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“Great is Truth and it shall prevail”

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NOTE ON PASSAGES USED

This issue contains selections from Sri Aurobindo's *The Supramental Manifestation upon Earth*, from the Mother's talks and writings and from the names the Mother gave to flowers and the significance that she assigned to them.

A FUTURE ... WHICH HAS BEGUN

*We continue with the commemoration of
the event of 29 February 1956.*

SUPERMIND AND THE LIFE DIVINE

A divine life upon earth, the ideal we have placed before us, can only come about by a spiritual change of our being and a radical and fundamental change, an evolution or revolution of our nature. The embodied being upon earth would have to rise out of the domination over it of its veils of mind, life and body into the full consciousness and possession of its spiritual reality, and its nature also would have to be lifted out of the consciousness and power of consciousness proper to a mental, vital and physical being into the greater consciousness and greater power of being and the larger and freer life of the spirit. It would not lose these former veils but they would no longer be veils or imperfect expressions but true manifestations; they would be changed into states of light, powers of spiritual life, vehicles of a spiritual existence. But this again could not be if mind, life and body were not taken up and transformed by a state of being and a force of being superior to them, a power of Supermind as much above our incomplete mental nature as that is above the nature of animal life and animated Matter, as it is immeasurably above the mere material nature.

The Supermind is in its very essence a truth-consciousness, a consciousness always free from the Ignorance which is the foundation of our present natural or evolutionary existence and from which nature in us is trying to arrive at self-knowledge and world-knowledge and a right consciousness and the right use of our existence in the universe. The Supermind, because it is a truth-consciousness, has this knowledge inherent in it and this power of true existence; its course is straight and can go direct to its aim, its field is wide and can even be made illimitable. This is because its very nature is knowledge: it has not to acquire knowledge but possesses it in its own right; its steps are not from nescience or ignorance into some imperfect light, but from truth to greater truth, from right perception to deeper perception, from intuition to intuition, from illumination to utter and boundless luminousness, from growing widenesses to the utter vasts and to very infinitude. On its summits it possesses the divine omniscience and omnipotence, but even in an evolutionary movement of its own graded self-manifestation by which it would eventually reveal its own highest heights, it must be in its very nature essentially free from ignorance and error: it starts from truth and light and moves always in truth and light. As its knowledge is always true, so too its will is always true; it does not fumble in its handling of things or stumble in its paces. In the Supermind feeling and emotion do not depart from their truth, make no slips or mistakes, do not swerve from the right and the real, cannot misuse beauty and delight or twist away from a divine rectitude. In the Supermind sense cannot mislead or deviate into the grossnesses which are here its natural imperfections and the cause of reproach, distrust and misuse by our ignorance. Even an incomplete statement made by the Supermind is a truth leading to a further truth, its incomplete action a step towards completeness. All the life and action and leading of the Supermind is guarded in its very nature from the falsehoods and

uncertainties that are our lot; it moves in safety towards its perfection. Once the truth-consciousness was established here on its own sure foundation, the evolution of divine life would be a progress in felicity, a march through light to Ananda.

Supermind is an eternal reality of the divine Being and the divine Nature. In its own plane it already and always exists and possesses its own essential law of being; it has not to be created or to emerge or evolve into existence out of involution in Matter or out of non-existence, as it might seem to the view of mind which itself seems to its own view to have so emerged from life and Matter or to have evolved out of an involution in life and Matter. The nature of Supermind is always the same, a being of knowledge, proceeding from truth to truth, creating or rather manifesting what has to be manifested by the power of a pre-existent knowledge, not by hazard but by a self-existent destiny in the being itself, a necessity of the thing in itself and therefore inevitable. Its manifestation of the divine life will also be inevitable; its own life on its own plane is divine and, if Supermind descends upon the earth, it will bring necessarily the divine life with it and establish it here.

Supermind is the grade of existence beyond mind, life and Matter and, as mind, life and Matter have manifested on the earth, so too must Supermind in the inevitable course of things manifest in this world of Matter. In fact, a supermind is already here but it is involved, concealed behind this manifest mind, life and Matter and not yet acting overtly or in its own power: if it acts, it is through these inferior powers and modified by their characters and so not yet recognisable. It is only by the approach and arrival of the descending Supermind that it can be liberated upon earth and reveal itself in the action of our material, vital and mental parts so that these lower powers can become portions of a total divinised activity of our whole being: it is that that will bring to us a completely realised divinity or the divine life. It is indeed so that life and mind involved in Matter have realised themselves here; for only what is involved can evolve, otherwise there could be no emergence.

The manifestation of a supramental truth-consciousness is therefore the capital reality that will make the divine life possible. It is when all the movements of thought, impulse and action are governed and directed by a self-existent and luminously automatic truth-consciousness and our whole nature comes to be constituted by it and made of its stuff that the life divine will be complete and absolute. Even as it is, in reality though not in the appearance of things, it is a secret self-existent knowledge and truth that is working to manifest itself in the creation here. The Divine is already there immanent within us, ourselves are that in our inmost reality and it is this reality that we have to manifest; it is that which constitutes the urge towards the divine living and makes necessary the creation of the life divine even in this material existence.

A manifestation of the Supermind and its truth-consciousness is then inevitable; it must happen in this world sooner or later. But it has two aspects, a descent from above, an ascent from below, a self-revelation of the Spirit, an evolution in Nature.

The ascent is necessarily an effort, a working of Nature, an urge or nisus on her side to raise her lower parts by an evolutionary or revolutionary change, conversion or transformation into the divine reality and it may happen by a process and progress or by a rapid miracle. The descent or self-revelation of the Spirit is an act of the supreme Reality from above which makes the realisation possible and it can appear either as the divine aid which brings about the fulfilment of the progress and process or as the sanction of the miracle. Evolution, as we see it in this world, is a slow and difficult process and, indeed, needs usually ages to reach abiding results; but this is because it is in its nature an emergence from inconscient beginnings, a start from nescience and a working in the ignorance of natural beings by what seems to be an unconscious force. There can be, on the contrary, an evolution in the light and no longer in the darkness, in which the evolving being is a conscious participant and cooperator, and this is precisely what must take place here. Even in the effort and progress from the Ignorance to Knowledge this must be in part if not wholly the endeavour to be made on the heights of the nature, and it must be wholly that in the final movement towards the spiritual change, realisation, transformation. It must be still more so when there is a transition across the dividing line between the Ignorance and the Knowledge and the evolution is from knowledge to greater knowledge, from consciousness to greater consciousness, from being to greater being. There is then no longer any necessity for the slow pace of the ordinary evolution; there can be rapid conversion, quick transformation after transformation, what would seem to our normal present mind a succession of miracles. An evolution on the supramental levels could well be of that nature; it could be equally, if the being so chose, a more leisurely passage of one supramental state or condition of things to something beyond but still supramental, from level to divine level, a building up of divine gradations, a free growth to the supreme Supermind or beyond it to yet undreamed levels of being, consciousness and Ananda.

The supramental knowledge, the truth-consciousness of the Supermind is in itself one and total: even when there is a voluntary limitation of the knowledge or what might seem to be a partial manifestation, it is so voluntarily; the limitation does not proceed from or result in any kind of ignorance, it is not a denial or withholding of knowledge, for all the rest of the truth that is not brought into expression is implicit there. Above all, there are no contradictions: whatever would seem to be opposites to the mind, here carry in themselves their own right relation and reconciling agreement,—if indeed any reconciliation were needed, for the harmony of these apparent opposites is complete. The mind tends to put the personal and the impersonal in face of each other as if they were two contraries, but the Supermind sees and realises them as, at the lowest, complements and mutually fulfilling powers of the single Reality and, more characteristically, as interfused and inseparable and themselves that single Reality. The Person has his aspect of impersonality inseparable from himself without which he could not be what he is or could not be his whole

self: the Impersonal is in its truth not a state of existence, a state of consciousness and a state of bliss, but a Being self-existent, conscious of self, full of his own self-existent bliss, bliss the very substance of his being,—so, the one single and illimitable Person, Purusha. In the Supermind the finite does not cut up or limit the infinite, does not feel itself contrary to the infinite; but rather it feels its own infinity: the relative and temporal is not a contradiction of eternity but a right relation of its aspects, a native working or an imperishable feature of the eternal. Time there is only the eternal in extension and the eternal can be felt in the momentary. Thus the integral Divine is there in the Supermind and no theory of illusion or self-contradictory Maya need be thrust in to justify its way of existence. It will be obvious that an escape from life is not necessary for the Divine to find itself or its reality; it possesses that always whether in cosmic life or in its transcendent existence. The divine life cannot be a contradiction of the Divine or of the supreme reality; it is part of that reality, an aspect or expression of it and it can be nothing else. In life on the supramental plane all the Divine is possessed, and when the Supermind descends on earth, it must bring the Divine with it and make that full possession possible here.

The divine life will give to those who enter into it and possess it an increasing and finally a complete possession of the truth-consciousness and all that it carries in it; it will bring with it the realisation of the Divine in self and the Divine in Nature. All that is sought by the God-seeker will be fulfilled in his spirit and in his life as he moves towards spiritual perfection. He will become aware of the transcendent reality, possess in the self-experience the supreme existence, consciousness, bliss, be one with Sachchidananda. He will become one with cosmic being and universal Nature: he will contain the world in himself, in his own cosmic consciousness and feel himself one with all beings; he will see himself in all and all in himself, become united and identified with the Self which has become all existences. He will perceive the beauty of the All-Beautiful and the miracle of the All-Wonderful; he will enter in the end into the bliss of the Brahman and live abidingly in it and for all this he will not need to shun existence or plunge into the annihilation of the spiritual Person in some self-extinguishing Nirvana. As in the Self, so in Nature, he can realise the Divine. The nature of the Divine is Light and Power and Bliss; he can feel the divine Light and Power and Bliss above him and descending into him, filling every strand of his nature, every cell and atom of his being, flooding his soul and mind and life and body, surrounding him like an illimitable sea and filling the world, suffusing all his feeling and sense and experience, making all his life truly and utterly divine. This and all else that the spiritual consciousness can bring to him the divine life will give him when it reaches its utmost completeness and perfection and the supramental truth-consciousness is fulfilled in all himself; but even before that he can attain to something of it all, grow in it, live in it, once the Supermind has descended upon him and has the direction of his existence. All relations with the Divine will be his: the trinity of God-knowledge, divine works and devotion to God will open within him and move

towards an utter self-giving and surrender of his whole being and nature. He will live in God and with God, possess God, as it is said, even plunge in him forgetting all separate personality, but not losing it in self-extinction. The love of God and all the sweetness of love will remain his, the bliss of contact as well as the bliss of oneness and the bliss of difference in oneness. All the infinite ranges of experience of the Infinite will be his and all the joy of the finite in the embrace of the Infinite.

The descent of the Supermind will bring to one who receives it and is fulfilled in the truth-consciousness all the possibilities of the divine life. It will take up not only the whole characteristic experience which we recognise already as constituting the spiritual life, but also all which we now exclude from that category but which is capable of divinisation, not excluding whatever of the earth-nature and the earth-life can be transformed by the touch of the Supermind and taken up into the manifested life of the Spirit. For a divine life on earth need not be a thing apart and exclusive having nothing to do with the common earthly existence: it will take up human being and human life, transform what can be transformed, spiritualise whatever can be spiritualised, cast its influence on the rest and effectuate either a radical or an uplifting change, bring about a deeper communion between the universal and the individual, invade the ideal with the spiritual truth of which it is a luminous shadow and help to uplift into or towards a greater and higher existence. Mind it will uplift towards a diviner light of thought and will, life towards deeper and truer emotion and action, towards a larger power of itself, towards high aims and motives. Whatever cannot yet be raised into its own full truth of being, it will bring nearer to that fullness; whatever is not ready even for that change, will still see the possibility open to it whenever its still incomplete evolution has made it ready for self-fulfilment. Even the body, if it can bear the touch of Supermind, will become more aware of its own truth,—for there is a body consciousness that has its own instinctive truth and power of right condition and action, even a kind of unexpressed occult knowledge in the constitution of its cells and tissues which may one day become conscious and contribute to the transformation of the physical being. An awakening must come in the earth-nature and in the earth-consciousness which will be, if not the actual beginning, at least the effective preparation and the first steps of its evolution towards a new and diviner world order.

This would be the fulfilment of the divine life which the descent of Supermind and the working of the truth-consciousness taking hold of the whole nature of the living being would bring about in all who could open themselves to its power or influence. Even its first immediate effect would be on all who are capable the possibility of entering into the truth-consciousness and changing all the movements of the nature more and more into the movements of the supramental truth, truth of thought, truth of will, truth in the feelings, truth in the acts, true conditions of the whole being even to the body, eventually transformation, a divinising change. For those who could so open themselves and remain open, there would be no limitation

to this development and even no fundamental difficulty; for all difficulties would be dissolved by the pressure of the supramental light and power from above pouring itself into the mind and the life-force and the body. But the result of the supramental descent need not be limited to those who could thus open themselves entirely and it need not be limited to the supramental change; there could also be a minor or secondary transformation of the mental being within a freed and perfected scope of the mental nature. In place of the human mind as it now is, a mind limited, imperfect, open at every moment to all kinds of deviation from the truth or missing of the truth, all kinds of error and openness even to the persuasions of a complete falsehood and perversion of the nature, a mind blinded and pulled down towards inconscience and ignorance, hardly arriving at knowledge, an intellect prone to interpret the higher knowledge in abstractions and indirect figures seizing and holding even the messages of the higher intuition with an uncertain and disputed grasp, there could emerge a true mind liberated and capable of the free and utmost perfection of itself and its instruments, a life governed by the free and illumined mind, a body responsive to the light and able to carry out all that the free mind and will could demand of it. This change might happen not only in the few, but extend and generalise itself in the race. This possibility, if fulfilled, would mean that the human dream of perfection, perfection of itself, of its purified and enlightened nature, of all its ways of action and living, would be no longer a dream but a truth that could be made real and humanity lifted out of the hold on it of inconscience and ignorance. The life of the mental being could be harmonised with the life of the Supermind which will then be the highest order above it, and become even an extension and annexe of the truth-consciousness, a part and province of the divine life. It is obvious that if the Supermind is there and an order of supramental being is established as the leading principle in earth-nature, as mind is now the leading principle, but with a sureness, a complete government of the earthly existence, a capacity of transformation of all upon their level and within their natural boundaries of which the mind in its imperfection was not capable, an immense change of human life, even if it did not extend to transformation, would be inevitable.

It remains to consider what might be the obstacles in the way of this possibility, especially those offered by the nature of the earth-order and its function as a field of a graded evolution in which our humanity is a stage and, it might be argued, its very imperfection an evolutionary necessity, how far could or would Supermind by its presence and government of things overcome this difficulty while respecting the principle of gradation, and whether it could not rectify the wrong and ignorant order imposed by the Ignorance and Inconscience and substitute for it a right gradation in which the perfection and divinisation would be possible. Certainly, the way for the individual would be open; whatever group of human beings aspire as united in an endeavour at a perfect individual and collective living or aspire to the divine life, would be assisted towards the attainment of its aspiration: that at least the Supermind

would make its minimum consequence. But the greater possibility is also there and might even be offered to the whole of humanity. This, then, we have to consider, what would the descent of the Supermind mean for mankind and what would be its result or its promise for the whole life and evolutionary future and destiny of the human race?

SRI AUROBINDO

(Essays in Philosophy and Yoga, CWSA, Vol. 13, pp. 558-67)

Consciousness Turned towards the Supramental Light
(*Helianthus*)

It thirsts for Truth and will find its satisfaction only in the Truth.

*

Supramental Consciousness
(*Hibiscus 'Daffodil'*)

Gloriously awake and powerful—luminous, sure of itself and infallible in its movements!

*

Power of the Supramental Consciousness
(*Hibiscus*)

Organising and active, irresistible in its influence.

*

Supramental Influence
(*Doxantha unguis-cati*)

Innumerable and rapid in its action.

A FUTURE ... WHICH HAS BEGUN

1. From *Prayers and Meditations*

September 25, 1914*

O Divine and adorable Mother, with Thy help what is there that is impossible? The hour of realisations is near and Thou hast assured us of Thy aid that we may perform integrally the supreme Will.

Thou hast accepted us as fit intermediaries between the unthinkable realities and the relativities of the physical world, and Thy constant presence in our midst is a token of Thy active collaboration.

The Lord has willed and Thou dost execute:

A new Light shall break upon the earth.

A new world shall be born,

And the things that were promised shall be fulfilled.

* Sri Aurobindo's translation.

(CWM 1: 252)

2. New Year Message 1951

1951

Lord, we are upon earth to accomplish Thy work of transformation. It is our sole will, our sole preoccupation. Grant that it may be also our sole occupation and that all our actions may help us towards this single goal.



(CWM 15: 170)

3. Message of 4 April 1951

A new Light shall break upon the earth, a new world shall be born: the things that were promised shall be fulfilled.

(CWM 15: 191)

4. New Year Message 1952

O Lord, Thou hast decided to test the quality of our faith and to pass our sincerity on Thy touchstone. Grant that we come out greater and purer from the ordeal.

(CWM 15: 170)

5. New Year Message 1953

Lord, Thou hast told us: Do not give way, hold tight. It is when everything seems lost that all is saved.

(CWM 15: 170)

6. New Year Message 1954

My Lord, here is Thy advice to all, for this year:

“Never boast about anything, let your acts speak for you.”

(CWM 15: 170)

7. New Year Message 1955

No human will can finally prevail against the Divine’s Will. Let us put ourselves deliberately and exclusively on the side of the Divine, and the Victory is ultimately certain.

(CWM 15: 171)

8. From *The Great Secret*

[In a letter of 7 July 1954, the Mother writes:

For the first of December I am preparing something which does not fall into any category of dramatic art and which certainly cannot be called a play, but nevertheless, it will be put on the stage and I hope that it will not be without interest. I am putting words into the mouths of men who have had very different lives and careers....

In her introductory note to *The Great Secret—Six Monologues and a Conclusion*, she writes:

...Six of the world's most famous men have been brought together, apparently by chance, in a life-boat in which they have taken refuge when the ship that was carrying them to a conference on human progress sank in mid-ocean.

...To take their minds off their present miseries, each one of them in turn tells the story of his life.

...There is also a seventh man.

...He sits at the helm, immobile and silent, but listens attentively to what the others are saying.

After the six men have spoken of their aspirations, their success and the impasse they have reached, each one in his life, the Unknown Man speaks. The following passage is taken from his speech.—Editorial note]

...if we want to find a true solution to the confusion, chaos and misery of the world, we have to find it in the world itself. And this is in fact where it is to be found. It exists potentially, we have only to discover it; it is neither mystic nor imaginary; it is altogether concrete and disclosed to us by Nature herself, if we know how to observe her. For the movement of Nature is an ascending one; from one form, one species, she brings forth a new one capable of manifesting something more of the universal consciousness. All goes to show that man is not the last step in terrestrial evolution. The human species will necessarily be succeeded by a new one which will be to man what man is to the animal; the present human consciousness will be replaced by a new consciousness, no longer mental but supramental. And this consciousness will give birth to a higher race, superhuman and divine.

