

Be thyself, immortal, and put not thy faith in death; for death is not of thyself, but of thy body. For the Spirit is immortality.

To be immortal is to be infinite in being and consciousness and bliss; for the Spirit is infinite and that which is finite lives only by his infinity.

These things thou art, therefore thou canst become all this; but if thou wert not these things, then thou couldst never become them. What is within thee, that alone can be revealed in thy being. Thou appearest indeed to be other than this, but wherefore shouldst thou enslave thyself to appearances?

Rather arise, transcend thyself, become thyself. Thou art man and the whole nature of man is to become more than himself. He was the man-animal, he has become more than the animal man. He is the thinker, the craftsman, the seeker after beauty. He shall be more than the thinker, he shall be the seer of knowledge; he shall be more than the craftsman, he shall be the creator and master of his creation; he shall be more than the seeker of beauty, for he shall enjoy all beauty and all delight. Physical, he seeks for his immortal substance; vital he seeks after immortal life and the infinite power of his being; mental and partial in knowledge, he seeks after the whole light and the utter vision.

To possess these is to become the superman; for [it] is to rise out of mind into the supermind. Call it the divine mind or Knowledge or the supermind; it is the power and light of the divine will and the divine consciousness. By the supermind the Spirit saw and created himself in the worlds, by that he lives in them and governs them. By that he is Swarat Samrat, self-ruler and all-ruler.

Supermind is superman; therefore to rise beyond mind is the condition.

To be the superman is to live the divine life, to be a god; for the gods are the powers of God. Be a power of God in humanity.

To live in the divine Being and let the consciousness and bliss, the will and knowledge of the Spirit possess thee and play with thee and through thee, this is the meaning.

This is the transfiguration of thyself on the mountain. It is to discover God in thyself and reveal him to thyself in all things. Live in his being, shine with his light, act with his power, rejoice with his bliss. Be that Fire and that Sun and that Ocean. Be that joy and that greatness and that beauty.

When thou hast done this even in part, thou hast attained to the first steps of supermanhood.

(CWSA-12: 150-52)

*Transformation is the change by which all the elements, and all the movements of the being become ready to manifest the supramental Truth.*

## FROM NIRODBARAN'S CORRESPONDENCE WITH SRI AUROBINDO

*...Has any sweeper or street beggar been changed into a Buddha or a Chaitanya by the Divine? We see in the whole history of spirituality only one Christ, one Buddha, one Krishna, one Sri Aurobindo and one Mother. Has there been any breaking of this rule? Since it has not been done, it can't be done.*

The question was not whether it had been done but whether it could be done. The street-beggar is a side issue....

What a wonderful argument! Since it has not been done, it cannot be done! At that rate the whole history of the earth must have stopped long before the protoplasm. When it was a mass of gases, no life had been born, ergo, life could not be born—when only life was there, mind was not born, so mind could not be born. Since mind is there but nothing beyond, as there is no supermind manifested in anybody, so supermind can never be born. Sobhanallah!<sup>1</sup> Glory, glory, glory to the human reason!! Luckily the Divine or Cosmic Spirit or Nature or whoever is there cares a damn for the human reason. He or she or it does what he or she or it has to do, whether it can or cannot be done.

(138-39)

1. Urdu term meaning "Glory to God".

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What is all this obsession of greater or less? In our Yoga we do not strive after greatness. It is not a question of Sri Krishna's disciples, but of the earth-consciousness—Rama was a mental man, there is no touch of the overmind consciousness (direct) in anything he said or did, but what he did was done with the greatness of the Avatar. But there have since been men who did live in touch with the planes above mind—higher mind, illumined mind, Intuition. There is no question of asking whether they were "greater" than Rama ; they might have been less "great", but they were able to live from a new plane of consciousness. And Krishna's opening the overmind certainly made it possible for the attempt at bringing Supermind to the earth to be made.

(141)

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About myself and the Mother,—there are people who say, "If the supramental is to come down, it can come down in everyone, why then in them first? Why should we not get it before they do? Why through them, not direct?" It sounds very rational,



very logical, very arguable. The difficulty is that this reasoning ignores the conditions, foolishly assumes that one can get the supramental down into oneself without having the least knowledge of what the supramental is and so supposes an upside-down miracle—everybody who tries it is bound to land himself in a most horrible cropper—as all have done hitherto who tried it. It is like thinking one need not follow the Guide, but can reach up to the top of the mountain from the narrow path one is following on the edge of a precipice by simply leaping into the air. The result is inevitable.

(142-43)

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...For mark that I have never asked the whole human race to follow me to the supramental—that is your invention, not mine.

(171)

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*And why so many illnesses all on a sudden? Is the Supramental then too near?*

No, it is the material which has become too uppish.