The time has come for this possibility, promised and anticipated for so long, to become a living reality upon earth, and that is why you are all unsatisfied and feel that you have been unable to obtain what you wanted from life. Nothing but a radical change of consciousness can deliver the world from its present obscurity. Indeed, this transformation of the consciousness, this manifestation of a higher and truer consciousness, is not only possible but certain; it is the very aim of our existence, the

purpose of life upon earth. First the consciousness must be transformed, then life, then forms; it is in this order that the new creation will unfold. All Nature's activity is in fact a progressive return towards the Supreme Reality which is both the origin and the goal of the universe, in its totality as well as in its smallest element. We must become concretely what we are essentially; we must live integrally the truth, the beauty, the power and the perfection that are hidden in the depths of our being, and then all life will become the expression of the sublime, eternal, divine Joy.

...

Let us unite our wills in a great aspiration; let us pray for an intervention of the Grace. A miracle can always happen. Faith has a sovereign power. And if indeed we are to take part in the great work to be done, then an intervention will come and prolong our lives. Let us pray with the humility of the wise and the candid faith of a child; let us invoke with sincerity this new Consciousness, this new Force, Truth and Beauty which must manifest, so that the earth may be transformed and the supramental life realised in the material world.

They all concentrate in silence. The Unknown Man continues:

“O Supreme Reality, grant that we may live integrally the marvellous secret that is now revealed to us.”

(CWM 12: 494-96)

Supramentalised Receptivity

(Gladiolus)

The receptivity of tomorrow.

*

Supramentalised Plasticity

(Tagetes erecta)

One of the steps on the way to transformation.

9. From the Conversation of 12 October 1955

[The Mother reads the Unknown Man's speech from *The Great Secret*. —Ed.]

When is it going to happen, eh? There. That's the question I was waiting for.

(*To a child*) What did you want to ask?

What you said just now.

You see, I know how to read thoughts.

And so, if I were to say that it depends upon you? It is not altogether true, but still there is something true in it.

I think that this will happen the moment there is a sufficiently large number of consciousnesses which feel absolutely that it cannot be otherwise. Now, most people, the immense majority among you have to make an effort to imagine what it will be, and at best, speculate upon it and perhaps hope that this transformation will make things more pleasing, more pleasant—something like that. But your consciousness is so attached to what is, that it even finds it difficult to imagine that things can be otherwise. And until what must be becomes for a sufficiently big group of consciousnesses an inevitable necessity, and all that has been and all that still is at present appears like an absurdity which cannot last... it is at that moment that this can take place, not before.

There remains a problem, namely, whether it is something which can take place and will take place individually before occurring collectively. It is probable. But no individual realisation can be complete nor even approach this perfection if it is not in harmony with at least a group of consciousnesses representative of a new world. In spite of everything there is so great an interdependence of the individual and the collectivity, that the individual realisation, despite all, is limited, impoverished by the irresponsive atmosphere—if I may say so—of what surrounds it. And it is certain that the entire terrestrial life has to follow a certain curve of progress, so that a new world and a new consciousness can manifest. And that is why I said at the beginning that it depends at least partially on you.

Have you ever tried to picture what this new consciousness could be and what a new race could be like, and finally what a new world could be like?

By analogy, it is quite obvious that the arrival of man upon earth has changed the earth-condition. I cannot say that from a certain point of view this was for the greatest good of all, because there are many who have suffered terribly from it, and here it is obvious that the complications the human being has brought into life have not always been very favourable either for him or for others. But from a certain point of view this has brought about a considerable progress, even in the lower species:

man meddled with the life of animals, he meddled with the life of plants, he meddled with the life of metals, of minerals; as I said, it was not always for the greatest joy of those he dealt with, but still it certainly changed their conditions of life considerably. Well, in the same way, it is probable that the supramental being, whatever it might be, will considerably change the life of the earth. In our heart and our thought we hope that all the evils the earth suffers from will be at least ameliorated if not cured, and that the general conditions will be more harmonious, and in any case more tolerable. This may happen, because it was the very nature of the mental consciousness which incarnated in man, who acted for his own satisfaction, with his own development in view and without much consideration for the consequences of his actions. Perhaps the Supermind will act more harmoniously. In any case we hope so. That is how we conceive of it.

But I am asking you, in turn, a question: have you thought of it? Have you thought of what it could be?

(*To a child*) You, have you thought about it? (*To another child*) You? No? You have thought about it? Then tell me what you have thought. Naturally I am not asking you to repeat to me what you have read in Sri Aurobindo's books, because that's not what is in question: you must endeavour to imagine and live something yourself.

Can't you tell me? Nor you? You can't tell me?

Mother, because of our imperfection we have to do something. But when the supramental race descends, it will be perfect; then what will be there to do?

Perfect! Perfect in comparison with us but not in comparison with what will come later. The world is in perpetual movement and perpetual progression, and it is very obvious that each time a new consciousness has manifested upon earth, one has felt that it would be... perhaps not a definitive realisation but in any case a considerable progress. And it is also very obvious that for... say, the consciousness of an elephant or a dog... human capacities are something absolutely marvellous. To the extent they are able to understand it, imagine it, sense it—dogs sense them—human faculties are for them something divine. And it is because we, indeed, have come to a stage where we perceive something beyond (that's what I have said in there, haven't I?), it's because of this that we are not satisfied with all that we do; it's because of this that there is the feeling that whatever we may do, there is something which escapes us—that the real thing escapes us, that we are turning round it but don't touch it. It's because we are ready for this something. Otherwise, if we did not understand that, we would be absolutely satisfied with what we can do and there would simply remain the effort to do it better and better. It is the beginning of a new expression. This need, for instance, of something which would be more essentially true; something which would be... on which one could count, which does not collapse when one leans upon it, something which gives us a lasting, permanent support; this need of eternity which

we have in ourselves, this need of an absolute, of an absolute truth, an absolute good, an absolute beauty—this indeed awakens at the moment one is ready to receive a new consciousness.

It is certain that for a very long time, perhaps from the very beginning (not the beginning from the evolutionary standpoint, because there were periods of intermediate beings who were much nearer the animal than the true man), when this human form was developed enough and ready to receive something from above, when the first beings of the higher worlds incarnated in human forms, from that time there were always individuals who carried in themselves this need for eternity and the absolute. But it was something individual. And it is only gradually and very progressively, through consecutive periods of light and darkness, that in the whole of humanity something has awakened to the need of a higher good.

It is quite obvious that now, through all the swirlings and all the stupidities, there is an awakening need, almost a kind of sensation of what this could and should be—which means that the time is near. For a very long time it has been said, “It will be, it will be”, and it was promised... thousands and thousands of years ago they had already begun to promise that there would be a new consciousness, a new world, something divine which would manifest upon earth, but it was said, “It will be, it will be”, like that; they spoke of ages, eons, thousands and millions of years. They did not have this sensation which we now have, that it must come, that it is very close. Of course human life is very short and there is a tendency to wish to shorten the distances so that they may be in proportion to the dimensions; but in spite of all, there will come a moment when it happens... there will be a time when it happens, there will be a time when the movement swings over into a new reality... There was a time when the mental being could manifest upon earth. The starting point might have been poor, very incomplete, very partial, but all the same there was a starting point. Why can’t it be now?... That’s all.

Perhaps if those who from the beginning have proclaimed that it would be, those very people say, “It is going to be...”, after all, perhaps they are the best informed. I am considering how from the beginning of the earth’s history (we shall not go farther back to the antecedents, you know, for we have already enough to do with the earth), from the beginning of the earth’s history, in one form or another, under one name or another, Sri Aurobindo has always presided over the great terrestrial transformations; and so when he tells you, “Well, this is the right time”, perhaps he knows. That’s all that I can say.

So, if it is the right time, this is how the problem is put: there are people who are ready or will become ready, and these precisely will be the first to start on the new path. There are others who, perhaps, will become aware of it too late, who will have missed the opportunity; I think there will be many of this kind. But in any case, my point of view is this: even if there should be only half a chance, it would be worth the trouble of trying. For after all... I don’t know... I told you just now, there is a

moment when life such as it is, the human consciousness such as it is, seems something absolutely impossible to bear, it creates a kind of disgust, repugnance; one says, “No, it is not that, it is not that; it can’t be that, it can’t continue.” Well, when one comes to this, there is only to throw in one’s *all*—all one’s effort, all one’s strength, all one’s life, all one’s being—into this chance, if you like, or this exceptional opportunity that is given to cross over to the other side. What a relief to set foot on the new path, that which will lead you elsewhere! This is worth the trouble of casting behind much luggage, of getting rid of many things in order to be able to take that leap. That’s how I see the problem.

In fact it is the sublimest of adventures, and if one has in him in the slightest the true spirit of adventure, it is worth risking all for all. But those who are afraid, who wonder, “Am I not going to let go the substance for the shadow?” according to the most banal proverb one can imagine, those who tell themselves, “Bah! After all it is better to profit by what one has than to risk losing everything, we don’t know what is going to happen tomorrow, let us take precautions”... unfortunately this is very widespread, extremely widespread... well, about those who are in this state of mind, I can assure you of one thing: that even when the thing occurs before their very nose, they will not perceive it. They will say, “It is good, in this way I won’t regret anything.” It is possible. But perhaps later they will; this we do not know.

In any case what *I* call being sincere is this: if one thinks that this new realisation is the only thing which is truly worth being lived; if what is, is intolerable—not only for oneself, perhaps not so much for oneself... but still, if one is not absolutely selfish and mean, one feels that, truly, it has lasted long enough, that one has had enough of it, that it must change—well, when one feels like that, one takes everything, all that one is, all that one can, all that one has, and one throws oneself into it completely without ever looking behind, and come what may! I indeed feel that it would be preferable even to plunge into an abyss in this way than to be on the shore, trembling and wondering, “What will happen to me tomorrow if I take this rather rash step?” There we are.

It is preferable to buck up a little, as they say familiarly, and chance it! That’s my opinion.

Now if you have something else to say, say it. (*To a child*) And you, are you among the satisfied ones or among those who want this to change? I won’t ask indiscreet questions!

(*Silence*)

Mother, what you have just said implies that the transformation of consciousness and that of life go together, doesn’t it? Because in the text it is said: One must first transform the consciousness, then life...

To tell you the truth, not very much is asked for life at the moment: just a little—what I call little things. It is obvious, yes... you see, if you were asked not to live completely like an animal... not completely, because not to live even partially is at present difficult... however, not to live completely like an animal, that is a change in life. But it doesn't go further than that. You are not asked to live like ethereal spirits; for the moment we go gently, progressively.

But this animality...

No, excuse me! You mean that one thinks that he can bring along his animality into the new consciousness?

No, but until it is ready...

But things are not as sharply cut as that. For the animality to disappear completely, the form must be totally transformed. As long as the body-functioning, for instance, remains what it is, well, we shall participate more than enough in the animality, you see; and this indeed can only disappear when, ah well, we no longer have a heart, lungs, a stomach, and all the rest. We say that this will come much later.

In fact, the only thing which is very important for the moment is the change of consciousness. And don't think that this is so easy. If you observe yourself attentively, you will perceive that you think, feel, experience and construct like a human animal, that is, like an infrarational being who is three-fourths subconscious, through almost the whole of your day. It is possible that at certain moments you escape from this; but you still need an effort to escape from it. It may happen spontaneously, as by grace, at certain moments; but most of the time you have to make an effort to be able to catch something which is not purely this. At any time whatever of your day, if you take just a small step backwards and observe yourself, you will catch yourself, you will see that. When is it that... suddenly, you see, if I said all of a sudden, here, now, "Look at yourself!" like that, without warning you beforehand, what was it, there in the field of your consciousness? If you catch that, you will see; certainly at least ninety-nine times out of a hundred, it is the animal that's there; an animal which is a little improved, you know, not altogether a dog, not altogether a monkey, but still not very far from that.

There are many things which men have transformed into marvellous virtues, which I have found in animals as spontaneous movements—and they at least have the advantage of not being proud and not having any vanity. They did things spontaneously which, surely, were very remarkable—very remarkable in devotion, abnegation, foresight, educative sense. They did them spontaneously and without writing books on them and boasting about them as something marvellous. Therefore much is needed to come out of the animal, much more than one would think.

Mother, you were saying just now that it is very close...

What, very close? The event?

Yes. Otherwise we wouldn't be speaking about it. If it had to happen in some thousands of years, it is obvious that we wouldn't need to be concerned with it except as a far-off dream.

So this means that there is at least a fair minority that has changed?

Ah, that!... It is possible; but perhaps not many—I mean perhaps not many people.

There are beings who could look at themselves at any moment whatever, and who wouldn't find the animal. There are not many of them. One doesn't speak of things unless one knows them—in any case, one should not.

(To a child) So you have something to say?

Mother, what is the true reality of the universe?

(Long silence)

If you like, in a paradoxical form I would say: What the universe will become.

I could also say: Its starting point and its culmination.

And also: What it is from all eternity.

Now, with all this, make up something.

Mother, you have said in the text: "An intervention will come and prolong our life..." In that case our life will be prolonged until we could see the coming?

I haven't read that to you, and it is purposely that I didn't read it to you. When one writes a drama for a public, one is obliged to say certain things which make it something accessible.

But it is true, isn't it?

Whether it is the truth? Yes... That's all.

Mother, the appearance of mental man was gradual, wasn't it, from the animal to man?

That... There was all the same a time when it became a man, isn't that so? I told you that, from the standpoint of evolution it seems like that. I indeed am not very

well up in all this, you see, I can't tell you how it happened, at least not what science thinks it knows about what happened. I can tell you only what I know.

Well, there was a time when what we call the human form, that is, with human capacities, was ready enough for a being with mental consciousness, entirely conscious, to be able to incarnate in it—and this indeed was truly the first man. Now, historically at what time this happened I can't tell you; but it was a very long time ago. Sometime ago I came across some numbers, which seemed to me to be absolutely reasonable and accurate—but that was extremely long ago. And for a *very* long time it was like... a kind of vast and quiet state, as when the sea has reached high-tide and spreads out and is calm. It remained calm like that for a very, very, very, very long time; and it was only after very long that what we call human activity and human civilisation began to take place, and for this, even from the beginning of this till today... we have figures, haven't we, approximately...? (*turning to Pavitra*) Pavitra, do you know them?

(Pavitra) *I don't remember them now.*

There are figures, but they are quite enormous. And this is only the period that can be called historic—though it isn't so, ordinarily reckoning—but still, they have discovered signs, documents, indications, something which can give you an idea of the time. Well, all this happened only very long after the first mental consciousness incarnated in a human form, which had become sufficiently human, you see, to become a man; and probably before this form was produced there must have been numerous trials of Nature which spread out, perhaps over thousands and thousands and millions of years. I don't know. But there was a time, as I said, when this mental consciousness was able to come and take possession of a form. After this, as I also told you, for very, very long... in order that this form could adapt itself and perfect itself sufficiently to express this consciousness completely, a very, very, very long time was necessary—that is understood. Well, it is more than probable that (not more than probable, certain), that it will happen again in the same way.

There will come a time when a human consciousness is in the required state for a supramental consciousness to be able to enter this human consciousness and manifest.

But it is possible that before this becomes a new race like the human race, it may take very, very long. And it will be done progressively. But as I say, there is one thing: when it happens, it will happen. It does not happen, does not stretch out like a rubber band, you see; there is a time when it happens, when the descent takes place, the fusion occurs, the identification comes about. It can be done in a flash. There is a moment when it occurs. Later it may take very, very, very long; one must not hope that overnight one is going to see supermen springing up here and there. No, it won't be like that. Only, those who will have done what I have said, those who will have

thrown themselves in entirely, risked all for all, those will know it. But they will be the only ones to know; they will know when it takes place.

The others will not be able even to see?

The others? They will not even be aware of it! They will continue their stupid life, without knowing what has happened.

But all the same, they will be able to see this superman before them. (Laughter)

Sweet Mother, what will be the attitude of the superman towards man?

What is the attitude of man towards the animal? No, let us hope that he is a little more kind! (*Laughter*)

But you must not delude yourself. For the supramental consciousness man is truly stupid. Yes, even with all his perfections, all his realisations, all that, even with all his accomplishments, well, he seems *terribly* stupid. Only, that's no reason for ill-treating him. But I don't think that the superman will ill-treat anyone, just because he will have a consciousness which will be able to pass behind appearances. Let us hope that he will be quite kind.

There we are. That's all?

I think it is finished, unless someone has a *very* important question to ask me. Pavitra?

(Pavitra) *What will be man's attitude towards the superman?*

Ah! (*Laughter*) Let us hope that it is not the same attitude as the one which man has towards all his gods, because he has rather ill-treated them. His prophets and his gods, he has put them upon the cross, he has stoned them, has burnt them alive—indeed, man has behaved rather badly with all those who came to preach a new life to him. Let us hope that man becomes a little more reasonable... Now he would put them in prison.

But man has also installed them in temples!

No, not the being itself: the image he has manufactured after the event, and of which he has made a... a political action. Excuse me, it is god made in man's image who has been put in temples and adored, for purely political reasons. But those who were in relation with... those who manifested in themselves the Divine Reality, they have been very badly received, always. History is there to prove it. Now, you see, men don't throw stones any more, except at the poor Negroes sometimes in America;

they don't burn people alive any more, it is no longer the fashion— but they imprison, that happens. And in fact (I have said this already several times), what saves those who are not altogether men, is that today the world is in such a state of ignorance that people don't even believe any more in the reality of their power. But certainly if the governments believed in the reality of their power, they would have a bad time of it...

But let us hope that... I should say then as I said for men... that the superman will be quite kind. Well, let us hope for the superman that he will know how to defend himself, that he will have some means of defence, not too visible but sufficient.

But Mother, if man cannot see him, he doesn't need to defend himself, does he?

No. It is perhaps his greatest means—the gift of invisibility. (*Mother laughs*)

You see, you always ask: “But why doesn't he become a being manifesting supramental forces? Why doesn't he suddenly become luminous physically? Then we would be able to know that it is he.” Well, you would see what happens to the poor fellow! And it would be only a small thing; to be a little luminous is only a very small thing!

That's enough for today.

(CWM 7: 319-31)

Supramentalised Psychological Perfection

(Michelia champaca)

A psychological perfection aspiring to be divinised.

*

Beginning of the Supramental Realisation

(Butea monosperma)

With its charming beauty it is the herald of victory.

*

Supramental Manifestation

(Haemanthus multiflorus)

It will be welcome.

10. New Year Message 1956

The greatest victories are the least noisy.

The manifestation of a new world is not proclaimed by beat of drum.

(CWM 15: 171)

11. From the Conversation of 4 January 1956

Mother, the message you have given this year, will you explain it a little?

The message I have given this year, what's your objection to it?

Does it imply that there will be great victories this year?

This means perhaps something very simple: that it is better to let things happen without speaking about them. If you ask me, I think this is what it means: that it is much better to say nothing about what will happen before it happens. Otherwise it becomes what I call "beat of drum", what could be called publicity.