*People are saying that it has come down into the physical, evidenced by great peace and calm. Is this then that calm and peace or the deluge before the new creation?*

Into whose physical? I shall be very glad to know—for I myself have not got so far, otherwise I would not have a queasy eye. But if you know anybody who has got it (the Supramental in the physical, not the eye) tell me like a shot. I will acclaim him “Grand First Supramental” at once.

(179-80)

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Your syllogism is:

“One who became supramental, can conquer death.  
Sri Aurobindo has become supramental  
Sri Aurobindo has conquered death.”



1st premiss right; second premiss premature; conclusion at least premature and in any case excessive, for "can conquer" is turned into "has conquered" = is immortal. It is not easy, my dear doctor, to be a logician; the human reasoning animal is always making slight inaccuracies like that in his syllogisms which vitiate the whole reasoning. This might be correct:

"One who becomes wholly supramental conquers death  
Sri Aurobindo is becoming supramental  
Sri Aurobindo is conquering death."

But between "is conquering" and "has conquered" is a big difference. It is all the difference between present and future, logical possibility and logical certitude.

*I hope I haven't made a rigid mental conclusion.*

The premiss is false. I have never said that I am supramental—I have always said that I have achieved the overmind and am bringing down the supramental. That is a process and until the process is complete it cannot be said that "I am supramental". Of course when I say "I"—I mean the instrument—not the Consciousness above or the Person behind which contain all things in them.

(193-94)

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*...Amal and myself firmly believe that those whom you have accepted, are absolutely immune to death.*

[Sri Aurobindo underlined twice "accepted".] Too comfortable a doctrine. It brings in a very tamasic syllogism. "I am accepted by Sri Aurobindo. I am sure of supramentality and immune from death. Therefore I need not do a damned thing. Supramentality will of itself grow in me and I am already immortal, so I have all the time and eternity before me for it to happen—of itself." Like that, does it sound true?

(194-95)

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*What does supramentalisation mean exactly? We know by your own statement that you have achieved that. Is it then supramentalisation in parts? You want transformation of everything—mental to physical?*

Achieved what? What statement? What are these wild assertions? I spoke of an overmind Force which is getting supramentalised in parts.

*Does it mean that some parts of your being are supramental and this physical is not yet supramentalised?*

Overmind in process of supramentalisation—not supramental.

*How can it be possible—realisation in parts, in your case?*

Why not? Always the idea that there must be an instantaneous absolute miracle or else nothing! What about process in things? You are ignorant of all that is between Spirit and matter, it seems. You know nothing of the occult processes of mind, life and all the rest—so you can think only of miraculous divinity or else law of matter as known to Science. But for supramental Spirit to work itself out in matter it must go through a process of transforming the immediate mental, vital and other connections, must it not—so why should not the process be in parts? Immortality also can come by parts. First the mental being becomes immortal (not shed and dissolved after death), then the vital, while the physical comes only last. That is a possible evolution, recognised by occult science.

(195-96)

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*And if you can't say precisely, how can we ever hope to get any direct intuitive knowledge of the matter we have to deal with?*

Supramentalise—the supramental is for physical things the only “dead cert”.

(201)

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In the old days long before you came plenty of things were brought down—including the love. Hardly one could bear it and even then only in a small measure. Is it any better now, I wonder? it does not look like it. That is why I want the supermind first,—and especially the peace, the balance in an intensity unshakable. There are several who have been trying to push on with the intensities, but—. Well, let us hope for the best. For God's sake, peace, balance, an unshakable supramental poise and sanity first. Ecstasies and intensities of other kinds can come afterwards.

(209)

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My insistence on the supramental is of course apo-diaskeptic. Don't search for the word in the dictionary. I am simply imitating the doctors who when they are in a hole

protect themselves with impossible Greek. Peace, supramental if possible, but peace anyhow—a peace which will become supramental if it has a chance. The atmosphere is most confoundedly disturbed, that is why I am ingeminating “peace, peace, peace!” like a summer dove or an intellectual under the rule of Hitler. Of course, I am not asking you to become supramental offhand. That is my business, and I will do it if you fellows give me a chance, which you are not doing just now (you is not personal, but collective and indefinite) and will do less if you go blumming into buzzific intensities. (Please *don't* consult the dictionary, but look into the writings of Joyce and others.)

(210)

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*I don't need to be a practitioner any more... When the Supermind descends, our knowledge of it will do everything correctly without any scientific knowledge of the disease!*

What a lazy lot the Supramentals will be!

(213)

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*What are the things, if any, that have a chance of getting manifested in me—poetry, prose, philosophy, etc., or medicine? I am asking for a yogic prophecy.*

Why bother your head? When the supramental comes, and you bloom into a superman, you will just pick up anything you want and become perfect in it with a bang.