It is like those who ask, "What will it be like?" We shall see! Wait, at least we should get a surprise!... And I reply, "I know nothing about it." For I put myself immediately in the consciousness of the world as it is, to which is announced that extraordinary things are going to happen, and which is quite incapable of imagining them—for as I told you once, if one begins to imagine them, it means they are *already* there. Before you can imagine something, it has to exist, otherwise you cannot imagine it.

Yes, in our higher being we can have a very clear, very exact, very luminous perception of what it is. But if one comes down into the material consciousness, one has to say, "Well, I know nothing about it." When it is there, I shall tell you what it's like—and probably I won't even need to tell you, you will be able to see it. I hope you will be among those who are able to see it. For, there again, there are some who won't be able.

And so, what's the good of it? What's the use of going round telling people, "It is there, you know, it is like this"? They will reply, as in that play which was staged here: "But I can see nothing!" Do you remember, it was in *Le Sage*? Don't you remember that in *Le Sage* the messenger says that the Divine is there listening to you, that He is present? And then someone replies, "But I don't see Him!" It is like that.

It is like those people who come to visit the Ashram and say, "But there is no

spirituality here!"... How could they see it? With what organs?

But still I do hope that when something manifests, you will be able to see it.

Naturally, if all of a sudden there were luminous apparitions or if the outer physical forms changed completely, well then, I think even a dog or a cat or anything whatsoever would notice it. But that will take time, it can't happen right now. It can't happen right now, it is farther off, for a much later time. Many great things will take place before that, and they will be much more important than that, mark my words.

For, indeed, that is only the flower which blossoms. But before it blossoms, the principle of its existence must be there in the root of the plant.

If there is some manifestation, will it be purely spiritual, that is, will only those who do yoga be able to perceive it, or will there be any consequences in the world of facts?

My child, why do you put this in the future?

There have already been, for years, extraordinary, fantastic consequences in the world. But to see this, one must have a little knowledge; otherwise one takes them for quite normal and ordinary things—because one doesn't even know how they happen.

So perhaps this will be exactly the same thing; there are likely to be tremendous changes, fantastic actions, and, well, people will say, "But this—naturally, it is like that", because they don't know how it comes about.

An action in the world?—It is constant. It is something which spreads and acts everywhere, gives out everywhere new impulsions, new orientations, new ideas, new acts of will—everywhere. But still, as one does not see how it happens, one thinks it "quite natural", as they say.

It is quite natural, but with another naturalness than that of ordinary physical Nature.

Indeed, it is quite logical to say that one must be conscious of the Spirit to be able to perceive the work of the Spirit. If you are not conscious of the Spirit, how will you be able to see it at work? Because the result of what the Spirit does is necessarily material in the material world; and as it is material, you find it quite natural. What do you know of what Nature does, and what do you know of what the Spirit does? All that Nature does—I am speaking of physical Nature—we know very little about it, almost nothing, since we have to constantly learn things which upset all that we thought we knew before. And so, how to distinguish between what is purely the work of Nature and the work of the Spirit through Nature? One should know how to distinguish the one from the other. And how to distinguish them when one's consciousness is not quite limpid and sure of what the Spirit is? How to recognise It, and how to see Its Work? This seems to me very simple logic.

The world will go on. Things will happen. And perhaps there will be a handful

of men who will know how they were done. That's all.

And if today one were suddenly precipitated, without any transition, into the world as it was, let us say, two or three thousand years ago; oh! even less than that perhaps—one or two thousand years ago—it would be such a suffocating contrast that probably very few people would be able to bear it. But as this came about “like that”, with the amiable slowness of Nature, with all her fantasies, one finds it quite natural and doesn't even notice it.

It is not an image, it is not just fine words when it is said that if one enters the true consciousness, if one changes one's consciousness, well, the world itself changes for you. And it is not only an appearance or an impression: one sees differently than one does in the ordinary consciousness; relations are different, causes are different, effects are different. And instead of seeing only something which is not transparent—one cannot see what's behind, it is a surface, a crust; it is only this one sees and one can't even see what moves it, what makes it exist—everything is turned inside out, and it is that which appears artificial and unreal, and almost inexistent. And so, when one sees things in this way, normally, you know, without straining oneself, without having to practise meditation and concentration and make strenuous efforts to see things like this, when it is one's normal, natural vision, then one understands things in a completely different way—naturally, the world is different!

There is a short preliminary passage which is indispensable, and those who have made this little preliminary journey, well, there are all sorts of things, all sorts of speculations and questions which they can no longer ask themselves.

But truly, to come back to our point, what I wanted to say very simply is that one day, at the time I was asked for a message—I give it because I am asked—they ask and tell me, “Oh! we want to print it, couldn't you send it to us?” Then, what do I do? I look at the year that is coming—to be able to speak about it, I must look at it—I look at the coming year, and then, looking at it, I see at the same time all the imaginations of people, all their speculations and all their inventions about what is going to happen in this so-called wonderful year. I look at that, and at the same time I look at what it is—what it already is beforehand, it is already like that somewhere—and immediately I know very clearly that the best thing to do is not to say what it will be like. And as people expect a lot of flourish and proclamations, I said what I said, that's all. Nothing more. That is all I meant to say: “Let us not speak about it, if you please, that is better, that is preferable.” I haven't said anything but this: “It is better not to speak about it, don't make a lot of noise about it, because that doesn't help. Let things happen in accordance with a deeper law, without being bewildered like one who does not understand anything and just looks on.”

And above all, above all, don't come and say, “You know, it will be like this.” Because that is what makes the thing most difficult, I don't say that what has to be will not be, but perhaps there will be many more difficulties if one speaks about it. So it is better to let things happen.

And, after all, if one wants to be very reasonable—very reasonable—one has only to ask oneself, “Well, in ten thousand years, this realisation we are preparing, what will it be? An imperceptible point in the march of time, a preparation, an attempt towards future realisations.” Oh! it is better not to get so excited. Let us do all that we can and keep quiet. That’s all.

Now, there are people who need a little whipping, as one whips cream. But they should go to the poets, not come to me. I am not a poet, I am content to act. I would rather act than speak.

(CWM 8: 9-13)

Intensity of the Consciousness in the Full Supramental Light
(*Helianthus*)

It is radiant and radiates in order to illumine the world.

*

Supramental Invocation
(*Zephyranthes*)

The spontaneous attitude of the Supermind before the Divine.

*

Effective Power of the Supermind
(*Hibiscus*)

All-powerful, it imposes itself on all in the certitude of its knowledge.

*

Supramental Action
(*Barringtonia asiatica*)

An action that is not exclusive but total.

12. From the Conversation of 18 January 1956

...One can understand *nothing* of the spiritual life if one does not understand the true hierarchy.

Nowadays it's not in fashion. It is something which human thought doesn't favour at all. But from the spiritual point of view, it is automatic, spontaneous and indisputable. And so, if the hierarchy is true, there is a place for everybody; and for each individual in his own place, his individual truth is absolute. That is to say, each element which is truly in its place has a total and perfect relation with the Divine—in its place. And yet, on the whole, there is a hierarchy which too is quite absolute. But to understand spiritual life one must first understand that; and it isn't very easy.

Everyone can be a perfect expression of the Divine in himself, on condition that he knows his place and keeps to it.

And if they do not know the hierarchy, they cannot know this?

But they don't need to know that they form a hierarchy, it is not necessary to know it. It is only if one wants to physically organise a spiritual society—then one has to materialise the hierarchy. But generally, in the world as it is, there are so many gaps in this hierarchy that it seems a confusion.

The perfect hierarchy is a total hierarchy, and it is not concerned with time and space. But when you want to realise this physically it becomes very difficult. It's like weaving a piece of cloth with lots of holes everywhere; and the holes disturb the general harmony. Always people are missing, steps are missing, pieces are missing on the chess-board—all this is missing. So it looks like a confusion. But if everything were expressed and each thing in its place, it would be a perfect harmony and a perfect hierarchy.

There is somewhere—not in the material universe, but in the manifested universe—this perfect hierarchy; it exists. But it is not yet manifested upon earth.

Perhaps this will be one of the results of the supramental transformation: the world will be ready for a perfect, spontaneous, essentially true hierarchical manifestation—and without any kind of coercion—where everyone will become aware of his own perfection.

(CWM 8: 27-29)

Success in Supramental Work

(Cochlospermum religiosa)

The result of a patient labour and a perfect consecration.

13. From the Conversation of 25 January 1956

“Life, not a remote silent or high-uplifted ecstatic Beyond—Life alone, is the field of our Yoga. The transformation of our superficial, narrow and fragmentary human way of thinking, seeing, feeling and being into a deep and wide spiritual consciousness and an integrated inner and outer existence and of our ordinary human living into the divine way of life must be its central purpose.”

Sri Aurobindo, *The Synthesis of Yoga, SABCL, Vol 20, p. 82*

Sweet Mother, will “the divine way of life” be established on earth only when the Supermind descends?

I think so. There seems to be no possibility of its happening otherwise. But it is a very relative question. Perhaps our way of life could become a little more divine without becoming altogether divine.

What do you mean by a “divine way of life”?

We always call “Divine” all that we are not but wish to be. All that seems to us infinitely superior, not only to all that we have done, but to all that we feel we can do; all that surpasses both our conception and our present possibilities, we call “Divine”.

I say this, not as a joke, but because I am quite convinced that if we go back some thousands of years, when men spoke of the Divine—if ever they did speak of the Divine, as I believe—they spoke perhaps of a state like that of the godheads of the Overmind; and now this mode of being of the Overmind godheads who, obviously, have governed the earth and formed many things on earth for a very long time, seems to us far inferior to what we conceive the Supermind to be. And this Supermind, which is, precisely, what we now call the Divine and try to bring down on earth, will probably strike us in the same way a few thousand or million years hence as the Overmind does today.

And I am sure that in the manifestation, that is, in His self-expression, the Divine is progressive. Outside the manifestation He is something we cannot conceive; but as soon as He manifests in this kind of perpetual becoming, well, He manifests more and more of Himself, as though He were reserving for the end the most beautiful things in His Being.

As the world progresses, what He expresses in the world becomes what we might call more and more divine.

So Sri Aurobindo has used the word Supermind to explain to those who are in the outer and evolutionary consciousness and who have some idea of the way in which the earth has developed—to explain to them that this something which is going to be beyond all this, and superior to human creation, to man, whom he always calls

the mental being—this something which is going to come will be greater and better than man; and so he calls it supramental in order to make himself understood. But we could just as well say that it is something more divine than what has been manifested before.

And this he himself says, in what I read today, that it is infinite, that it has no limits. [“In a certain sense it may be an error to speak of a goal anywhere in a progression which may well be infinite.”—*The Synthesis of Yoga*, SABCL, Vol. 20, p. 83—Ed.] That is to say, there will always be a growing perfection; and what now seems to us imperfect must have been the perfection for which certain ages in earth’s history aspired.

There is no reason why this should stop. If it stopped, it would be finished. It would be a new Pralaya.

(CWM 8: 33-34)

The New World

(Bixa orellana)

The result of transformation.

*

Future Supramental Centre

(Canna)

What is involved in Nature will evolve and become manifest.

*

Receptivity of the Supramentalised Psychic

(Gladiolus)

This happens to the psychic that continues to progress.

*

Supramentalised Psychic Activity

(Callistephus)

Luminous, manifold, balanced it meets all needs.

14. From the Conversation of 1 February 1956

...For, truly speaking, each one finds only what he wants to find of the Divine. Sri Aurobindo has said this by turning it the other way round; he has said—I am not quoting the exact words, only the idea: what you expect from the Divine is what you find in the Divine; what you want from the Divine is what you meet in the Divine. He will have for you the aspect you expect or desire.

And His manifestation is always adapted to each one's receptivity and capacity. They may have a real, essential contact, but this contact is limited by their own capacity for receiving and approach.... It is only if you are able to go out of all limits that you can meet the total Divine as He totally is.

And this capacity for contact is perhaps what constitutes the true hierarchy of beings. For everyone carries within himself the Divine, and therefore everyone has the possibility of uniting with the Divine—that possibility is the same in all. But according to each one's capacity—in fact, according to his position in the divine hierarchy—his approach will be more or less partial or total.

It could be said—although these words deform things a lot—that the quality of the approach is the same in every being, but the quantity, the totality is very different.... It is very difficult to explain in words, but if one may say so, the *point* at which you are identified with the Divine is perfect in itself, that is to say, your identification is perfect in itself, at this point, but the number of points at which you are identified differs immensely.

And this is very marked in the difference between the paths followed to approach the Divine. Usually people set limits; they limit themselves by excluding everything that is not exactly the path they have chosen, for this is much easier and they go much faster—relatively. But if, instead of following *one* road, you go forward in a sort of movement which could be called spherical, where everything is included, which takes in all the possibilities of approach to the Divine, naturally the result is much more complete—and it is this that Sri Aurobindo calls the integral yoga—but the progress is much more difficult and much slower.

One who chooses the path of knowledge—and even in the path of knowledge a special method, for everyone has his own method—and follows it, eliminating from his consciousness and life all that's not it, advances much more rapidly, for he is in search of only one aspect and this is much more direct, immediate. And so he rejects, rejects, rejects all that is not this, and limits his being just to the path he travels. And the more you want your approach to be integral, naturally the more will it become difficult, complicated, long, laborious.

But he who follows only one path, when he reaches his goal, that is, when he is identified with the Divine, his identification is perfect in itself; that is to say, it is really an identification with the Divine—but it is partial. It is perfect; it is perfect and partial at the same time.

This is very difficult to explain, but it is a fact. He is really identified with the Divine and has found the Divine; he is identified with the Divine—but at one point. And so he who is able to identify himself in his totality with the Divine is necessarily, from the point of view of the universal realisation, on a much higher level of the hierarchy than one who could realise Him only at a single point.

And that is the true meaning of the spiritual hierarchy, this is why there is a whole spiritual hierarchical organisation, otherwise it would have no basis, for from the minute you touch the Divine, you touch Him perfectly: the point at which you touch Him is perfect in itself. And, from this point of view, all who are united with the Divine are equally perfect in their union—but not equally complete, if I may say so.

...

And if, in the path one has followed, the aim is to go out, as for instance with those who seek Nirvana, if it is a going out of the manifestation, well, one goes out of the manifestation, it's the end. And once one goes out of the manifestation, there is no longer any difference or any hierarchy.... But as soon as one enters the manifestation, there is a hierarchy....

...

It all depends on the ideal one puts before oneself....

...

That is precisely the problem which faced Sri Aurobindo here and me in France: should one limit one's path and reach the goal first, and later take up all the rest and begin the work of integral transformation; or should one go step by step, not leaving anything aside, not eliminating anything on the path, taking in all the possibilities at the same time and progressing at all points at the same time? That is to say, should one retire from life and action until one reaches one's goal, becomes conscious of the Supermind and realises it in oneself; or should one embrace the entire creation and with this entire creation gradually go forward towards the Supermind?

(Silence)

One can understand that things get done by stages: you go forward, reach one stage, and so, as a consequence, take all the rest forward; and then at the same time, in a simultaneous movement, you reach another stage and again take others forward—and so on.

That gives the impression that you are not moving. But everything is on the move in this way.

(CWM 8: 45-50)

15. From the Conversation of 15 February 1956

By following the Gita, why doesn't one catch the central truth and come to the path of the supramental Yoga?

I don't know what you mean. But there are also many people who believe they are following the yoga of Sri Aurobindo and who don't reach the supramental truth.

It does not depend so much on the path one follows; it depends on the capacity one has.

(CWM 8: 63-64)

16. From the Conversation of 29 February 1956

[On this evening, during the meditation which followed this conversation, there took place what Mother has called "the first Manifestation of the Supramental Light-Force in the earth-atmosphere".]

"The law of sacrifice is the common divine action that was thrown out into the world in its beginning as a symbol of the solidarity of the universe. It is by the attraction of this law that a divinising, a saving power descends to limit and correct and gradually to eliminate the errors of an egoistic and self-divided creation. This descent, this sacrifice of the Purusha, the Divine Soul submitting itself to Force and Matter so that it may inform and illuminate them, is the seed of redemption of this world of Inconscience and Ignorance. For 'with sacrifice as their companion,' says the Gita, 'the All-Father created these peoples.' The acceptance of the law of sacrifice is a practical recognition by the ego that it is neither alone in the world nor chief in the world. It is its admission that, even in this much fragmented existence, there is beyond itself and behind that which is not its own egoistic person, something greater and completer, a diviner All which demands from it subordination and service."

Sri Aurobindo, The Synthesis of Yoga, SABCL, Vol. 20, p. 98

Sweet Mother, what does the "sacrifice to the Divine" mean?

It is self-giving. It is the word the Gita uses for self-giving.

Only, the sacrifice is mutual, this is what Sri Aurobindo says at the beginning:

the Divine has sacrificed Himself in Matter to awaken consciousness in Matter, which had become inconscient. And it is this sacrifice, this giving of the Divine in Matter, that is to say, His dispersion in Matter, which justifies the sacrifice of Matter to the Divine and makes it obligatory; for it is one and the same reciprocal movement. It is because the Divine has given Himself in Matter and scattered Himself everywhere in Matter to awaken it to the divine consciousness, that Matter is automatically under the obligation to give itself to the Divine. It is a mutual and reciprocal sacrifice.

And this is the great secret of the Gita: the affirmation of the divine Presence in the very heart of Matter. And that is why, Matter must sacrifice itself to the Divine, automatically, even unconsciously—whether one wants it or not, this is what happens.

Only, when it is done unconsciously, one doesn't have the joy of sacrifice; while if it is done consciously, one has the joy of sacrifice which is the supreme joy.

The word "sacrifice" in French has slightly too narrow a sense, which it doesn't have in the original Sanskrit; for in French sacrifice implies a sort of suffering, almost a regret. While in Sanskrit this sense is not there at all; it corresponds to "self-giving".

Sweet Mother, here it is written: "All are linked together by a secret Oneness."

Ibid., p. 98

What is this secret Oneness?

It is precisely the divine Presence.

Because the Divine is essentially one, and yet He has subdivided Himself apparently in all beings, and in this way recreated the primordial Oneness. And it is because of this divine Oneness—which, however, appears fragmented in beings—that the Unity is re-established in its essence. And when one becomes conscious of this, one has the joy of the consciousness of this Oneness. But those who are not conscious—what they miss is the joy of consciousness. But the fact remains the same.

Sri Aurobindo says: the Oneness exists; whether you are aware of it or not, it exists, in reality it makes no difference; but it makes a difference to you: if you are conscious, you have the joy; if you are not conscious, you miss this joy.

But how can a sacrifice be made when one is unconscious?

It is made automatically.

Whether you know it or not, whether you want it or not, you are all united by the divine Presence which, though it appears fragmented, is yet One. The Divine is One, He only appears fragmented in things and beings. And because this Unity is a fact, whether you are aware of it or not doesn't alter the fact at all. And whether you want it or not, you are in spite of everything subject to this Unity.

This is what I have explained to you I don't know how many times: you think you are separate from one another, but it is the same single Substance which is in you all, despite differences in appearance; and a vibration in one centre automatically awakens a vibration in another.

So, no effort is to be made to improve the sacrifice, there is no need to make an effort?

I don't understand this conclusion at all.

If you are happy to be unhappy, that's all right, it is your own affair; if you are content to be unhappy and to suffer and remain in the ignorance and inconscience you are in, stay there. But if this does not satisfy you, if you want to be conscious and you want suffering to cease, then you must make constant efforts to become conscious of the sacrifice and to make your sacrifice consciously instead of unconsciously.

Everything turns around the consciousness, the fact of being or not being conscious. And it is only in the supreme Consciousness that you can attain the perfect expression of yourself.

But that the Oneness exists, even if you feel just the opposite, is a fact you can do nothing about, for it is a divine action and a divine fact—it is a divine action and a divine fact. If you are conscious of the Divine, you become conscious of this fact. If you are not conscious of the Divine, the fact exists but you simply are not conscious of it—that's all.

So, everything turns around a phenomenon of consciousness. And the world is in a state of obscurity, suffering, misery, of... everything, all it is, simply because it is not conscious of the Divine, because it has cut off the connection in its consciousness, because its consciousness is separated from the Divine. That is to say, it has become unconscious.

For the true consciousness is the divine Consciousness. If you cut yourself off from the divine Consciousness, you become absolutely unconscious; that is exactly what has happened. And so, everything there is, the world as it is, your consciousness as it is, things in the state they are in, are the result of this separation of the consciousness and its immediate obscuration.

The minute the individual consciousness is separated from the divine Consciousness, it enters what we call the inconscience, and it is this inconscience that is the cause of all its miseries.

But all that is, is essentially divine, and the divine Oneness is a fact, you can't do anything about it; all your unconsciousness and all your denials will change nothing—it is a fact, it's like that.

And the conclusion is this, that the true transformation is the transformation of consciousness—all the rest will follow automatically.

There we are, that's all.

Sweet Mother, what part in us sets itself against a total renunciation?

It is as if you asked me, "What is unconscious in us?" But in fact, everything is unconscious except the Divine. And it is only when one can unite with the Divine that one re-establishes the true consciousness in one's being. The rest is a kind of mixture of semi-consciousness and semi-unconsciousness.

Anything else? No?

(Turning to a disciple) Oh! he is longing to speak!

Mother, there is a magnificent sentence!

Ah! only one?

"Each existence is continually giving out perforce from its stock...." and Sri Aurobindo adds, "And always again it receives something from its environment in return for its voluntary or involuntary tribute."

The Synthesis of Yoga, p. 98

Yes, that is what I was just saying. And then?

Does one receive from one's environment or only from the Divine?

Oh! from both.

Because here it is written: "it receives from its environment."

Yes! Because Sri Aurobindo says there is a oneness in Matter, a oneness in the manifestation, a oneness in substance, and that there is necessarily an interchange.

In fact, this is what we have said more than fifty thousand times: that all is the Divine and that consequently all is *One*; that it is only your consciousness which is separated and in a state of unconsciousness because it is separated; but that if you remove this unconsciousness and this sense of separation, you become divine.

But in ordinary life, in one's environment, what one receives is not always what one gives.

Oh! but you must not understand things so superficially.

(Another disciple) *Does the inconscient aspire to become conscious?*

No. It is the Divine in the inconscient who aspires for the Divine in the

consciousness. That is to say, without the Divine there would be no aspiration; without the consciousness hidden in the inconscient, there would be no possibility of changing the inconscience to consciousness. But because at the very heart of the inconscient there is the divine Consciousness, you aspire, and necessarily—this is what he says—automatically, mechanically, the sacrifice is made. And this is why when one says, “It is not *you* who aspire, it is the Divine, it is not *you* who make progress, it is the Divine, it is not *you* who are conscious, it is the Divine”—these are not mere words, it is a fact. And it is simply your ignorance and your unconsciousness which prevent you from realising it.

(Meditation)

(CWM 8: 74-79)

17. 29 February 1956

29 February 1956

During the common meditation on Wednesday

This evening the Divine Presence, concrete and material, was there present amongst you. I had a form of living gold, bigger than the universe, and I was facing a huge and massive golden door which separated the world from the Divine.

As I looked at the door, I knew and willed, in a single movement of consciousness, that “*the time has come*,” and lifting with both hands a mighty golden hammer I struck one blow, one single blow on the door and the door was shattered to pieces.

Then the supramental Light and Force and Consciousness rushed down upon earth in an uninterrupted flow.

(CWM 15: 188)

Aspiration of the Mind for the Supramental Guidance

(Justicia aurea)

The mind feels that its complexity is powerless and asks for a greater light to illumine it.

18. The Golden Day

Henceforth the 29th February will be the day of the Lord.

(CWM 15: 188)

19. 29 February—29 March

Lord, Thou hast willed, and I execute:
A new light breaks upon the earth,
A new world is born.
The things that were promised are fulfilled.

(CWM 15: 190)

20. Message of 24 April 1956

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.

(CWM 15: 184)

Response of the Mind to the Supramental Light

(Asclepias curassavica)

Represents an important step towards realisation.

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Supramentalised Mental Dignity

(Dahlia)

Tolerates no pettiness in its thought turned towards the Truth.

21. From the Conversation of 2 May 1956

Sweet Mother, you have said: The Supramental has descended upon earth. What does that mean exactly? You have also said: "The things that were promised are fulfilled." What are these things?

Ah, that's ignorance indeed! This was promised a very long time ago, this was said very long ago—not only here—since the beginning of the earth. There have been all kinds of predictions, by all kinds of prophets; it has been said, "There will be a new heaven and a new earth, a new race will be born, the world will be transformed...." Prophets have spoken about this in all the traditions.

You have said, "They are fulfilled."

Yes. And so?

Where is the new race?

The new race? Wait for something like... a few thousand years, and you will see it!

When the mind descended upon earth, between the time the mind manifested in the earth-atmosphere and the time the first man appeared, nearly a million years elapsed. Now it will go faster because man expects it, he has a vague idea; he is expecting in some sense the advent of the superman, while, certainly, the apes did not expect the birth of man, they had never thought of it—for the good reason that they probably don't think much. But man has thought of it and awaits it, so it will go faster. But faster means still thousands of years probably. We shall speak about it again after a few thousand years!

(Silence)

People who are inwardly ready, who are open and in contact with higher forces, people who have had a more or less direct personal contact with the supramental Light and Consciousness are able to feel the difference in the earth-atmosphere.

But for that... Only the like can know the like, only the supramental Consciousness in an individual can perceive this Supermind acting in the earth-atmosphere. Those who, for some reason or other, have developed this perception, can see it. But those who are not even conscious of an inner being—just slightly within—and who would be quite at a loss to say what their soul is like, these certainly are not ready to perceive the difference in the earth-atmosphere. They still have a long way to go for that. Because, for those whose consciousness is more or less exclusively centred in

the outer being—mental, vital and physical—things need to take on an absurd and unexpected appearance for them to be able to recognise them. Then they call them miracles.

But the constant miracle of the intervention of forces which changes circumstances and characters and has a very widespread result, this they do not call a miracle, for only the mere appearance is seen and this seems quite natural. But, truly speaking, if you were to reflect upon the least little thing that happens, you would be obliged to acknowledge that it is miraculous.

It is simply because you don't reflect upon it that you take things as they are, for what they are, without questioning; otherwise every day you would have any number of occasions to tell yourself, "Really, but this is quite astonishing! How did it happen?"

Quite simply, it is a habit of seeing things in a purely superficial way.

Sweet Mother, what should our attitude be towards this new Consciousness?

That depends on what you want to do with it.

If you want to look at it as a curiosity, you have only to watch, to try to understand.

If you want it to change you, you must open yourself and make an effort to progress.

Will people profit collectively or individually from this new manifestation?

Why do you ask this question?

Because many people who have come here are asking, "How are we going to profit from it?"

Oh!

And why should they profit from it? What are their claims to profit? Just because they have taken a train to come here?

I knew some people who came here quite a long, long time ago, something like—oh! I don't remember now, but very long ago—certainly more than twenty years ago, and the first time someone died in the Ashram, they showed considerable dissatisfaction, saying, "But I came here because I thought this yoga would make me immortal; but if people can die, why would I have come?"

Well, it is the same thing. People take the train to come here—there were nearly a hundred and fifty more than usual this time, [For the Darshan of 24 April 1956—Ed.] just because they wanted to "profit". But perhaps this is just why they did not profit! For That has not come to make people profit in any way whatever.

They ask if it will be easier to overcome their inner difficulties.

I shall repeat the same thing. What grounds and what right have they to ask that it should be easier? What have they done, these people, on their side? Why would it be easier? To satisfy people's laziness and indolence—or what?

Because when something new happens, people always have the idea of profiting from it.

No! not only when there is something new: everywhere and always people have the idea of profiting. But that is indeed the best way of not getting anything.

Whom do they want to deceive here? The Divine?... That is hardly possible.

It is the same with those who ask for an interview. I tell them, "Listen, you have come in large numbers, and if everybody asks me for an interview, I won't even have enough minutes in all these days to see everyone. During your stay, I won't have even a minute." Then they say, "Oh! I have taken *so much* trouble. I have come from *so far away*, I have come down from this place, I have come down from that far, I travelled so many hours—and have I no right to an interview?" I say, "I am sorry, but you are not the only one in that position."

That is it, you see: it is give and take, bargaining. We are not a commercial establishment, we have said we didn't do business.

The number of disciples is increasing now day by day. What does that indicate?

But naturally it will go on increasing more and more! And that is why I can't do now what I used to do when there were a hundred and fifty people in the Ashram. If only they had a little common sense, they would understand that I can't have the same relations with people now—there were 1800 of them here recently, my children! So I can't have the same relations with 1845 people—I believe that was the exact number—as with about thirty or even a hundred. This seems to me a logic easy enough to understand.

But *they* want everything to remain as it used to be, and, as you say, they want to be the first to "benefit".

Mother, when mind descended into the earth-atmosphere, the apes had not made any effort to change into man, had they? It was Nature which provided the effort. But here...

But it is not man who is going to change himself into superman!

No?

Just try! (*Laughter*)

That's it, you see, it is something else which is going to work.

So, we are...

Only—yes, there is an only, I don't want to be so cruel: Now MAN CAN COLLABORATE. That is to say, he can lend himself to the process, with goodwill, with aspiration, and help as best he can. And that is why I said it would go faster. I hope it will go *much* faster.

But even so, much faster is still going to take a little time!

(*Silence*)

Listen. If all of you who have heard about this, not once but perhaps hundreds of times, who have spoken about it yourselves, thought of it, hoped for it, wanted it—there are people who came here for that, with the intention of receiving the supramental Force and being transformed into supermen—that was their aim, wasn't it?... But how is it that all of you were so unfamiliar with this Force that when it came you didn't even feel it?

Can you solve this problem for me? If you have the solution to this problem, you will have the solution to the difficulty.

I am not speaking of people from outside who have never thought of this, never been concerned with it, and who don't even know that there is something like a Supermind to be received, you understand. I am speaking of those who have based their life on this aspiration—and I do not doubt their sincerity, not for a moment—who have worked, some for thirty years, some for thirty-five, some a little less, who have done everything saying, "When the Supermind comes... When the Supermind comes...", that was the refrain, "When the Supermind comes..." Therefore, they were truly in the best possible state, one couldn't dream of a better. How is it that the inner preparation was so—let us say simply—so incomplete, that when the Vibration came they did not immediately feel it with the impact of identity?

Individually, the aim of each one was to prepare himself, to enter into a more or less close individual relation with this Force, to help; or, if they could not help, at least to be ready when the Force would manifest, to recognise it and open to it. And instead of being an alien element in a world where what you carry within yourself is not manifested, you suddenly become *that*, you enter straight in, fully, into this very atmosphere: it is this Force that is there, surrounding you, penetrating you.

If you had had even a little inner contact, immediately you would have recognised it, wouldn't you?

Well, anyway, that is what happened to those who had a little inner contact; they recognised it, felt it; they said, "Ah! here it is, it has come." But how is it, then,

that so many hundreds of people, not to speak of the small handful of those who truly wanted nothing but that, thought of nothing but that, had staked their whole life on that, how is it that they did not feel anything? What can this mean?

Of course, it is only like that knows like. That is an obvious fact.

There was a possibility of coming into contact with the Thing individually—Sri Aurobindo had even described it as the necessary process: a certain number of people who, through their inner effort and aspiration, enter into contact with this Force. That was what we used to call the ascent to the Supermind. And so, even if it were by an inner ascent—that is to say, by freeing themselves from the material consciousness—if by an inner ascent they had touched the Supermind, they should *naturally* have recognised it the moment it came. But it was indispensable to have had a previous contact: if they had not touched it, how could they have recognised it?

That is to say, the universal movement is like that—I read that to you some days ago—certain individuals, who are the pioneers, the vanguard, through inner effort and inner progress enter into communication with the new Force which is to manifest and receive it into themselves. And then, as there are calls of this kind, the thing is made possible, and the age, the time, the moment of the manifestation comes. This is how it happened—and the Manifestation took place.

But, then all those who were ready must have recognised it.

I hasten to tell you that there are some who did recognise it, but still... But those who ask questions, who even came here, took the train in order to drink this up as one drinks a glass of syrup, if they had not made any preparation, how could they feel anything at all? And already they talk about benefiting: “We want to profit from it....”

After all, it is quite possible—I am joking a little—it is quite possible that if they have even the least bit of sincerity—not too much, for that is tiring! just a little sincerity—that will give them a few good knocks to make them go faster. This is possible. In fact, I think, this is what will happen.

But indeed, this attitude... this attitude, which is a little too mercenary, is not usually very profitable. If one aspires sincerely and if one has difficulties, perhaps these difficulties will diminish. Let us hope so.

(*Turning to the disciple*) So this is what you can tell them: be sincere and you will be helped.

Mother, a statement has gone round here, very recently—it says, “What has just happened, with this Victory, is not a descent but a manifestation. And it is more than an individual event: the Supermind has emerged into the universal play.”

Yes, yes, yes. In fact I said all this, I acknowledge it. So?

They say, “The supramental principle is at work...”

But I have just explained all this to you at length (*Mother laughs*), this is terrible!

What I call a “descent” is this: first the consciousness rises in an ascent, you catch the Thing up there, and come down with it. That is an *individual* event.

When this individual event has happened in a way that proves sufficient to create a possibility of a general kind, it is no longer a “descent”, it is a “manifestation”.

What I call a descent is the individual movement, in an individual consciousness. And when it is a new world manifesting in an old world—just as, for a comparison, when mind spread upon the earth—I call that a manifestation.

You may call it whatever you like, it’s all the same to me, but we should understand each other.

What I call a descent is in the individual consciousness. Just as one speaks of ascent—there is no ascent, you see: there is neither above nor below nor any direction, it is a way of speaking—you speak of ascent when you have the feeling of rising up towards something; and you call it a descent when, after having caught that thing, you bring it down into yourself.

But when the gates are open and the flood comes in, you can’t call it a descent. It is a Force which is spreading out. Understood?... Ah!

It’s all one to me, the words you use. I am not particularly attached to words, but I explain them to you, and it is better to understand each other, for otherwise there is no end to explanations.

Now, to people who ask you these insidious questions, you may reply that the best way of receiving anything whatever is not to pull, but to give. If they want to give themselves to the new life, well, the new life will enter into them.

But if they want to pull the new life down into themselves, they will close their door with their own egoism. That’s all.

(CWM 8: 126-34)

Supramental Artistic Genius

(*Helianthus*)

It blossoms in the Light and makes it manifest.

*

Supramentalised Mind

(*Thevetia*)

Mind has become an instrument for transformation.

22. From the Conversation of 9 May 1956

Mother, according to what you said last time, there is still the question of those who are not consciously open to the new Force. Then how will they be influenced? Will it be by the spiritual force but not by the supramental?

What, what, what?

What difference do you make between the spiritual force and the supramental?

No. But you said that those who have done nothing or have not given themselves, how can they hope to be influenced or to profit by this Force? Those who are here but are not consciously open, will they be influenced also?

Influenced, yes.

They will also be helped?

But if they don't care to be helped! You want to help them despite themselves?

If one aspires, wants the help, even if the opening is very small, still there is necessarily some opening. But if one doesn't want to be helped... Or rather, I could say there are people who are sure they don't need to be helped, they feel that they can help themselves quite well, that they need no help, that it is they who do the work, they who make the progress, they who do everything. So they don't want help, they feel no need for it. Why do you want them to be helped when they don't care for it?

But you said that even the blind will be obliged to realise it.

I said that it will be visible even to those who are ill-willed—is that what you mean? But that's quite different. When you receive a punch on the nose, you have to recognise something even though it hasn't helped you!

No. When one recognises this Force...

Yes.

One is bound to be open...

Yes.

So even one who didn't want to be helped so far, will want it.

Recognise this Force?—Oh! when he has received the punch! (*Laughter*) Perhaps. It may happen. Anything can happen.

So, even one who is now unconscious will open under the blow.

And then? What is your conclusion? What do you expect to happen?

That is to say, he will see that it is a miracle.

That he's been punched? (*Laughter*)

He won't call that a miracle, he will call it a bad deed. He will say, "That's bad luck, it's my unfortunate fate, it is an injustice", he will say anything at all, as people are in the habit of saying.

But what I have not yet caught is the point of your question. What are you driving at? You mean the whole world whether it wants it or not, whether it aspires or not, whether it recognises it or not, will sooner or later come under the influence of the supramental presence on earth—is that what you mean?

No.

Ah! what a pity, for that had some meaning. (*Laughter*) And I would have answered, "Yes"—and then it would have been over!

No. Those who are half open...

They will receive half more than those who are not open at all! (*Laughter*)

This manifestation will make them aspire more?

Ah! that I don't know. It must depend on the case. For each one it will be different. Is it for yourself you are pleading?

Yes.

Oh! Oh! You want to know what will happen to you?

Set your mind at rest, it will be quite all right. I could almost say as for the banner of Joan of Arc: "You have shared in the labour, you will share in the Glory." There then, are you satisfied?

Yes.

23. From the Conversation of 16 May 1956

Sweet Mother, Sri Aurobindo has said that one must find a light within, then surrender to the divine Shakti. Now that the Supermind has come down, will this be easier?

Well, *that* is the light within, now.

What is the difficulty? Where do you see any objection or contradiction? What is your difficulty?

How can we understand that it has become easier? What is the effect of this descent?

Well, wait until it occurs in you and you will know it!

All right. Imagine that in a dark room you have put an oil lamp, one which burns oil, as we used to have fifty years ago—we had oil lamps in the rooms, as now there are lanterns; they were a little better but it was the same thing. So you were lighting your room with that, and then suddenly somebody invented the means of lighting it by electricity. So your oil lamp is replaced by a beautiful electric lamp which gives ten times more light.

What is your difficulty, your problem?

You have always had a light to illumine your room—your inner room—but instead of an oil lamp it has become an electric lamp. That's all.