(214)

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*I don't know how to take this “bloom into a superman”, except as a great sarcastic joke—striking me with my own rod, so to say.*

It is a joke and not a joke. One must rely on the Divine and yet do some enabling sadhana—the Divine gives the fruits not by the measure of the sadhana but by the measure of the soul and its aspiration. Also worrying does no good—I shall be this, I shall be that, what shall I be? Say, “I am ready to be not what I want, but what the Divine wants me to be”—all the rest should go on that base.

(215)

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*Your “superman” reminds me of an interesting argument I had with K. He contended that our aspiring for the Supermind was not something sober—that we should aspire for the Divine realisation only.*

By Divine realisation is meant the spiritual realisation—the realisation of Self, Bhagawan or Brahman on the mental-spiritual or else the overmental plane. That is a thing (at any rate the mental-spiritual) which thousands have done. So it is obviously easier to do than the supramental. Also nobody can have the supramental realisation who has not had the spiritual. So far your opponent is right.

*K said that one must see what one is aspiring for. With the movements and consciousness externalised, where is the sense of such an aspiration for the Supermind?*

It is true that neither can be got in an effective way unless the whole being is turned towards it—unless there is a real and very serious spirit and dynamic reality of sadhana. So far you are right and the opponent also is right.

*I told him that it was you who wanted the Supermind for the earth, not we.*

*I don’t see what is wrong in my aspiring for the Supermind in spite of knowing all my weaknesses. The Divine Grace is there on which we rely at every moment, and if the central sincerity is there, there is nothing wrong, I think, in entertaining such an aspiration.*

It is true that I want the supramental not for myself but for the earth and souls born on the earth, and certainly therefore I cannot object if anybody wants the supramental. But these are the conditions. He must want the Divine Will first and the soul’s surrender and the spiritual realisation (through works, bhakti, knowledge, self-perfection) on the way. So there everybody is right.

The central sincerity is the first thing and sufficient for an aspiration to be entertained,—a total sincerity is needed for the aspiration to be fulfilled. Amen!

(215-216)

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*And here comes the great difference, great advance, novelty of your Yoga, I should say. Is it not also for the possibility of this great achievement among others, that your Supramental stands unique? For to my thinking, plenty of people have lived in the Divine Consciousness, but none could “divinise the body”, which means that none of them had a complete mastery over the laws of physical nature, e.g. age, decay, illness, etc.*

You are mistaken in two respects. First, the endeavour towards this achievement is not new and some Yogis have achieved it, I believe—but not in the way I want it. They achieved it as a personal siddhi maintained by Yoga-siddhi—not a dharma of the nature. Secondly, the supramental transformation is not the same as the spiritual-mental. It is a change of mind, life and body which the mental or overmental spiritual cannot achieve. All whom you mention were spirituals, but in different ways. Krishna's mind, for instance, was overmentalised, Ramakrishna's intuitive, Chaitanya's spiritual-psychic, Buddha's illumined higher mental. I don't know about B.G.—he seems to have been brilliant but rather chaotic. All that is different from the supramental. Then take the vital of the Paramhansas. It is said their vital behaves either like a child (Ramakrishna) or like a madman or like a demon or like something inert cf. Jadabharata. Well, there is nothing supramental in all that. So?

(218-19)

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*My main contention was that we can aspire for the Supermind since you had so emphatically stated that its realisation and the subsequent transformation of our entire existence was the ideal you stood for. Hence anyone ridiculing such an aspiration was arguing against our ideal. Of course, I admit that the necessary conditions must be fulfilled.*

K ridicules them because they are not yet fit for the spiritual realisation, some not even for the psychic and yet say they are aspirants for the supermind. He says let us sincerely try for and achieve the spiritual and not talk big about the greater thing still much beyond us. A rational attitude.

(219)

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Mental and supramental are two different things.

(236)

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*So I would like to know how far your supramental Yoga can develop the mental faculty of U, S, etc. and also of people like my humble self...*

Please do not confuse the higher knowledge and mental knowledge. The intellectual man will be able to give a wider and more orderly expression to what higher knowledge he gets than the homo psychicus; but it does not follow he will have more of it. He

will have that only if he rises to an equal width and plasticity and comprehensiveness of the higher knowledge planes. In that case he will replace his mental by his above-mental capacity. But for many intellectuals, so-called, their intellectuality may be a stumbling-block as they bind themselves with mental conceptions or stifle the psychic fire under the heavy weight of rational thought. On the other hand I have seen comparatively uneducated people expressing higher knowledge with an astonishing fullness and depth and accuracy which the stumbling movements of their brain could never have allowed one to suppose possible. Therefore why fix beforehand by the mind what will or will not be possible when the Above-mind reigns? what the mind conceives as “must be” need not be the measure of the “will be”. Such and such a homo intellectualis may turn out to be a more fervent God-lover than the effervescent emotional man; such and such an emotionalist may receive and express a wider knowledge than his intellect or even the intellect of the intellectual man could have harboured or organised. Let us not bind the phenomena of the higher consciousness by the possibilities and probabilities of a lower plane.