You don't understand? No? It is not very difficult to understand.

One wants to see that light.

To see? Ah!... Enter the room, you will see it.

...

How to enter the room?

You take a key and open the door!

You must find the key.

Or you sit down in front of the door until you have found the word, the idea or the force which opens it—as in the *Arabian Nights* tales.

It is not a joke, it is very serious. You must sit down in front of the door and then concentrate until you have found the key or the word or the power to open it.

If one doesn't try, it doesn't open by itself. Perhaps after thousands of years, but you want to do it immediately—so? To do it immediately, you must sit down *obstinately* before the door until you have found the means. It may be a key, it may

be a word, it may be a force, it may be anything at all, and you remain there before the door until it opens.

And you do not think of anything else.

Only of the door.

Is there no key-hole through which the light can escape?

A key-hole! What do you mean? A chink through which the light can escape?... Perhaps it is escaping, but perhaps no one sees it either!

It is escaping.

But then that's another problem: you must open your eyes. You must learn to open your eyes, to look.

Very small babies do not see, even very small animals do not see, tiny baby kittens do not see. It takes them several hours or several days—they don't see.

You must learn to see.

(CWM 8: 142-45)

24. From the Conversation of 23 May 1956

Mother, in the Buddhist traditions it is said...

Oh! Oh! you are becoming a Buddhist. It's the fashion.

Yes?

It is said that two thousand five hundred years after his birth...

Yes, he will return to earth to preach a new Buddhism, is that it?

It seems his teaching will come to an end, and will be replaced by something new.

Yes, it is that gentleman, what is his name... X, who told you that?

But that is his theory. He told me also that he thought that it was Sri Aurobindo who had realised the teachings of the Buddha. Is that it? You didn't go to his lecture?... No, then what did you want to ask?

Because it is now—tomorrow is the day the two thousand five hundred years will be over—does this correspond to the new thing?

What new thing?

The new Supramental Manifestation.

Oh! Listen, this seems to me just the kind of discovery one makes when one wants something sensational.

There are always many ways of interpreting texts, and one does it according to what one likes them to say.

(CWM 8: 149-50)

25. From the Conversation of 30 May 1956

[Mother contemplates a flower she is holding in her hand. It is the golden champak flower (*Michelia champaka*).]

Have you noticed this flower?

It has twelve petals in three rows of four.

We have called it “Supramental psychological perfection”.

I had never noticed that it had three rows: a small row like this, another one a little larger and a third one larger still. They are in gradations of four: four petals, four petals, four petals.

Well, if one indeed wants to see in the forms of Nature a symbolic expression, one can see a centre which is the supreme Truth, and a triple manifestation—because four indicates manifestation—in three superimposed worlds: the outermost—these are the largest petals, the lightest in colour—that is a physical world, then a vital world and a mental world, and then at the centre, the supramental Truth.

And you can discover all kinds of other analogies.

(CWM 8: 158)

26. From the Conversation of 6 June 1956

To reach the Supermind, Sri Aurobindo says there are stages: first, the mind, then the purified mind, the illumined mind and all that.... Is it necessary for everyone to go through all these stages?

(*After a silence*) It is likely that a sequence of this kind always occurs. But the duration of the stages and their importance vary considerably according to individuals.... For some the passage may be rapid enough to be hardly perceptible, while for others it may take a very long time; and according to the nature of the resistance in each one, the stress on one or another of these stages varies enormously.

For some, it may be so rapid that it seems almost instantaneous, as though it didn't exist. For others it may take years.

There is one phenomenon which obviously seems indispensable if one wants the realisation to become stable.... Experiences come, touch the consciousness, sometimes bring great illuminations, then get blurred, retreat into the background and, outwardly, in your ordinary consciousness, you don't feel that there is a great change, a great difference. And this phenomenon may occur very often, may repeat itself for many years. Suddenly you get a sort of revelation, like an illumination, you are in the true consciousness and have the feeling of having got hold of the real thing. And then, slowly or suddenly, it seems to recede behind you, and you seek but do not find that there is any great change in you.... These things seem to come as heralds or as promises: "See, it will happen", or to tell you, "Well, have faith, it *will* be like that."

And this may recur very often. There is progress, obviously, but it is very slow and hardly apparent.

But then, suddenly—perhaps because one is sufficiently prepared, perhaps simply because the time has come, and it has been so decreed—suddenly, when such an experience occurs, its result in the part of the being where it takes place is a complete reversal of consciousness. It is a very clear, very concrete phenomenon. The best way of describing it is this: a complete reversal. And then the relation of the consciousness with the other parts of the being and with the outer world is as if completely changed. Absolutely like an overturning. And that reversal no longer comes back to the same old place, the consciousness no longer returns to its former position—Sri Aurobindo would say "status". Once this has happened in any part of the being, this part of the being is stabilised.

And until that happens, it comes and goes, comes and goes, one advances and then has the impression of marking time, and one advances again and then marks time again, and sometimes one feels as though one were going backwards, and it is interminable—and indeed it is interminable. It may last for years and years and years. But when this reversal of consciousness takes place, whether in the mind or a part of

the mind, whether in the vital or a part of the vital, or even in the physical consciousness itself and in the body-consciousness, once this is established, it is over; you no longer go back, you do not ever return to what you were before. And this is the true indication that you have taken a step forward definitively. And before this, there are only preparations.

Those who have experienced this reversal know what I am speaking about; but if one hasn't, one can't understand. One may have a kind of idea by analogy, people who have tried to describe yoga compare it with the reversal of a prism: when you put it at a certain angle, the light is white; when you turn it over, it is broken up. Well, this is exactly what happens, that is to say, you restore the white. In the ordinary consciousness there is decomposition and you restore the white. However, this is only an image. It is not really *that*, this is an analogy. But the phenomenon is extremely concrete. It is almost as though you were to put what is inside out, and what is outside in. And it isn't that either! But if you could turn a ball inside-out, or a balloon—you can't, can you?—if you could put the inside out and the outside in, it would be something like what I mean.

And one can't say that one “experiences” this reversal—there is no “feeling”, it is almost a mechanical fact—it is extraordinarily mechanical. (*Mother takes an object from the table beside her and turns it upside down....*) There would be some very interesting things to say about the difference between the moment of realisation, of *siddhi*—like this reversal of consciousness for example—and all the work of development, the *tapasya*; to say how it comes about.... For the sadhana, *tapasya* is one thing and the *siddhi* another, quite a different thing. You may do *tapasya* for centuries, and you will always go as at a tangent—closer and closer to the realisation, nearer and nearer, but it is only when the *siddhi* is given to you... then, everything is changed, everything is reversed. And this is inexpressible, for as soon as it is put in words it escapes. But there is a difference—a real difference, essential, total—between aspiration, the mental tension, even the tension of the highest, most luminous mind and realisation: something which has been decided above from all time, and is absolutely independent of all personal effort, of all gradation. Don't you see, it is not bit by bit that one reaches it, it is not by a small, constant, regular effort, it is not that: it is something that comes suddenly; it is established without one's knowing how or why, but all is changed.

And it will be like that for everybody, for the whole universe: it goes on and on, it moves forward very slowly, and then one moment, all of a sudden, *it will be done*, finished—not finished: it's the beginning!

(Silence)

It is usually the first contact with the psychic being which brings this experience, but it is only partial, only that *part* of the consciousness—or of the activity in any

part of the being—that part of the consciousness which is united with the psychic has the experience. And so, at the moment of that experience, the position of that part of the consciousness, in relation to the other parts and to the world, is completely reversed, it is different. And that is never undone. And if you have the will or take care or are able to put into contact with this part all the problems of your life and all the activities of your being, all the elements of your consciousness, then they begin to be organised in such a way that your being becomes one unity—a single multiplicity, a multiple unity—complex, but organised and centralised around a fixed point, so well that the central will or central consciousness or central truth has the power to govern *all* the parts, for they are all in order, organised around this central Presence.

It seems to me impossible to escape from this necessity if one wants to be and is to be a conscious instrument of the divine Force. You may be moved, pushed into action and used *as unconscious* instruments by the divine Force, if you have a minimum of goodwill and sincerity. But to become a conscious instrument, capable of identification and conscious, willed movements, you must have this inner organisation; otherwise you will always be running into a chaos somewhere, a confusion somewhere or an obscurity, an unconsciousness somewhere. And naturally your action, even though guided exclusively by the Divine, will not have the perfection of expression it has when one has acquired a conscious organisation around this divine Centre.

It is an assiduous task, which may be done at any time and under any circumstances, for you carry within yourself all the elements of the problem. You don't need anything from outside, no outer aid to do this work. But it requires great perseverance, a sort of tenacity, for very often it happens that there are bad “creases” in the being, habits—which come from all sorts of causes, which may come from atavistic malformation or also from education or from the environment you have lived in or from many other causes. And these bad creases you try to smooth out, but they wrinkle up again. And then you must begin the work over again, often, many, many, many a time, without getting discouraged, before the final result is obtained. But nothing and nobody can prevent you from doing it, nor any circumstance. For you carry within yourself the problem and the solution.

(CWM 8: 170-74)

Supramental Knowledge

(*Acacia farnesiana*)

An infallible vision of all problems.

27. From the Conversation of 13 June 1956

“Already in the process of spiritualisation it [the spiritualised mind] will have begun to pass out of the brilliant poverty of the human intellect; it will mount successively into the pure broad reaches of a higher mind and next into the gleaming belts of a still greater free intelligence illumined with a Light from above. At this point it will begin to feel more freely, admit with a less mixed response the radiant beginnings of an Intuition, not illumined, but luminous in itself, true in itself, no longer entirely mental and therefore subjected to the abundant intrusion of error. Here too is not an end, for it must rise beyond into the very domain of that untruncated Intuition, the first direct light from the self-awareness of essential Being and, beyond it, attain that from which this light comes. For there is an Overmind behind Mind, a Power more original and dynamic which supports Mind, sees it as a diminished radiation from itself, uses it as a transmitting belt of passage downward or an instrument for the creations of the Ignorance. The last step of the ascension would be the surpassing of Overmind itself or its return into its own still greater origin, its conversion into the supramental light of the Divine Gnosis.”

Sri Aurobindo, The Synthesis of Yoga, SABCL, Vol. 20, pp. 138-39

There are two stages, you see. One may rise beyond the mind into a certain domain, then *beyond* that domain pass into yet another which is the origin of all things. This implies two successive stages.

Sweet Mother, now that the Supermind has descended, why can't one pass from the rational mind directly to the Supermind?

Who said that one can't?

Sri Aurobindo is describing here what was to be done to enter into contact with the Supermind and prepare the ground for its manifestation; but now that it has entered the earth-atmosphere, I don't see why a single, precise procedure should be inflicted upon it in its manifestation. If it chooses to directly illuminate an instrument which it finds suitable or ready or adaptable, I don't see why it should not do so.

And I repeat this: who has said that it cannot be otherwise? Nobody. What Sri Aurobindo has described here is quite another thing and, indeed, this is what did happen. It was the preparation necessary for the manifestation to take place. But now I don't see why or on what basis a particular process should be imposed upon the supramental action and why it should not have the freedom to choose its own means.

I think that all possibilities are predictable and that all sincere aspiration and complete consecration will have a response, and that the processes, means, transitions, transformations will be innumerable in nature—not at all that things will happen

only in a particular way and not otherwise.

In fact, anything, everything that is ready to receive even a particle or a particular aspect of the supramental consciousness and light must *automatically* receive it. And the effects of this consciousness and light will be innumerable, for they will certainly be adapted to the possibilities, the capacity of each one according to the sincerity of his aspiration.

The more total the consecration and the intenser the aspiration, the more integral and intense can be the result. But the effect of the supramental action will be countless in its manifestations—multiple, innumerable, infinitely varied, not necessarily following a precise line which is the same for all. That is impossible. For it is contrary to the very nature of the supramental consciousness.

The very quality of the atmosphere has changed.

The consequences are bound to be infinitely varied, but perceptible. That is to say, it will be possible to distinguish the consequences of ordinary movements from the consequences of the supramental action, for these will have a particular nature, a special character.

But that does not mean that anybody at all, at any moment and in any way, is suddenly going to become a supramental genius. That is not to be expected.

I was going to say, if one only noticed that one was a little less stupid than before, that would already be something!

(CWM 8: 176-78)

Nature Aspires to Be Supramentalised

(Ipomoea beveriensis 'Candy king')

The first vegetal response to the action of the Supramental forces.

*

Awakening and First Response of Nature to the Supramental Manifestation

(Jatropha integerrima)

Interested, she opens herself and tries to understand.

28. From the Conversation of 27 June 1956

Now, since the end of February, I have received a considerable number of questions on:

How is the Supermind going to act? What should be done to receive it? In what form will it manifest?...

I have answered as best I could. But it so happens that in Sri Aurobindo's book *On the Veda* there is a note on a certain page, and in this note he answers these questions. I always tell people: if you were to take a little trouble to read what Sri Aurobindo has written, many of your questions would become useless, for Sri Aurobindo has already answered them. However, people probably have neither the time nor the patience nor the will, nor all that is needed, and they don't read. The books are published, they are even, I believe, generously distributed, but few read them. Anyway, here is Sri Aurobindo's answer. Try to think, and if you have a special question to ask I shall answer it.

Listen:

"The supramental world has to be formed or created in us by the Divine Will as the result of a constant expansion and self-perfecting."

[This note occurs in Sri Aurobindo's commentary on the fourth hymn to Agni in the fifth Mandala of the Rig Veda, "The Divine Will, Priest, Warrior and Leader of Our Journey": "O Knower of the Births, the man perfect in his works for whom thou createst that other blissful world,* reaches a felicity that is peopled happily with his life's swiftesses, his herds of Light, the children of his soul, the armies of his energy." *The Secret of the Veda*, SABCL, Vol. 10, p. 375. * The footnote occurs here.]

That is to say, to hope to receive, use and form in oneself a supramental being, and consequently a supramental world, there must first of all be an expansion of consciousness and a *constant* personal progress: not to have sudden flights, a little aspiration, a little effort, and then fall back into somnolence. This must be the *constant* idea of the being, the *constant* will of the being, the *constant* effort of the being, the *constant* preoccupation of the being.

If for five minutes in the day you happen to remember that there is something in the universe like the supramental Force, and that, after all, "it would be nice if it manifested in me", and then all the rest of the time you are thinking of something else and are busy with other things, there is not much chance that it would come and do any serious work in you. Sri Aurobindo says this quite clearly and precisely. He does not tell you that *you* will do it, he says it is the Divine Will. So don't come and say, "Ah! I can't." No one is asking you to do it. But there *must be* enough aspiration and adhesion in the being to make the expansion of the being, the expansion of

consciousness possible. For, to tell the truth, everybody is small, small, small, so small that there is not enough room to put any supramental in! It is so small that it is already quite filled up with all the ordinary little human movements. There must be a great widening to make room for the movements of the Supermind.

And then there must also be an aspiration for progress: not to be satisfied with what one is, how one is, what one does, what one knows or thinks one knows; but to have a constant aspiration for something more, something better, for a greater light, a vaster consciousness, a truer truth and a more universal goodness. And over and above all this, a goodwill which never fails.

That can't be done in a few days.

Moreover, I believe that I had taken my precautions in this matter and that, when I announced that it had been granted to the earth to receive the supramental Force in order to manifest it, this did not mean that the manifestation would be instantaneously apparent, and that everybody would suddenly find himself transported to a peak of light and of possibilities and realisation, without any effort. I said immediately that it would not be like that. I even said that it would take quite a long time. But still, people have complained that its advent has not made things easier, and that even, in some cases, they have become more difficult. I am very sorry, but I can do nothing about it. For it is not the fault of the supramental Force, the fault lies in the way in which it was received. I know instances in which truly the aspiration was sincere and the collaboration complete, and in which many things that had seemed very difficult in the past at once became infinitely easier.

However, there is a very great difference, always, between a kind of mental curiosity which plays with words and ideas, and a true aspiration of the being which means that truly, really, it is *that* which counts, essentially, and nothing else—that aspiration, that inner will because of which nothing has any value except *that*, that realisation; nothing counts except *that*; there is no other reason for existence, for living, than *that*.

And yet it is this that's needed if one wants the Supramental to become visible to the naked eye.

And mark that I am not speaking of a physical transformation, for this everyone knows: you don't expect to become luminous and plastic overnight, to lose your weight, be able to displace yourself freely, appear in a dozen places at the same time and what not.... No, I believe you are reasonable enough not to expect this to happen right away. It will take some time.

But still, simply, the working of the consciousness, simply a certain self-mastery, a control over one's body, a direct knowledge of things, a capacity of identification and a clear vision—instead of that hazy and vague sight which sees only the mere appearances that are so deceptive, so unreal, so fossilised—a more direct perception, an inner perception, this ought to be able to come and come quickly if one has prepared oneself.

Simply to have that feeling that the air one breathes is more living, the strength one has more lasting. And instead of always groping like a blind man to know what should be done, to have a clear, precise, inner intimation: it is this—not that: *this*.

These are things one can acquire immediately if one is ready.

(CWM 8: 203-06)

29. From the Conversation of 11 July 1956

The last question is from somebody who finds that I have made promises a little lightly and that, after all, I haven't kept my word!... Perhaps I expected more from humanity than it was capable of giving me—about that I don't know. Perhaps it is a purely superficial impression.

I said more or less this, that those who are here in the Ashram will know the descent of the Supermind—they can't blame me for not having informed them when it came, I made no mystery of it!—and that they will participate in it—indeed, I did not forbid anyone to participate in it! On the contrary, I believe I encouraged everybody to be open and to receive it, and try to profit by it.

And so I said: From that moment the transforming Grace will radiate in the most effective way. Well, I challenge anyone to tell me the opposite!

But here indeed it begins to be a little more... I added: And fortunately for the aspirants this happy future—I don't think I wrote it in this way, but that doesn't matter—this happy future will materialise for them in spite of *all* the obstacles that the unregenerate human nature may put up against it. I continue to hope that it will be like this!

But now that person, who is perhaps a bit impatient, tells me this: “Why have the difficulties increased for quite a large number of sadhaks?” (*Mother puts the paper down forcefully on the table.*) Who told you that it is not because you have become more conscious! that all your difficulties were there before, only you did not know it?... If you see more clearly and see things which are not very pretty, it is not the fault of the Supermind, it is your fault! It gives you a light, a mirror in which you can see yourself better than you did before, and you are a little troubled because it is not always very pretty? But what can I do?

And this person concludes: “Doesn't the supramental Force work here in spite of all the obstacles the unregenerate human nature puts up against it?” Truly, I hope it does! for otherwise, nothing could be done, the world would never be regenerated. But I have explained to you why it seems more difficult to you. It is because you are

a little more conscious now and see things you did not see before.

There is yet another reason. When the Force which is at work is stronger, more insistent, naturally what resists, resists as strongly. And if instead—it is here I have to say something that's not very pleasant—if instead of being hypnotised by your little difficulties, your little inconveniences, your small discomforts, your “big” defects, if instead of being hypnotised by all that, you tried to see the other side, how much more powerful the Force is, the Grace more active, the Help more tangible; in a word, if you were a little less egoistic and less concentrated on yourselves and had a little wider vision in which you could include things that don't concern you personally, perhaps your view of the problem would change.

Well, this is what I advise you to do, and then we shall speak about it later when you have tried my remedy: don't think so much about yourself.

After all, this perhaps is the problem which interests you most, but it is certainly not the most interesting!

(CWM 8: 218-20)

30. From the Conversation of 15 August 1956

“Now that the Supermind has manifested on the earth, it must naturally follow that the divine Grace is all-powerful”, and I am asked: “Is this right?”

The divine Grace has always been all-powerful.

And yet, if we compare the world as it is with the more or less ideal world we can imagine when we come out of our ignorant consciousness and enter a consciousness which we call more divine, how is it that it is not always so good, if the Grace is all-powerful?

It would seem that the vision of what ought to be comes long before the execution—and this is what gives rise to the whole problem.... One sees ahead—or up above—the realisation, perhaps not of the next step, but still what will happen one day; and then as one sees it, one tells oneself, “But this conception is more divine than what is realised at present; therefore, if the Grace is all-powerful, it ought to be realised immediately.” I am now looking at the problem as the human mind, it seems to me, would put it or approximately so, in order to try and make myself understood.

But what does one call an all-powerful Grace? I don't want to speak of the conceptions of an ordinary mind for which the all-powerful Grace is that which would

instantaneously realise what it wants or believes to be the right thing; I am not speaking of that, we may eliminate this case, which is childish. But granting that somebody has a deeper, higher vision, a sort of inner perception of an ideal world where all the things which for us are very shocking would disappear; then one is truly faced with a problem which seems insoluble.

This translates itself in very ordinary minds into an oversimple and very childish form: either the divine Will is something unthinkable for us—which would not be surprising!—unthinkable and almost monstrous if It allows things to be as they are, if It wants things as they are, or else... the Grace is powerless.

That—I warn you to put you on your guard against the trap—that is the great argument of the Adversary. He uses it to cloud the mind and raise up revolt; but still, it is well thought out as a trap.

Then come those who say, “It is because you are in the Ignorance that you see like that; change your consciousness, enter into contact with the divine Consciousness and you will see differently.” This is perfectly correct. I was just telling you, and I repeat, that if you can manage to get out of the Ignorance and enter ever so little into union with the divine Reality, you live an ecstatic life in which everything is marvellous, sublime, and where the Grace manifests in all things. Therefore, you have solved the problem for yourself, on condition that you can remain in that state perpetually, which is not very easy. But still it is possible. But it draws you out of the world, prevents you from participating in the life of the world, and above all, if everything had to be changed in that way, I think an eternity would not suffice for all the elements of the world to be so transformed.

And the problem presents itself again. In whatever manner, by whatever way you approach it, it will always present itself again.

There is a solution.

Think about it, we shall speak about it again another time. There, I would like you to make an effort. For it is beneficial, because this is a sort of conflict in the human consciousness which comes up constantly; because it is a conflict which forms the basis of all oppositions to a concrete work; because this conflict makes people—I am speaking even of those who are the most enlightened in this field—always confuse spiritual life with an annihilation of the physical, material creation, as for them this is the sole means of escape: “Let us escape from the material reality and we escape the problem”, for, to be in the state where the problem doesn’t present itself any longer, one must get out of life—*according to them*.

There is a solution.

(CWM 8: 267-69)

31. From the Conversation of 5 September 1956

Somebody asked me some time ago this question:

“What will be the effect of the Supermind on the earth?”

Probably one of the first effects will be exactly to reveal things on earth in this way, as in what I have just read to you. [*The Synthesis of Yoga*, pp. 160-61—Ed.]

And then another question, which I thought I had already answered, for I told you immediately that before the effects of the supramental manifestation become visible and tangible, perceptible to everybody, perhaps thousands of years may go by; but still I suppose these ideas are disturbing for the human consciousness with its sense of its short duration and the kind of impatience this brings. So I have been asked:

“Will it take long for the Supermind which is involved in material Nature to emerge into the outer consciousness and bring visible results?”

That depends on the state of consciousness from which one answers, for... For the human consciousness, obviously, I think it will take quite a long time. For another consciousness it will be relatively very fast, and for yet another consciousness, it is already accomplished. It is an accomplished fact. But in order to become aware of this, one must be able to enter into another state of consciousness than the ordinary physical consciousness.

Sri Aurobindo has spoken—I believe I have read it to you, I think it’s in *The Synthesis of Yoga*—of the true mind, the true vital and the true physical or subtle physical, and he has said that they co-exist with the ordinary mind, vital and physical, and that in certain conditions one may enter into contact with them, and then one becomes aware of the difference between what really is and the appearances of things.

Well, for a developed consciousness, the Supermind is already realised somewhere in a domain of the subtle physical, it already exists there visible, concrete, and expresses itself in forms and activities. And when one is in tune with this domain, when one lives there, one has a very strong feeling that this world would only have to be condensed, so to say, for it to become visible to all. What would then be interesting would be to develop this inner perception which would put you into contact with the supramental truth which is already manifested, and is veiled for you only for want of appropriate organs to enter into relation with it.

It is possible that those who are conscious of their dreams may have dreams of a new kind which put them into contact with that world, for it is accessible to the subtle physical of all those who have the corresponding organs in themselves. And there is necessarily a subtle influence of this physical on outer matter, if one is ready to receive impressions from it and admit them into one’s consciousness.

(CWM 8: 290-92)

32. From the Conversation of 19 September 1956

Is not the Supermind also the psychic being?

The Supermind is far higher than the psychic being also.

What Sri Aurobindo calls the Supermind is the element or the divine Principle which is now going to come into play in the universe. He calls it the Supermind because it comes after the mind, that is to say, it is a new manifestation of the supreme divine Principle. And it is related to the psychic as the Divine was related to the psychic, that is to say, the psychic is the home, the temple, the vehicle, everything that must outwardly manifest the Divine. But it is divine only in its essence not in its integrality. It is a mode of outer manifestation of the Divine, outer compared with the Divine, that is, terrestrial.

(CWM 8: 298-99)

33. From the Conversation of 3 October 1956

...I have yet some other questions of a practical nature, and in connection with these questions I saw something I am going to tell you about—oh! it was not a vision with images, don't expect something very entertaining. No, it is not that.... I was asked—I am rewording it, this is not the exact text of the question:

What difference does the presence of the Supermind really make? In what way does it change the tenor of problems, and how should life be reconsidered following this manifestation?

I have been asked to give practical examples; I don't quite know what that may mean, but anyway, here is what I saw in a sort of mathematical mood—though the language of mathematics is rather foreign to me—but I may call this a mathematical vein, that is to say, a mathematical way of looking at the problem.

I think all of you have studied enough mathematics to know the complexity of the combinations which may be produced by taking certain select elements of a set as a basis. I shall give you an example to make myself clear, for I can't use the terms which are employed in teaching you. For instance, the letters of the alphabet. There is a certain number of letters in the alphabet; well, if you want to calculate or know

the number of combinations possible by taking all these letters together—how they may be organised, in how many ways they can be organised—you have learnt how very fantastic the figure becomes.... Good. But if you take the material world and go down to the most minute element—you know, don't you, that they have come to absolutely invisible things, innumerable things—if you take this element as the basis and the material world as the whole, and if you imagine a Consciousness or a Will playing with all these elements at making all the possible combinations without ever repeating a single one.... Obviously... In mathematics you are told that the number of elements is finite and that therefore the number of combinations is finite; but that is purely theoretical, for if you come down to practice and all these combinations had to follow each other, even if they went at so great a speed that the change would be almost imperceptible, it is quite obvious that the time needed to make all these combinations would be, apparently at least, infinite; that is to say, the number of combinations would be so immense that no limit could be assigned to it—at least no practical limit; the theory is not interesting for us, but practically it would be like that.

So suppose that what I tell you is true, in this sense that there really is a Consciousness and a Will manifesting these combinations, successively, indefinitely, without ever repeating a single one twice; we come to the conclusion that the universe is new at each moment of eternity. And if the universe is new at each moment of eternity, we have to acknowledge that absolutely nothing is impossible; not only that, but that what we call logic is not necessarily true, and that the logic, one could almost say the fantasy of the Creator, is unlimited.

Therefore, if for one reason or other—which might perhaps be difficult to express—if for some reason a combination were not followed by the one nearest to it but by another freely chosen by the Supreme Freedom, all our external certitudes and all our external logic would instantly break down.

For the problem is much more complicated than you think: it is not only on one plane, in one field, that is to say, what may be called a surface of things, that there is this practically infinite number of elements permitting of eternally new combinations, there is besides what may be called a depth, that is to say, other dimensions. And the Creation is the result not only of surface combinations but of combinations of depths below this surface—what in other terms are called “psychological factors”. But I am at the moment taking a purely mathematical stand, although I don't speak the language of mathematics, but still it is a mathematical conception. And so here we come to the problem:

Every time a new element is introduced into the total set of possible combinations, it causes what may be called a tearing of its limits: the introduction of something which makes all past limits disappear and new possibilities come in and multiply infinitely the possibilities of old. So, you had a world which, according to the ancient knowledge, had twelve depths or twelve—how to put it?—successive

dimensions; and into this world of twelve dimensions, suddenly new dimensions are precipitated; then all the old formulas are instantly transformed and the whole possibility of the old unfolding becomes... one can't say increased but supplemented by an almost infinite number of new possibilities, and all this in such a way that all the previous logic becomes illogical in the presence of the new logic.

I am not speaking at all of what the human mind has made of the universe, for that is to reduce it to its own dimension; I am speaking of the fact just as it is, of a total set of combinations which are realised successively, in accordance with an order and a choice which, obviously, completely elude the human consciousness, but to which man has to some extent adapted himself and which, with a great effort of study such as humanity has pursued down the centuries, he has succeeded in formulating well enough to be able to hook himself on to something tangible.... It is obvious that modern scientific perception is much nearer to something corresponding to the universal reality than were the perceptions of the Stone Age, for instance—this without the shadow of a doubt. But even this is going to be suddenly completely overpassed, exceeded, and probably turned quite topsy-turvy by the intrusion of something which was not in the universe which was studied.

Well, it is from this change, this sudden transformation of the universal element which quite certainly is going to bring about a kind of chaos in the perceptions, that a new knowledge will emerge. This, in the most general way, is the result of the new manifestation.

[When this talk was first published in 1962, Mother added the following comment about “the new element”: “It is not a question of ‘new things’ in the sense that they did not exist before, but that they were not manifested in the universe. If they were not already there, involved, they could never have come! That is obvious. Nothing can exist which does not already exist from all eternity in the Supreme, but in the manifestation it is new. The element is not new but it is newly manifested, it has newly come out of the Non-manifest. New, what does that mean? It has no meaning, a ‘new thing’! It is new *for us* in the Manifestation, that is all.”]

From an altogether restricted, external and limited point of view, I shall now speak to you of certain things which don't belong to my own experience but which I have heard about; for instance, that there is a greater number of what are called “child prodigies”. I haven't met any, so I can't tell you what is truly prodigious about these children, but still, according to the stories that are related, there are obviously some kind of new types which seem astonishing to the ordinary human consciousness. It is examples of this kind, I believe, that we would like to know in order to understand what is happening.... But it is possible, in fact, that things are happening now which we are not used to watching. But it is a question of interpretation. The only thing I am sure of is what I have just told you, that the quality, the number and the nature of the possible combinations in the universe are suddenly going to change so considerably

that it will probably be quite bewildering for all those who do research.
Now, we shall see.

(Silence)

I could perhaps add a practical word to what I have just told you; it is only an illustration of a detail, but it will be an indirect answer to other questions which were asked some time ago about the so-called laws of Nature, causes and effects, “inevitable” consequences in the material field, and more particularly from the point of view of health; for example, that if one doesn’t take certain precautions, if one doesn’t eat as one should, doesn’t follow certain rules, necessarily there are consequences.

It is true. But if this is seen in the light of what I have just said, that no two universal combinations are alike, how can laws be established and what is the absolute truth of these laws?... It does not exist.

For, if you are logical, of course with a little higher logic, since no two things, two combinations, two universal manifestations are ever the same, how can anything repeat itself? It can only be an appearance but is not a fact. And to fix rigid laws in this way—not that you cut yourself off from the apparent surface laws, for the mind makes many laws, and the surface very obligingly seems to comply with these laws, but it is only an appearance—but anyway this cuts you off from the creative Power of the Spirit, it cuts you off from the true Power of the Grace, for you can understand that if by your aspiration or your attitude you introduce a higher element, a new element—what we may now call a supramental element—into the existing combinations, you can suddenly change their nature, and all these so-called necessary and ineluctable laws become absurdities. That is to say that you yourself, with your conception, with your attitude and your acceptance of certain alleged principles, you yourself close the door upon the possibility of the miracle—they are not miracles when one knows how they happen, but obviously for the outer consciousness they seem miraculous. And it is you *yourself*, saying to yourself with a logic that seems quite reasonable, “Well, if I do this, that will necessarily happen, or if I don’t do that, necessarily this other thing will happen”, it is you yourself who close the door—it is as though you were putting an iron curtain between yourself and the free action of the Grace.

How nice it would be to imagine that the Supreme Consciousness, essentially free, presiding at the universal Manifestation, could be full of fantasy in its choice and make things follow one another not according to a logic accessible to human thought but in accordance with another kind of logic, that of the unforeseen!

Then there would no longer be any limits to the possibilities, to the unexpected, the marvellous; and one could hope for the most splendid, the most delightful things from this sovereignly free Will, playing eternally with all the elements and creating

unceasingly a new world which logically would have absolutely nothing to do with the preceding one.

Don't you think it would be charming? We have had enough of the world as it is! Why not let it become at least what we think it ought to be?

And I am telling you all this in order that each one of you may put as few barriers as you can in the way of the possibilities to come. That's my conclusion.

I don't know if I have made myself understood, but indeed a day will come, I suppose, when you will know what I meant. That's all, then.

(CWM 8: 311-16)

34. From the Conversation of 10 October 1956

Some days ago, during the Translation Class I found a passage in *The Life Divine* which, I thought, might interest you this evening. Sri Aurobindo is speaking of the movement of Nature and he explains how from matter which seems inert came life, then how from life mind emerged and also how from mind will emerge the supermind or the spiritual life; and he gives a kind of brief survey of the time it takes. I am going to read this passage to you and shall tell you later what connection it has with our present situation:

"The first obscure material movement of the evolutionary Force is marked by an aeonic graduality; the movement of life-progress proceeds slowly but still with a quicker step, it is concentrated into the figure of millenniums; mind can still further compress the tardy leisureliness of Time and make long paces of the centuries; but when the conscious spirit intervenes, a supremely concentrated pace of evolutionary swiftness becomes possible."

Sri Aurobindo, The Life Divine, SABCL, Vol. 19, p. 932

I am reading this to you because I have been asked about the action of the Supermind, and I had compared this manifestation of the Supermind to that of the mind which, according to all modern scientific discoveries, took nearly a million years to evolve from the animal brain, the ape-brain, to the first human brain. And I told you that, consequently, one should not expect this to take place in a few months or a few years, that it would obviously take much longer. Some people, it seems, thought that I was announcing that the superman would not come before another million years! I want to correct this impression.

Sri Aurobindo has said that as the development rises in the scale of consciousness,

the movement becomes more and more rapid, and that when the Spirit or the Supermind intervenes, it can go much faster. Therefore we may hope that in a few centuries, the first supramental race will appear.

But even that is rather disconcerting for some people, for they think it contradicts what Sri Aurobindo has always promised: that the time has come for the supramental transformation to be possible.... But we must not confuse a supramental transformation with the appearing of a new race.

What Sri Aurobindo promised and what naturally interests us, we who are here now, is that the time has come when some beings among the *élite* of humanity, who fulfil the conditions necessary for spiritualisation, will be able to transform their bodies with the help of the supramental Force, Consciousness and Light, so as no longer to be animal-men but become supermen.

This promise Sri Aurobindo has made and he based it on the knowledge he had that the supramental Force was on the point of manifesting on the earth. In fact it had descended in him long ago, he knew it and knew what its effects were.

And now that it has manifested universally, I could say, generally, the certainty of the possibility of transformation is of course still greater. There is no longer any doubt that those who will fulfil or who now fulfil the conditions are on the way to this transformation.

The conditions Sri Aurobindo gives in detail in *The Synthesis of Yoga* and in still greater detail in his last articles on the Supramental Manifestation. So now it is only a question of realisation.

Now, if someone wants to ask me a question on the subject....

The method of these realisations, formerly, used to be an integral surrender to you. Now it is still the same thing; so, in these new conditions, should not this surrender be still more rigorous than before?

What I read today [*The Synthesis of Yoga*, p. 166—Ed.] seems to be the most essential condition for starting, because it is the most universal.

(*After a silence*) Everyone must follow his path in accordance with his own nature, and there is always a preference for one way rather than another. As we read in one of our recent classes, for one who follows the path of action, it is much more difficult to feel that the human personality does not exist and that only the divine Force works. For one who follows the path of knowledge it is relatively very easy, it is something one discovers almost immediately. For one who follows the path of love it is elementary, since it is by giving himself that he progresses. But for one who follows the path of action it is much more difficult, and consequently for him the first step is to do what is said here in the passage of *The Synthesis of Yoga* which we have just read: to create in himself this complete detachment from the fruit of action, to act because this is what must be done, to do it in the best possible way, and not to

be anxious about the consequences, to leave the consequences to a Will higher than his own.

One can't make a general rule for the order of importance of the paths, it is an exclusively personal affair. And there is a time when one understands very well, it is apparent, that no two paths are alike, no two paths can be alike, and that every man follows his own path and that this is the truth of his being. One can, if one looks from a sufficient height, see a difference in the speed of advance, but it does not always conform to the external signs; and one could say a little humorously, that it is not always the wisest who goes fastest!

(Silence)

It seems to me no longer possible to make general rules. Indeed, the Grace is upon all. And what is necessary to let it act? It is very difficult to say.

If one can see it, feel it, experience its action, so to say, be conscious of its presence and movement, then one has the joy of the movement, the progress, the realisation; but this does not mean that if one doesn't feel this joy, the action of the Grace is not there, the realisation not there.

And after all, all the ways of being of the Divine, all the forms of being in the manifestation are necessary to express the Divine. It is this manifestation as a whole, in its totality, which progresses towards a growing, infinite, eternal perfection. It is not each separate element, individually, it is all together, as a collective and total expression of the divine Truth. All this is moving forward constantly, eternally, towards a greater perfection. The universe of tomorrow will necessarily be more divine, if one may say so, than the universe of yesterday; and that of yesterday was more divine than the one preceding it. And so, it could be said that the Divine, in his expression of Himself, is in perpetual progress towards a more and more perfect, a more and more divine manifestation.

And in that case, each element has only to manifest, as perfectly as possible, its own law, what it should be in the whole, in order to do the utmost of what ought to be done. It is thus a conscious, an enlightened, one could almost say a disinterested, discovery of this truth of each being, which for it is the first and most important necessity.