(236-37)

\*

*Today I shall request you to “stand and deliver” on a different subject. What exactly is the significance of the 24<sup>th</sup> of November? Different people have different ideas about it. Some say that the Avatar of the Supermind descended in you.*

Rubbish! whose imagination was that?

*Others say that you were through and through overmentalised.*

Well, it is not quite the truth, but nearer the mark.

*I myself understood that on that day you achieved the Supermind.*

There was never any mention of that from our side.

*If you did not achieve the Supermind at that time, how was it possible for you to talk about it or know anything about it?*

Well, I am hanged. You can’t know anything about a thing before you have “achieved” it?

Because I have seen it and am in contact with it, O logical baby that you are! But achieving it is another business.

*Didn’t you say that some things were getting supramentalised in parts?*

Getting supramentalised is one thing and the achieved supramental is another.

*You have unnerved many people by the statement that you haven't achieved the Supermind.*

Good Lord! And what do these people think I meant when I was saying persistently that I was trying to get the supermind down into the material? If I had achieved it on Nov 24, 1926, it would have been there already for the last nine years, isn't it?

*Datta seems to have declared on that day that you had conquered sleep, food, disease and death. On what authority did she proclaim it then?*

I am not aware of this gorgeous proclamation. What was said was that the Divine (Krishna or the Divine Presence or whatever you like) had come down into the material. It was also proclaimed that I was retiring—obviously to work things out. If all that was achieved on the 24<sup>th</sup> [November] 1926, what on earth remained to work out, and if the Supramental was there, for what blazing purpose did I need to retire? Besides are these things achieved in a single day? If Datta said anything like that she must have been in a prophetic mood and seen the future in the present!

I have stood, but I have not delivered. I had time for standing a moment, but none for delivery—however pregnant my mind or overmind may be. But really what a logic! One must become thoroughly supramental first (achieve supermind) and then only one can begin to know something about supermind? Well! However if I have time one day, I will deliver—for evidently with such ideas about, an éclaircissement is highly advisable.

(293-95)

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*I seize the golden opportunity to ask you to deliver about the Supermind as you had promised. I hope you remember it; if not, the question was: What is exactly the significance of 24<sup>th</sup> November? Overmental, supramental realisation or what? You say that it was something like the descent of Krishna in the material. Some say that the descent took place in you. But you are not matter, are you? Not very clear.*

Why not? Why can't I be matter? or represent it at least? At least you will admit that I have got some matter in me and you will hardly deny that the matter in me is connected or even continuous (in spite of the quantum theory) with matter in general? Well, if Krishna or the Overmind or something equivalent descended into my matter with an inevitable extension into connected general Matter, what is the lack of clarity in the statement of a descent into the material? What does logic say?

*By your “trying to get the supermind down into the material”, we understand that the ascent is done and now the descent has to be made. Something like one going up to you at Darshan and getting all the bliss, joy, etc. and trying to bring it down and not lose it as soon as one steps out. And what is this again? You say you are in contact with it and then again that you are very near the tail of it! Sounds funny! Contact and no contact?*

But, supposing I reached supermind in that way, then under such conditions would it be probable that I should come down again at the risk of losing it? Do you realise that I went upstairs and have not come down again? So it was better to be in contact with it until I had made the path clear between S and M. As for the tail, can't you approach the tail of an animal without achieving the animal? I am in the physical, in matter—there is no doubt of it. If I threw a rope up from Matter, noose or lasso the Supermind and pull it down, the first part of Mr. S that will come near me is his tail dangling down as he descends, and that I can seize first and pull down the rest of him by tail-twists. As for being in contact with it, well I can be in contact with you by correspondence without actually touching you or taking hold even of your tail, can't I? So there is nothing funny about it—perfectly rational, coherent and clear.

(320-21)

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*Supposing you were able to create a race of Supermen, then there would be two strata: Supermen and men.*

There will also be cats. Look at the Asram!

*Then the Supermen will no longer concern themselves with the lives and histories of men just as men are at present indifferent to the lives of animals?*

Men are not indifferent to lives of animals—at least not in Europe. Look at the open-air zoos—hospitals for animals—refuges for unwanted cats and dogs—live-farms etc., etc.!

But what will happen when the supramental comes down is a matter for the supramental to decide—no use laying down laws for it beforehand with the mind. It is the Truth-consciousness, sir—it will act according to the divine Truth behind things.

(323)

\*



*Do tell us how the Supermind will make us great sadhaks overnight. We are hanging all our hopes on its "tail", which you said was descending.*

If you expect to become supramental overnight, you are confoundedly mistaken. The tail will keep the H.F. [*hostile forces*] at a respectful distance and flap at you until you consent to do things in a reasonable time instead of taking 200 centuries over each step as you seem to want to do just now. More than that I refuse to say. What is a reasonable time in the supramental view of things I leave you to discover.

*Your Overmental Force seems to have utterly failed in the case of idiots like us. Where then is the chance of this Mr. Supramental who is only a step higher?*

Overmind is obliged to respect the freedom of the individual—including his freedom to be perverse, stupid, recalcitrant and slow.

Supermind is not merely a step higher than Overmind—it is beyond the line, that is a different consciousness and power beyond the mental limit.

(324-25)

\*

*You said yesterday that the Overmind is obliged to respect the freedom of the individual. Do you imply then that the Supermind will do no such thing?*

Of course I do! It will respect only the Truth of the Divine and the truth of things.

(327)

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*In your scheme of things do you definitely see a free India?*

That is all settled. It is a question of working out only. The question is what is India going to do with her independence? The above kind of affair? [*Communal incident*] Bolshevism? Goonda-raj? Things look ominous.

...

*Please don't think of what India is going to do with her independence. Give her that first, and then let her decide her fate for herself. Independence anyhow—your Supermind will do the rest.*

You are a most irrational creature. I have been trying to logicise and intellectualise you, but it seems in vain. Have I not told you that the independence is all arranged for and will evolve itself all right? Then what's the use of my bothering about that any longer? It's what she will do with her independence that is not arranged for—and so it is that about which I have to bother. To drag in the Supermind by the tail here is perfectly irrelevant.

...

*When I said apropos of India's independence, that your Supermind will do the rest, I only meant that before India has any chance of becoming free, the Supermind will descend and guide India's destiny.*

How do you know it will do that? It may simply look on, twirl its mustache and say "Ahem"!

(323, 325, 327)

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*I thought there was quite a difference between divinisation and supramentalisation, the one being a step to the other...*

Yes, of course, but as I have never explained in these letters what I meant by supermind, these critics are necessarily all at sea. They think, pardonably enough, that anything above human mind must be supramental.

(342)

\*

*Some time back you wrote to me: "Never has there been such an uprush of mud and brimstone as during the past few months. However the Caravan goes on and today there was some promise of better things." What about the uprush of mud? Has it settled down, and are people now floating in the flood of the Supramental?*

It is still there, but personally I have become superior to it and am travelling forward like a flash of lightning, that is to say zigzag but fairly fast. Now I have got the hang of the whole hanged thing—like a very Einstein I have got the mathematical formula of the whole affair (unintelligible as in his case to anybody but myself) and am working it out figure by figure.

As for people, no! they are not floating in the supramental—some are floating in the higher mind, others rushing up into it and flopping down into the subconscious

alternately, are swinging from heaven into hell and back into heaven, again back into hell ad infinitum, some are sticking fast contentedly or discontentedly in the mud, some are sitting in the mud and dreaming dreams and seeing visions, some have their legs in the mud and their head in the heavens etc., etc., an infinity of combinations, while many are simply nowhere. But console yourself—these things, it seems, are inevitable in the process of great transformations.

...

*Well, Sir, what about your brand new formula? How has it worked out?*

My formula is working out rapidly[...]. The tail of the supermind is descending, descending, descending. It is only the tail at present, but where the tail can pass, the rest will follow.

(287-88, 388)

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The attempt to bring a great general descent having only produced a great ascent of subconscient mud, I had given up that as I already told you. At present I am only busy with transformation of overmind (down to the subconscient) into supermind; when that is over, I shall see if I can beat everyone with the tail of the supermind or not.

(389)

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Faith is a necessary means of arriving at realisation because we are ignorant and do not yet know that which we are seeking to realise; faith is indeed knowledge giving the ignorance an intimation of itself previous to its own manifestation, it is the gleam sent before by the yet unrisen Sun. When the Sun shall rise there will be no longer any need of the gleam. The supramental knowledge supports itself, it does not need to be supported by faith; it lives by its own certitude. You may say that farther progression, farther development will need faith. No, for the farther development will proceed on a basis of knowledge, not of Ignorance. We shall walk in the light of knowledge towards its own wider vistas of self-fulfilment.

(625)

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*We hear your Supermind is very near—not 50 years, I hope! Time to push us up a little, Sir, so that we may give you a proper reception, what?*

That's what the Force seems to be trying to do.