(CWM 8: 321-25)

Vegetal Goodwill towards the Supramental Forces
(*Cuphea micropetala*)

Each one does what he can.

35. Message of 24 November 1956

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.

(CWM 15: 184)

36. From the Conversation of 26 December 1956

Until now all the victories which have been won have reactions that are finally defeats. There is never anything definitive and complete. Every time one has the feeling of having gained a victory, one finds out that this victory was incomplete, partial, fugitive. This is a fact one can always observe if one looks carefully at oneself. Not that things are necessarily what they were before, no, something has changed, but everything has not changed and not changed completely.

This is very apparent, very noticeable in physical conquests over the body. Through a very assiduous labour one succeeds in overcoming a weakness, a limitation, a bad habit, and one believes this is a definitive victory; but after some time or at times immediately one realises that nothing is completely done, nothing is definitive, that what one thought to have accomplished has to be done again. For only a total change of consciousness and the intervention of a new force, a reversal of consciousness can make the victory complete.

In the old Chaldean tradition, very often the young novices were given an image when they were invested with the white robe; they were told: "Do not try to remove the stains one by one, the whole robe must be purified." Do not try to correct your faults one by one, to overcome your weaknesses one by one, it does not take you very far. The entire consciousness must be changed, a reversal of consciousness must be achieved, a springing up out of the state in which one is towards a higher state from which one dominates all the weaknesses one wants to heal, and from which one has a full vision of the work to be accomplished.

I believe Sri Aurobindo has said this: things are such that it may be said that nothing is done until everything is done. One step ahead is not enough, a total conversion is necessary.

How many times have I heard people who were making an effort say, "I try, but what's the use of my trying? Every time I think I have gained something, I find that I must begin all over again." This happens because they are trying to go forward while standing still, they are trying to progress without changing their consciousness. It is the entire point of view which must be shifted, the whole consciousness must

get out of the rut in which it lies so as to rise up and see things from above. It is only thus that victories will not be changed into defeats.

Anything else? No, nothing more?

Mother, how to change one's consciousness?

Naturally, there are many ways, but each person must do it by the means accessible to him; and the indication of the way usually comes spontaneously, through something like an unexpected experience. And for each one, it appears a little differently.

For instance, one may have the perception of the ordinary consciousness which is extended on the surface, horizontally, and works on a plane which is simultaneously the surface of things and has a contact with the superficial outer side of things, people, circumstances; and then, suddenly, for some reason or other—as I say for each one it is different—there is a shifting upwards, and instead of seeing things horizontally, of being at the same level as they are, you suddenly dominate them and see them from above, in their totality, instead of seeing a small number of things immediately next to yourself; it is as though something were drawing you above and making you see as from a mountain-top or an aeroplane. And instead of seeing each detail and seeing it on its own level, you see the whole as one unity, and from far above.

There are many ways of having this experience, but it usually comes to you as if by chance, one fine day.

Or else, one may have an experience which is almost its very opposite but which comes to the same thing. Suddenly one plunges into a depth, one moves away from the thing one perceived, it seems distant, superficial, unimportant; one enters an inner silence or an inner calm or an inward vision of things, a profound feeling, a more intimate perception of circumstances and things, in which all values change. And one becomes aware of a sort of unity, a deep identity which is one in spite of the diverse appearances.

Or else, suddenly also, the sense of limitation disappears and one enters the perception of a kind of indefinite duration beginningless and endless, of something which has always been and always will be.

These experiences come to you suddenly in a flash, for a second, a moment in your life, you don't know why or how.... There are other ways, other experiences—they are innumerable, they vary according to people; but with this, with one minute, one second of such an existence, one catches the tail of the thing. So one must remember that, try to relive it, go to the depths of the experience, recall it, aspire, concentrate. This is the starting-point, the end of the guiding thread, the clue. For all those who are destined to find their inner being, the truth of their being, there is always at least one moment in life when they were no longer the same, perhaps just like a lightning-flash—but that is enough. It indicates the road one should take, it is

the door that opens on this path. And so you must pass through the door, and with perseverance and an unfailing steadfastness seek to renew the state which will lead you to something more real and more total.

Many ways have always been given, but a way you have been taught, a way you have read about in books or heard from a teacher, does not have the effective value of a spontaneous experience which has come without any apparent reason, and which is simply the blossoming of the soul's awakening, one second of contact with your psychic being which shows you the best way for you, the one most within your reach, which you will then have to follow with perseverance to reach the goal—one second which shows you how to start, the beginning.... Some have this in dreams at night; some have it at any odd time: something one sees which awakens in one this new consciousness, something one hears, a beautiful landscape, beautiful music, or else simply a few words one reads, or else the intensity of concentration in some effort—anything at all, there are a thousand reasons and thousands of ways of having it. But, I repeat, all those who are destined to realise have had this at least once in their life. It may be very fleeting, it may have come when they were very young, but always at least once in one's life one has the experience of what true consciousness is. Well, that is the best indication of the path to be followed.

One may seek within oneself, one may remember, may observe; one must notice what is going on, one must pay attention, that's all. Sometimes, when one sees a generous act, hears of something exceptional, when one witnesses heroism or generosity or greatness of soul, meets someone who shows a special talent or acts in an exceptional and beautiful way, there is a kind of enthusiasm or admiration or gratitude which suddenly awakens in the being and opens the door to a state, a new state of consciousness, a light, a warmth, a joy one did not know before. That too is a way of catching the guiding thread. There are a thousand ways, one has only to be awake and to watch.

First of all, you must feel the necessity for this change of consciousness, accept the idea that it is this, the path which must lead to the goal; and once you admit the principle, you must be watchful. And you will find, you do find it. And once you have found it, you must start walking without any hesitation.

Indeed, the starting-point is to observe oneself, not to live in a perpetual nonchalance, a perpetual apathy; one must be attentive.

(CWM 8: 401-05)

Joy of Vegetal Nature in Answer to the New Light
(*Callistemon*)

It dances with joy and laughs happily.

37. New Year Message 1957

A Power greater than that of Evil can alone win the victory.
It is not a crucified but a glorified body that will save the world.

(CWM 15: 172)

38. From the Conversation of 2 January 1957

Mother will you explain the New Year Message? What is the meaning of: "It is not a crucified but a glorified body that will save the world?"

I am going to tell you something, you will understand.

One day, I don't know when exactly, I suddenly remembered that I had to give a message for the year. Usually these messages reveal what is going to happen during the year, and as I had nothing to say, for certain reasons, I asked myself, or rather I asked whether I might receive a clear indication of what was to be said. I asked exactly this: what was the best state in the world, and the thing which could help these people or this state of consciousness to draw a little closer to the truth?

What was the best state?

A few hours later I had a booklet in my hands which had come from America and had been published as a kind of account of a photographic exhibition entitled "The Family of Man". There were quotations in this booklet and the reproduction of a number of photographs, classified according to the subject, and all for the purpose of trying to awaken the true sense of fraternity in men. The whole thing represented a sort of effort—immense, pathetic—to prevent a possible war. The quotations had been chosen by a woman-reporter who had come here and whom I had seen. And so, all this came expressing in a really touching way, the best human will which can manifest on earth at present, from the collective point of view. I am not saying that some individuals have not risen much higher and understand much better, but they are individual cases and not a collective attempt to do something for humanity. I was moved.

And then I came to the end of their booklet and to the remedy they in their ignorant goodwill suggested to prevent men from killing one another.... It was so poor, so weak, so ignorant, so ineffective, that I was truly moved and—I had a dream, that this exhibition would come here, to Pondicherry, that we could show it and add a concluding fascicule to their booklet in which the true remedy would be revealed to them. And all that took shape very concretely, with the kind of photographs which would be necessary, the quotations that should be put, and then, quite decisively, like

something welling up from the depths of consciousness, came this sentence. I wrote it down, and as soon as it was written I said to myself: "Why, this is my message." And it was decided it would be this. So there it is.

This means that it is just the thing which can make the goodwill of mankind, the best being expressed on earth today, progress. It has taken a rather special form because this goodwill came from a Christian country and naturally there was quite a special Christian influence, but this is an attitude which is found everywhere in the world, differently expressed according to the country and the religion, and it was as a reaction against the ignorance of this attitude that I wrote this. Naturally, there is the same idea in India, this idea of the complete renunciation of all physical reality, the profound contempt for the material world which is considered an illusion and a falsehood, that leaves, as Sri Aurobindo used to say, the field free to the sovereign sway of the adverse forces. If you escape from the concrete reality to seek a distant and abstract one, you leave the whole field of concrete realisation at the full disposal of the adverse forces—which have taken hold of it and more or less govern it now—in order to go away yourself to realise what Sri Aurobindo calls here a zero or a void unit—to become the sovereign of a nought. It is the return into Nirvana. This idea is everywhere in the world but expresses itself in different forms.

Because until now evil has been opposed by weakness, by a spiritual force without any power for transformation in the material world, this tremendous effort of goodwill has ended only in deplorable failure and left the world in the same state of misery and corruption and falsehood. It is on the *same* plane as the one where the adverse forces are ruling that one must have a greater power than theirs, a power which can conquer them totally *in that very domain*. To put it otherwise, a spiritual force which would be capable of transforming both the consciousness and the material world. This force is the supramental force. What is necessary is to be receptive to its action on the physical plane, and not to run away into a distant Nirvana leaving the enemy with full power over what one abandons.

It is neither sacrifice nor renunciation nor weakness which can bring the victory. It is only Delight, a delight which is strength, endurance, supreme courage. The delight brought by the supramental force. It is much more difficult than giving everything up and running away, it demands an infinitely greater heroism—but that is the only way to conquer.

Nothing else? I have some questions here, but now it is rather late.

Mother, this new force which is going to act, will it act through individual effort or independently of it?

Why this opposition? It acts independently of all individual effort, as if automatically in the world, but it *creates* individual effort and *makes use* of it. Individual effort is one of its means of action, and perhaps the most powerful. If one

thinks that individual effort is due to the individual, it is an illusion, but if the individual under the pretext that there is a universal action independent of himself refuses to make an individual effort, he refuses to give his collaboration. The Force wants to use, and does in fact use individual effort as one of the most powerful means at its disposal. It is the Force itself, it is this Power which *is* your individual effort.

And so, you see, the first movement of vital self-conceit when it is told, “You don’t exist in yourself”, naturally it says, “All right, I won’t do anything any more! I am not the one who works, so I won’t work any longer” and “Very good, the Divine can do everything, it is his business, I won’t stir any more. If the credit does not go to me”—it comes to that—“I won’t do anything any more.” Well! But indeed there’s no word for such things. This is something I constantly hear, it is simply a way of venting one’s offended self-conceit, that’s all. But the true reaction, the pure reaction is an enthusiastic impulse of collaboration, to play the game with all the energy, the will-power at the disposal of one’s consciousness, in the state one is in, with the feeling of being supported, carried by something infinitely greater than oneself, which makes no mistakes, something which protects you and at the same time gives you all the necessary strength and uses you as the best instrument. And one feels that, and one feels one is working in security, that one can no longer make any mistakes, that what one does is done with the utmost result and—in delight. That is the true movement; to feel that one’s will is intensified to the utmost because it is no longer a tiny little microscopic person in infinity but an infinite universal Power which makes you act: the Force of Truth. This is the only true reaction.

The other one—miserable. “Ah! I am not the one who is doing things, ah! it is not my will being expressed, ah! it is not my power that is working... so I lie down flat, stretch myself out in inert passivity and I won’t move.” “Very well, then,” one tells the Divine, “do whatever you like, I don’t exist any longer.” That is poor indeed! There.

(CWM 9: 3-6)

Supramental Bird

(Strelitzia reginae)

It remains just where it has descended!

Supramental Rain

(Pyrostegia venusta)

Happy are those who receive it!

39. From the Conversation of 9 January 1957

...All those who have had the inner experience have had this experience, that the moment one re-establishes the union with the divine source, all suffering disappears. But there has been a very persistent movement, about which I spoke to you last week, which put at the source of creation not this essential divine Delight but desire. This delight of creation, self-manifestation, self-expression—there is an entire line of seekers and sages who have considered it not as a delight but as a desire; the whole line of Buddhism is of this kind. And instead of seeing the solution in a Oneness which restores to us the essential Delight of the manifestation and the becoming, they consider that the goal and also the way are a total rejection of all desire to be and a return to annihilation.

This conception amounts to an essential misunderstanding. The methods recommended for self-liberation are methods of development which can be very useful, but this conception of a world that's essentially bad, for it is the result of desire, and from which one must escape at all costs and as quickly as possible, has been the greatest and most serious distortion of all spiritual life in the history of mankind.

It might have been useful, perhaps, at a particular time, for everything is useful in the world's history, but this utility has passed, it is outworn, and it is time for this conception to be superseded and for us to return to a more essential and higher Truth, to go back to the Delight of existence, the Joy of union and manifestation of the Divine.

This new orientation—I mean new in its terrestrial realisation—must replace all the former spiritual orientations and open the way to the new realisation which will be a supramental realisation. That is why I told you last week that only Delight, the true divine Delight can bring about the Victory.

Naturally, there must be no confusion about what this Delight is, and that is why from the beginning Sri Aurobindo puts us on our guard, telling us that it is only when one has passed beyond enjoyings that one can enter into Bliss. Bliss is precisely that state which comes from the manifestation of this Delight. But it is quite the opposite of all that is usually called joy and pleasure, and these must be completely given up in order to have the other.

(CWM 9: 8-9)

Supramental Sun

(Anthocephalus cadamba)

We aspire that its rays may enlighten and transform us.

40. From the Conversation of 6 February 1957

It is obvious that the most dominant characteristic of matter is inertia, and that, if there were not this violence, perhaps the individual consciousness would be so inert that rather than change it would accept to live in a perpetual imperfection.... That is possible. Anyway, this is how things are made, and for us who know a little more, there is only one thing that remains to be done, it is to change all this, as far as we have the means, by calling the Force, the Consciousness, the new Power which is capable of infusing into material substance the vibration which can transform it, make it plastic, supple, progressive.

Obviously the greatest obstacle is the attachment to things as they are; but even Nature as a whole finds that those who have the deeper knowledge want to go too fast: she likes her meanderings, she likes her successive attempts, her failures, her fresh beginnings, her new inventions; she likes the fantasy of the path, the unexpectedness of the experience; one could almost say that for her the longer it takes, the more enjoyable it is.

But even of the best games one tires. There comes a time when one needs to change them and one could dream of a game in which it would no longer be necessary to destroy in order to progress, where the zeal for progress would be enough to find new means, new expressions, where the *élan* would be ardent enough to overcome inertia, lassitude, lack of understanding, fatigue, indifference.

Why does this body, as soon as some progress has been made, feel the need to sit down? It is tired. It says, "Oh! you must wait. I must be given time to rest." This is what leads it to death. If it felt within itself that ardour to do always better, become more transparent, more beautiful, more luminous, eternally young, one could escape from this macabre joke of Nature.

For her this is of no importance. She sees the whole, she sees the totality; she sees that nothing is lost, that it is only recombining quantities, numberless minute elements, without any importance, which are put back into a pot and mixed well—and something new comes out of it. But that game is not amusing for everybody. And if in one's consciousness one could be as vast as she, more powerful than she, why shouldn't one do the same thing in a better way?

This is the problem which confronts us now. With the addition, the new help of this Force which has descended, which is manifesting, working, why shouldn't one take in hand this tremendous game and make it more beautiful, more harmonious, more true?

It only needs brains powerful enough to receive this Force and formulate the possible course of action. There must be conscious beings powerful enough to convince Nature that there are other methods than hers.... This looks like madness, but all new things have always seemed like madness before they became realities.

The hour has come for this madness to be realised. And since we are all here for

reasons that are perhaps unknown to most of you, but are still very conscious reasons, we may set ourselves to fulfil that madness—at least it will be worthwhile living it.

(CWM 9: 34-36)

41. From the Conversation of 7 February 1957

And so, now, for our special case, I shall tell you what I am trying to do.... It will soon be a year since, one Wednesday, we had the manifestation of the supramental force. Since then, it has been working very actively, even while very few people are aware of it! but still I thought the time had come for—how to put it?—for us to help it a little in its work by making an effort of receptivity.

Of course, it does not work only in the Ashram, it is working in the whole world and in all places where there is some receptivity this Force is at work, and I must say the Ashram hasn't an exclusive receptivity in the world, the monopoly of receptivity. But since it so happens that all of us here more or less know what has taken place, well, I hope that individually each person is doing his best to benefit by the occasion; but collectively we can do something, that is, try to unify a ground, to produce a particularly fertile soil to obtain collectively the maximum receptivity and to have as little wastage as possible of time and energies.

So now, you have been told in a general way what we want to try to do and you have only to... to do it.

(CWM 9: 39-40)

Beauty of the New Creation

(Hibiscus Hawaiian)

The New Creation strives to better manifest the Divine.

*

Beauty of Tomorrow

(Hibiscus Hawaiian)

The beauty that will express Divine Power.

42. From the Conversation of 27 March 1957

“God has all time before him and does not need to be always in a hurry. He is sure of his aim and success and cares not if he break his work a hundred times to bring it nearer perfection. Patience is our first great necessary lesson, but not the dull slowness to move of the timid, the sceptical, the weary, the slothful, the unambitious or the weakling; a patience full of a calm and gathering strength which watches and prepares itself for the hour of swift great strokes, few but enough to change destiny.

“Wherefore God hammers so fiercely at his world, tramples and kneads it like dough, casts it so often into the blood-bath and the red hell-heat of the furnace? Because humanity in the mass is still a hard, crude and vile ore which will not otherwise be smelted and shaped; as is his material, so is his method. Let it help to transmute itself into nobler and purer metal, his ways with it will be gentler and sweeter, much loftier and fairer its uses.

“Wherefore he selected or made such a material, when he had all infinite possibility to choose from? Because of his divine Idea which saw before it not only beauty and sweetness and purity, but also force and will and greatness. Despise not force, nor hate it for the ugliness of some of its faces, nor think that love only is God. All perfect perfection must have something in it of the stuff of the hero and even of the Titan. But the greatest force is born out of the greatest difficulty.”

Sri Aurobindo, Thoughts and Glimpses, SABCL, Vol. 16, pp. 392-93

After all, the whole problem is to know whether humanity has reached the state of pure gold or whether it still needs to be tested in the crucible.

One thing is evident, humanity has not become pure gold; that is visible and certain.

But something has happened in the world's history which allows us to hope that a selected few in humanity, a small number of beings, perhaps, are ready to be transformed into pure gold and that they will be able to manifest strength without violence, heroism without destruction and courage without catastrophe.

But in the very next paragraph Sri Aurobindo gives the answer: “If man could once consent to be spiritualised.” If only the individual could *consent* to be spiritualised... could consent.

[“All would change if man could once consent to be spiritualised; but his nature, mental and vital and physical, is rebellious to the higher law. He loves his imperfection.”]

Something in him asks for it, aspires, and all the rest refuses, wants to continue to be what it is: the mixed ore which needs to be cast into the furnace.