*Don't forget to make us, at least, feel the Descent. 30 years' sadhana, by Jove!...*

30 years too little or too many? What would have satisfied your rational mind—3 years? 3 months? 3 weeks? Considering that by ordinary evolution it could not have been done even at Nature's express speed in less than 3000 years, and would ordinarily have taken anything from 30,000 to 300,000, the transit of 30 years is perhaps not too slow.

(673)

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*Once the Supermind descends into you or into the earth-consciousness, the question of faith or sadhana becomes irrelevant as regards death, for death is a Force and, when you have a control or conquest over it, it means that its supremacy is lost in this part of the world, whether I have faith or not, do sadhana or not.*

Good Lord, man. What is this reasoning? Everything is a force—why should the supramental descent into me or earth assure complete and universal immediate conquest of this Force only or specially among so many?

...

*What I plainly ask is whether by your supramentalisation death would be impossible in the Asram, independent of our sadhana.*

Not in the sense that anybody can seek refuge in the supramentalised Asram against death and sit comfortably there without any intention of doing sadhana.

(712-13)

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*How far down is your plume? Do you see the great Tail yet?*

Tail is there—but no use without the head.

(857-58)

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*Very glad to hear, Sir, that you are "too busy". Only we have been hearing that*

*so often and so long since, that by now the Supramental or any Light should have tumbled down!*

It isn't so easy to make it tumble.

*But jokes apart, I hear, from reliable authority, that the Supramental Descent is very near. Is it true, Sir?*

I am very glad to hear it on reliable authority. It is a great relief.

(905-06)

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*You won't say anything about the Supramental till it descends. It is this great mystery about it that makes us pin all our faith on it and the word Supermind goes from mouth to mouth. Ah, if we could have faint glimpses of it!*

Not much utility in this mouth to mouth business. If people set themselves seriously to the task of psychic or spiritual opening or development, it would be much more useful—even for the coming of the Supramental. If I tried to explain about the Supramental, it would be all UP with the Supramental. The rest of the lives of the sadhaks would be spent in discussing the supramental and how near Nirod or Nishikanta or Anilbaran was to the Supramental and whether this was supramental or that was supramental or whether it was supramental to drink tea or not etc., etc. and there would be no more chance of any sadhana.

(907)

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*Is living in that consciousness ["Brahman consciousness"] an ideal condition for receiving the Supramental descent?*

It is a necessary condition.

*I heard that no one here was prepared for this Supramental descent?*

Of course not, this realisation of the Self as all and the Divine as all is only the first step.

*What's the next step?*

The next step is to get into contact with the higher planes above spiritual mind—for as soon as one gets into the spiritual Mind or Higher Mind, this realisation is possible.

(992)

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The very first step in the supramental change is to transform all operations of consciousness from the ordinary mental to the intuitive, only then is there any hope of proceeding farther, not to, but towards the supramental. I must surely have done this long ago otherwise how could I be catching the tail of the supramental whale?

(1067)

\*

*...is it necessary to “understand” your Yoga in order to practise it? As far as I understand, it is only your Supermind business that baffles us and some of us are skeptical about it...*

Well, it may not be necessary to understand it, but it is advisable not to misunderstand it.

The skepticism is stupid, because how can one pronounce for or against about something one does not know or understand at all?

*And some think it not worth while at present to bother about it.*

Certainly it is better not to bother about it and to do what is immediately necessary. The attempt to understand has led many to take for the Supermind something that was not even spiritual and to suppose themselves supermen when all they were doing was to go headlong into the ultravital.

(1100-01)

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The supramental (even its tail) does not take away any capacity, but rather sublimates all and gives those that were not there.

(1130)

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*In the supramental Truth all falsehoods will be dissolved.*

## **‘OUR YOGA NOT FOR THE ACQUISITION OF THE SUPERMIND BUT FOR THE SAKE OF THE DIVINE’**

A union with the Divine Reality of our being and all being is the one essential object of the Yoga. It is necessary to keep this in mind; we must remember that our Yoga is not undertaken for the sake of the acquisition of supermind itself but for the sake of the Divine; we seek the supermind not for its own joy and greatness but to make the union absolute and complete, to feel it, possess it, dynamise it in every possible way of our being, in its highest intensities and largest widenesses and in every range and turn and nook and recess of our nature. It is a mistake to think, as many are apt to think, that the object of a supramental Yoga is to arrive at a mighty magnificence of supermanhood, a divine power and greatness, the self-fulfilment of a magnified individual personality. This is a false and disastrous conception,—disastrous because it is likely to raise the pride, vanity and ambition of the rajasic vital mind in us and that, if not overpassed and overcome, must lead to spiritual downfall, false because it is an egoistic conception and the first condition of the supramental change is to get rid of ego. It is most dangerous for the active and dynamic nature of the man of will and works which can easily be led away by the pursuit of power. Power comes inevitably by the supramental change, it is a necessary condition for a perfect action: but it is the Divine Shakti that comes and takes up the nature and the life, the power of the One acting through the spiritual individual; it is not an aggrandisement of the personal force, not the last crowning fulfilment of the separative mental and vital ego. Self-fulfilment is a result of the Yoga, but its aim is not the greatness of the individual. The sole aim is a spiritual perfection, a finding of the true self and a union with the Divine by putting on the divine consciousness and nature.<sup>1</sup> All the rest is constituent detail and attendant circumstance. Ego-centric impulses, ambition, desire of power and greatness, motives of self-assertion are foreign to this greater consciousness and would be an insuperable bar against any possibility of even a distant approach towards the supramental change. One must lose one’s little lower self to find the greater self. Union with the Divine must be the master motive; even the discovery of the truth of one’s own being and of all being, life in that truth and its greater consciousness, perfection of the nature are only the natural results of that movement. Indispensable conditions of its entire consummation, they are part of the central aim only because they are a necessary development and a major consequence.

(CWSA-23: 280-81)

1. *sādharmya mukti*.

## **‘IT MUST ALSO BE KEPT IN MIND...’**

It must also be kept in mind that the supramental change is difficult, distant, an ultimate stage; it must be regarded as the end of a far-off vista; it cannot be and must not be turned into a first aim, a constantly envisaged goal or an immediate objective. For it can only come into the view of possibility after much arduous self-conquest and self-exceeding, at the end of many long and trying stages of a difficult self-evolution of the nature. One must first acquire an inner Yogic consciousness and replace by it our ordinary view of things, natural movements, motives of life; one must revolutionise the whole present build of our being. Next, we have to go still deeper, discover our veiled psychic entity and in its light and under its government psychicise our inner and outer parts, turn mind-nature, life-nature, body-nature and all our mental, vital, physical action and states and movements into a conscious instrumentation of the soul. Afterwards or concurrently we have to spiritualise the being in its entirety by a descent of a divine Light, Force, Purity, Knowledge, freedom and wideness. It is necessary to break down the limits of the personal mind, life and physicality, dissolve the ego, enter into the cosmic consciousness, realise the self, acquire a spiritualised and universalised mind and heart, life-force, physical consciousness. Then only the passage into supramental consciousness begins to become possible, and even then there is a difficult ascent to make each stage of which is a separate arduous achievement. Yoga is a rapid and concentrated conscious evolution of the being, but however rapid, even though it may effect in a single life what in an unassisted Nature might take centuries and millenniums or many hundreds of lives, still all evolution must move by stages; even the greatest rapidity and concentration of the movement cannot swallow up all the stages or reverse natural process and bring the end near to the beginning. A hasty and ignorant mind, a too eager force easily forget this necessity; they rush forward to make the supermind an immediate aim and expect to pull it down with a pitchfork from its highest heights in the Infinite. This is not only an absurd expectation but full of danger. For the vital desire may very well bring in an action of dark or vehement vital powers which hold out before it a promise of immediate fulfilment of its impossible longing; the consequence is likely to be a plunge into many kinds of self-deception, a yielding to the falsehoods and temptations of the forces of darkness, a hunt for supernormal powers, a turning away from the Divine to the Asuric nature, a fatal self-inflation into an unnatural unhuman and undivine bigness of magnified ego. If the being is small, the nature weak and incapable, there is not this large-scale disaster; but a loss of balance, a mental unhinging and fall into unreason or a vital unhinging and consequent moral aberration or a deviation into some kind of morbid abnormality of the nature may be the untoward consequence. This is not a Yoga in which abnormality of any kind, even if it be an exalted abnormality, can be admitted as a way to self-fulfilment or spiritual realisation. Even when one enters into supernormal and suprarational experience, there should be no



disturbance of the poise which must be kept firm from the summit of the consciousness to its base; the experiencing consciousness must preserve a calm balance, an unfailing clarity and order in its observation, a sort of sublimated commonsense, an unfailing power of self-criticism, right discrimination, coordination and firm vision of things; a sane grasp on facts and a high spiritualised positivism must always be there. It is not by becoming irrational or infrarational that one can go beyond ordinary nature into supernature; it should be done by passing through reason to a greater light of superreason. This superreason descends into reason and takes it up into higher levels even while breaking its limitations; reason is not lost but changes and becomes its own true unlimited self, a coordinating power of the supernature.

(CWSA-23: 281-82)

*The supramental transformation is hard labour and needs a strong body. For some time more, probably more than a hundred years, the physical body will need to eat in order to keep its strength; and we have to comply with this necessity.*

*December 1972*

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*The mind does not know truly; aspire sincerely to the supermind.*

## **‘ANOTHER ERROR TO BE GUARDED AGAINST’**

Another error that has to be guarded against is also one to which our mentality is easily prone; it is to take some higher intermediate consciousness or even any kind of supernormal consciousness for the supermind. To reach supermind it is not enough to go above the ordinary movements of the human mind; it is not enough to receive a greater light, a greater power, a greater joy or to develop capacities of knowledge, sight, effective will that surpass the normal range of the human being. All light is not the light of the spirit, still less is all light the light of the supermind; the mind, the vital, the physical itself have lights of their own, as yet hidden, which can be very inspiring, exalting, informative, powerfully executive. A breaking out into the cosmic consciousness may also bring in an immense enlargement of the consciousness and power. An opening into the inner mind, inner vital, inner physical, any range of the subliminal consciousness, can liberate an activity of abnormal or supernormal powers of knowledge, action or experience which the uninstructed mind can easily mistake for spiritual revelations, inspirations, intuitions. An opening upward into the greater ranges of the higher mental being can bring down much light and force creating an intense activity of the intuitivised mind and life-power or an ascent into these ranges can bring a true but still incomplete light easily exposed to mixture, a light which is spiritual in its source though it does not always remain spiritual in its active character when it comes down into the lower nature. But none of these things is the supramental light, the supramental power; that can only be seen and grasped when we have reached the summits of mental being, entered into overmind and stand on the borders of an upper, a greater hemisphere of spiritual existence. There the ignorance, the inconscience, the original blank Nescience slowly awaking towards a half-knowledge, which are the basis of material Nature and which surround, penetrate and powerfully limit all our powers of mind and life, cease altogether; for an unmixed and unmodified Truth-consciousness is there the substance of all the being, its pure spiritual texture. To imagine that we have reached such a condition when we are still moving in the dynamics of the Ignorance, though it may be an enlightened or illumined Ignorance, is to lay ourselves open either to a disastrous misleading or to an arrest of the evolution of the being. For if it is some inferior state that we thus mistake for the supermind, it lays us open to all the dangers we have seen to attend a presumptuous egoistic haste in our demand for achievement. If it is one of the higher states that we presume to be the highest, we may, though we achieve much, yet fall short of the greater, more perfect goal of our being; for we shall remain content with an approximation and the supreme transformation will escape us. Even the achievement of a complete inner liberation and a high spiritual consciousness is not that supreme transformation; for we may have that achievement, a status perfect in itself, in essence, and still our dynamic parts may in their instrumentation belong to an enlightened spiritualised mind and may be in consequence, like all mind, defective even in its greater power

and knowledge, still subject to a partial or local obscuration or a limitation by the original circumscribing nescience.

(CWSA-23: 283)

*A consciousness luminous without obscurity, turned towards the supramental light and full of a supramentalised plasticity are the conditions for the manifestation of the supramental light upon earth.*

\*

*We must never forget that our goal is to manifest the Supramental Reality.*  
*25 May 1954*

# MOTHER INDIA

## MONTHLY REVIEW OF CULTURE

Vol. LIX

No. 2

*“Great is Truth and it shall prevail”*

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*The Life Divine*, SABCL, Vols. 18 & 19.

*Savitri*, CWSA, Vols. 34 & 35.

*The Synthesis of Yoga*, CWSA, Vols. 23 & 24.

*Nirodbaran's Correspondence with Sri Aurobindo—The Complete Set*—the 2-volume edition published in 1995.

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## **‘IN MATTER SHALL BE LIT THE SPIRIT’S GLOW’**

When darkness deepens strangling the earth’s breast  
And man’s corporeal mind is the only lamp,  
As a thief’s in the night shall be the covert tread  
Of one who steps unseen into his house.  
A Voice ill-heard shall speak, the soul obey,  
A Power into mind’s inner chamber steal,  
A charm and sweetness open life’s closed doors  
And beauty conquer the resisting world,  
The Truth-Light capture Nature by surprise,  
A stealth of God compel the heart to bliss  
And earth grow unexpectedly divine.  
In Matter shall be lit the spirit’s glow,  
In body and body kindled the sacred birth;  
Night shall awake to the anthem of the stars,  
The days become a happy pilgrim march,  
Our will a force of the Eternal’s power,  
And thought the rays of a spiritual sun.  
A few shall see what none yet understands;  
God shall grow up while the wise men talk and sleep;  
For man shall not know the coming till its hour  
And belief shall be not till the work is done.

(CWSA-33: 55)

*Matter prepares itself to receive the supramental: matter tries to liberate itself from old habits to prepare for the new creation.*