At the moment we are at a decisive turning-point in the history of the earth, once again. From every side I am asked, "What is going to happen?" Everywhere there is anguish, expectation, fear. "What is going to happen?..." There is only one reply: "If only man could consent to be spiritualised."

And perhaps it would be enough if some individuals became pure gold, for this would be enough to change the course of events.... We are faced with this necessity in a very urgent way.

This courage, this heroism which the Divine wants of us, why not use it to fight against one's own difficulties, one's own imperfections, one's own obscurities? Why not heroically face the furnace of inner purification so that it does not become necessary to pass once more through one of those terrible, gigantic destructions which plunge an entire civilisation into darkness?

This is the problem before us. It is for each one to solve it in his own way.

This evening I am answering the questions I have been asked, and my reply is that of Sri Aurobindo: If man could once consent to be spiritualised....

And I add: Time presses... from the human point of view.

(CWM 9: 73-75)

43. From the Conversation of 3 April 1957

"All would change if man could once consent to be spiritualised; but his nature, mental and vital and physical, is rebellious to the higher law. He loves his imperfection.

"The Spirit is the truth of our being; mind and life and body in their imperfection are its masks, but in their perfection should be its moulds. To be spiritual only is not enough; that prepares a number of souls for heaven, but leaves the earth very much where it was. Neither is a compromise the way of salvation.

"The world knows three kinds of revolution. The material has strong results, the moral and intellectual are infinitely larger in their scope and richer in their fruits, but the spiritual are the great sowings.

"If the triple change could coincide in a perfect correspondence, a faultless work would be done; but the mind and body of mankind cannot hold perfectly a strong spiritual inrush: most is spilt, much of the rest is corrupted. Many intellectual and physical upturnings of our soil are needed to work out a little result from a large spiritual sowing.

"Each religion has helped mankind. Paganism increased in man the light

of beauty, the largeness and height of his life, his aim at a many-sided perfection; Christianity gave him some vision of divine love and charity; Buddhism has shown him a noble way to be wiser, gentler, purer; Judaism and Islam how to be religiously faithful in action and zealously devoted to God; Hinduism has opened to him the largest and profoundest spiritual possibilities. A great thing would be done if all these God-visions could embrace and cast themselves into each other; but intellectual dogma and cult-egoism stand in the way.

“All religions have saved a number of souls, but none yet has been able to spiritualise mankind. For that there is needed not cult and creed, but a sustained and all-comprehending effort at spiritual self-evolution.

“The changes we see in the world today are intellectual, moral, physical in their ideal and intention: the spiritual revolution waits for its hour and throws up meanwhile its waves here and there. Until it comes the sense of the others cannot be understood and till then all interpretations of present happening and forecast of man’s future are vain things. For its nature, power, event are that which will determine the next cycle of our humanity.”

Sri Aurobindo, Thoughts and Glimpses, SABCL, Vol. 16, pp. 393-94

Mother, here Sri Aurobindo writes: “A great thing would be done if all these God-visions could embrace and cast themselves into each other; but intellectual dogma and cult-egoism stand in the way.”

How is it possible to fuse into one all these views?

It is not in the mental consciousness that these things can be harmonised and synthesised. For this it is necessary to rise above and find the idea behind the thought. Sri Aurobindo shows here, for example, what each of these religions represents in human effort, aspiration and realisation. Instead of taking these religions in their outward forms which are precisely dogmas and intellectual conceptions, if we take them in their spirit, in the principle they represent, there is no difficulty in unifying them. They are simply different aspects of human progress which complete each other perfectly well and should be united with many others yet to form a more total and more complete progress, a more perfect understanding of life, a more integral approach to the Divine. And even this unification which already demands a return to the Spirit behind things, is not enough; there must be added to it a vision of the future, the goal towards which humanity is moving, the future realisation of the world, that last “spiritual revolution” Sri Aurobindo speaks about, which will open a new age, that is, the supramental revolution.

In the supramental consciousness all these things are no longer contradictory or exclusive. They all become complementary. It is only the mental form which divides. What this mental form represents should be united to what all the other mental forms

represent in order to make a harmonious whole. And that is the essential difference between a religion and the true spiritual life.

Religion exists almost exclusively in its forms, its cults, in a certain set of ideas, and it becomes great only through the spirituality of a few exceptional individuals, whereas true spiritual life, and above all what the supramental realisation will be, is independent of every precise, intellectual form, every limited form of life. It embraces all possibilities and manifestations and makes them the expression, the vehicle of a higher and more universal truth.

A new religion would not only be useless but very harmful. It is a new *life* which must be created; it is a new *consciousness* which must be expressed. This is something beyond intellectual limits and mental formulae. It is a living truth which must manifest.

Everything in its essence and its truth should be included in this realisation. This realisation must be an expression as total, as complete, as universal as possible of the divine reality. Only that can save humanity and the world. That is the great spiritual revolution of which Sri Aurobindo speaks. And this is what he wanted us to realise.

He has traced its broad outline in the very book we shall start reading next Wednesday: *The Supramental Manifestation*.

And the first sentence I read today remains the key of the entire problem not only for the individual but also for the collectivity:

“All would change if man could once consent to be spiritualised; but his nature, mental and vital and physical, is rebellious to the higher law. He loves his imperfection.”

I would like us to take this as the subject of our meditation.

(*Meditation*)

(CWM 9:76-79)

Beauty Aspiring for the Supramental Realisation

(*Narcissus poeticus*)

Beauty is not sufficient in itself, it wants to become divine.

44. From the Conversation of 17 April 1957

“Perfection is the true aim of all culture, the spiritual and psychic, the mental, the vital and it must be the aim of our physical culture also. If our seeking is for a total perfection of the being, the physical part of it cannot be left aside; for the body is the material basis, the body is the instrument which we have to use. Śarīram khalu dharmasādhnam, says the old Sanskrit adage,—the body is the means of fulfilment of dharma, and dharma means every ideal which we can propose to ourselves and the law of its working out and its action. A total perfection is the ultimate aim which we set before us, for our ideal is the Divine Life which we wish to create here, the life of the Spirit fulfilled on earth, life accomplishing its own spiritual transformation even here on earth in the conditions of the material universe. That cannot be unless the body too undergoes a transformation, unless its action and functioning attain to a supreme capacity and the perfection which is possible to it or which can be made possible.”

Sri Aurobindo, The Supramental Manifestation, SABCL, Vol. 16, p. 5

Mother, how can the functioning of the body “attain to a supreme capacity”?

Precisely by transformation. This implies a total transformation. Sri Aurobindo speaks about it later in what follows.

For the moment, our body is simply a doubtful improvement on the animal body, for if we have gained from a certain point of view, we have lost from another. It is certain that from the point of view of purely physical capacities many animals are superior to us. Unless by a special culture and transformation we succeed in really transforming our capacities, it could be said that from the point of view of strength and muscular power a tiger or a lion is far superior to us. From the point of view of agility a monkey is far superior to us; and, for instance, a bird can travel without needing any exterior mechanism or plane, which is not yet possible for us... and so on. And we are bound by the animal necessities of the functioning of our organs; so long as we depend, for instance, on material food, on absorbing matter in such a crude form, we shall be quite inferior animals.

Therefore, I don't want to anticipate what we are going to read, but all this purely animal functioning of our body, all this part which is exactly the same as in animal life—that we depend for life on the circulation of the blood and to have blood we need to eat, and so on, and all that this implies—these are terrible limitations and bondages! As long as material life depends on that, it is obvious that we won't be able to divinise our life.

So, we must assume that animality in the human being should be replaced by another source of life, and this is quite conceivable—not only conceivable but partially realisable; and this is obviously the aim we ought to set before ourselves if we want

to transform matter and make it capable of expressing divine qualities.

In the very, very old traditions—there was a tradition more ancient than the Vedic and the Chaldean which must have been the source of both—in that ancient tradition there is already mention of a “glorious body” which would be plastic enough to be transformed at every moment by the deeper consciousness: it would express that consciousness, it would have no fixity of form. It mentioned luminosity: the constituent matter could become luminous at will. It mentioned a sort of possibility of weightlessness which would allow the body to move about in the air only by the action of will-power and by certain processes of control of the inner energy, and so on. Much has been said about these things.

I don’t know if there ever were beings on earth who had partially realised this, but in a very small way there have been partial instances of one thing or another, examples which go to prove that it is possible. And following up this idea, one could go so far as to conceive of the replacement of material organs and their functioning as it now is, by centres of concentration of force and energy which would be receptive to the higher forces and which, by a kind of alchemy, would use them for the necessities of life and the body. We already speak of the different “centres” in the body—this knowledge is very widespread among people who have practised yoga—but these centres could be perfected to the point where they replace the different organs by a direct action of the higher energy and vibrations on matter. Those who have practised occultism well enough, in its most integral form, it could be said, know the process of materialisation of subtle energies and can put them in contact with physical vibrations. Not only is it something that can be done, but it is something which *is* done. And all that is a science, a science which must itself be perfected, completed, and which will obviously be used for the creation and setting in action of new bodies which will be able to manifest the supramental life in the material world.

But, as Sri Aurobindo says, before this can be done, it is good to utilise all that we have in order to increase and make more exact the control of physical activities. It is very obvious that those who practise physical culture scientifically and with coordination acquire a control over their bodies that’s unimaginable for ordinary people. When the Russian gymnasts came here, we saw with what ease they did exercises which for an ordinary man are impossible, and they did them as if it was the simplest thing in the world; there was not even the least sign of effort! Well, that mastery is already a great step towards the transformation of the body. And these people who, I could say, are materialists by profession, used no spiritual method in their education; it was solely by material means and an enlightened use of human will that they had achieved this result. If they had added to this a spiritual knowledge and power, they could have achieved an almost miraculous result.... Because of the false ideas prevalent in the world, we don’t usually see the two things together, spiritual mastery and material mastery, and so one is always incomplete without the other; but this is exactly what we want to do and what Sri Aurobindo is going to explain: if the

two are combined, the result can reach a perfection that's unthinkable for the ordinary human mind, and this is what we want to attempt.

As he goes on to say—we shall probably read it next time—first one has to fight against a formidable mass of stupid prejudices which create an irreconcilable antagonism between material and spiritual life. And it is something so deep-rooted in human consciousness that it is very difficult to eradicate it, even in those who think they have understood Sri Aurobindo's teaching! And many people said, when for altogether different reasons I began to hold meditations again, "Ah! At last! We are returning to spiritual life...." This was indeed what prevented me from holding them for a long time. It was in order not to encourage this stupidity. But for other reasons it was necessary to do it and so I did. So long as this foolishness is not uprooted from human consciousness, the supramental force will always find it considerably difficult not to be engulfed in the obscurity of a human thought which understands nothing. That's all. All the same, we shall succeed.

I chose this book, *The Supramental Manifestation*, in order to have the opportunity of putting you into contact with a truth expressed in an almost combative form, in order to fight against this old division, this total lack of understanding of the eternal Truth.

And perhaps, when we have finished reading it, I shall be able to tell you why we have started the meditations again—but certainly not "to return to spiritual life"!

And it is so deep-rooted. Oh! Even those who outwardly profess to understand—when they think of the spiritual life, they immediately think of meditation.

There we are. Now, we shall have one all the same, but for another reason!

(*Meditation*)

(CWM 9: 85-89)

Beauty of Supramental Love

(*Hibiscus* Hawaiian)

It invites us to live at its height.

*

Beauty of Supramental Youth

(*Hibiscus* Hawaiian)

Exquisitely fresh and powerful, with uncontested beauty.

45. From the Conversation of 15 May 1957

Mother, will the transformation of the body come after the transformation of the mind and vital, or will it follow spontaneously?

Usually this kind of transformation proceeds from above downwards, not from below upwards.

Obviously, if you are a thorough-going materialist, you will say that it is the development of the form which brings out new capacities; but still, this is not quite correct, it is not exactly like this that things usually happen, and I challenge you to transform your body before your mind has been transformed. Just try, let us see!

You cannot move a finger, say a word, walk one step without the mind's intervention; so with what instrument are you going to transform your body if your mind is not already transformed?

If you remain in the state of ignorance—of perfect ignorance, I might say—which your mind is in at present, how do you expect your body to be transformed?

Sometimes one finds a great resistance in the body. What is the reason? The mind does not interfere, but there is a resistance. The greatest resistance comes from the physical, there is a special resistance of the physical.

Where is the greatest resistance?... In your head. (*Laughter*) This is not a special case. Most often what refuses most to change is the physical mind—so obstinate, isn't it, in the conviction of its own competence, ooh!... In the love it has for its own ignorance, its own way of thinking, its own way of seeing, its own way of not knowing.

Is that all?... All right! Then we won't say anything more.

I am asking for the remedy.

Oh! Oh!... (*Long silence*).... There, that's the remedy.

(CWM 9: 107)

Supramentalised Life Energy
(*Chrysanthemum morifolium*)

Manifold and supple, it has an immortal resistance.

46. From the Conversation of 29 May 1957

...for all those who live on the physical plane, in the physical consciousness, it is physical means and processes which have to be used in dealing with the body. And as the vast majority of human beings, even in the Ashram, live in a consciousness which, if not exclusively physical, is at least predominantly physical, it is quite natural for them to follow and obey all the principles laid down by physical science for the care of the body.

Now, according to what Sri Aurobindo teaches us, this is not a final realisation, nor is it the ideal to which we want to rise. There is a higher state than this, in which the consciousness, though it still remains principally mental or partially mental in its functioning, is already open to higher regions in an aspiration for the spiritual life, and open to the supramental influence.

As soon as this opening occurs, one passes beyond the state in which life is purely physical—when I say “physical” I include the whole mental and intellectual life and all human achievements, even the most remarkable; I am speaking of a physical which is the summit of human capacities, of an earthly and material life in which man can express values of a higher order from the mental and intellectual point of view—one can go beyond that state, open oneself to the supramental force which is now acting on earth and enter a transitional zone where the two influences meet and interpenetrate, where the consciousness is still mental and intellectual in its functioning, but sufficiently imbued with the supramental strength and force to become the instrument of a higher truth.

At present this state can be realised on earth by those who have prepared themselves to receive the supramental force which is manifesting. And in that state, in that state of consciousness, the body can benefit from a much better condition than the one it was in before. It can be put into direct contact with the essential truth of its being, to the extent that, *spontaneously*, at every moment it knows instinctively, or intuitively, what is to be done and that it can do it.

As I say, this state can now be realised by all those who take the trouble of preparing themselves to receive the supramental force, to assimilate it and obey it.

Of course, there is a higher state than this, the state Sri Aurobindo speaks of as the ideal to be fulfilled: the divine life in a divine body. But he himself tells us that this will take time; it is an integral transformation which cannot be achieved in a moment. It will even take quite a long time. But when it is accomplished, when the consciousness has become a supramental consciousness, then action will no longer be determined at every moment by a mental choice or be dependent on the physical capacity: the entire body will spontaneously, integrally, be the perfect expression of the inner truth.

This is the ideal we must keep before us, for the realisation of which we must strive; but we must not delude ourselves and think that it can be a rapid transformation,

miraculous, immediate, marvellous, without effort and without labour.

However, it is no longer only a possibility, it is no longer even only a promise for a far-off future: it is something which is in the making. And already one can not only foresee but feel the moment when the body will be able to repeat integrally the experience of the most spiritual part of the being, as the inner spirit has already done, and will itself be able to stand in its bodily consciousness before the supreme Reality, turn to it integrally and say in all sincerity, in a total self-giving of all its cells: “To be Thyself—exclusively, perfectly—Thyself, infinitely, eternally... very simply.”

(CWM 9: 110-12)

47. From the Conversation of 12 June 1957

The only thing that is truly effective is the change of consciousness; it is the inner liberation through an intimate, constant union, absolute and inevitable, with the vibration of the supramental forces. The preoccupation of every second, the will of all the elements of the being, the aspiration of the entire being, including all the cells of the body, is this union with the supramental forces, the divine forces. And there is no longer any need at all to be preoccupied with what the consequences will be. What has to be in the play of the universal forces and their manifestation will be, quite naturally, spontaneously, automatically, there is no need to be preoccupied with it. The only thing that matters is the constant, total, complete contact—constant, yes, constant—with the Force, the Light, the Truth, the Power, and that ineffable delight of the supramental consciousness.

That is sincerity. All the rest is an imitation, it is almost a part one plays for oneself.

Perfect purity is *to be*, to be ever more and more, in a self-perfecting becoming. One must never pretend that one *is*: one must *be*, spontaneously.

This is sincerity.

(CWM 9: 119-20)

Supramental Influence in the Sex Centre (*Cosmos*)

It is the assurance of the coming conquest of desires.

48. From the Conversation of 26 June 1957

Mother, will the first supramental body be like this?

Like what?

A transformation without passing through a terrestrial birth?

Ah! Excuse me, you must not confuse things. There are two things. There is the possibility of a purely supramental creation on one hand, and the possibility of a progressive transformation of a physical body into a supramental body, or rather of a human body into a superhuman body. Then it would be a progressive transformation which could take a certain number of years, probably a considerable number, and would produce a being who would no longer be a “man” in the animal sense of the word, but would not be the supramental being formed fully outside all animality, for its present origin is necessarily an animal one. So, a transmutation may take place, a transformation that’s enough to liberate the being from this origin, but all the same it wouldn’t be a purely and entirely supramental creation. Sri Aurobindo has said that there will be an intermediary race—a race or perhaps some individuals, we don’t know—an intermediary rung which could serve as a passage or could be perpetuated according to the needs and necessities of creation. But if one starts from a body formed in the same way as human bodies are at present, the result will never be the same as a being formed entirely according to the supramental method and process. It will perhaps be more on the superhuman side in the sense that all animal expression may disappear, but it won’t be able to have the absolute perfection of a body that’s purely supramental in its formation.

And in this transformed human body will there be a differentiation between man and woman?

What, what are you saying?

If the Supermind accepts this transformed body...

Accepts? What do you mean, “accepts”?

I mean “descends” in this half-human body—will there be a differentiation?

But it is not like that, it is not a bottle into which one pours some liquid! It’s not that!

Are you asking whether the body will keep its masculine or feminine form?

Probably this will be left to the choice of the being who enters the house, the occupant.... Does it interest you very much, this difference? (*Laughter*)

You tell us that there won't be any difference, but so far there is still a great difference.

From what point of view? If it is the physical appearance, I agree—and yet, not so much as all that, but still... From what point of view?

From the point of view of the idea of sex, that there are two different sexes. That still exists.

The idea! But that's the fault of the person who thinks! One can very well dispense with thinking. You know, these very petty limits of thought are things which ought to disappear before you can even attempt to transform your body. If you still have these very petty ideas which are purely animal, there is not much hope that you could begin the least process for the transformation of your body. You must first transform your thought.... For that is something which is still crawling far down below. If you are not able to feel that a conscious and living being can be quite free, even in a certain definite form, from all feeling of sex, it... it means that you are still up to your neck in the original animality.

(CWM 9: 131-33)

The Supramental Riches

(*Selenicereus*)

The riches that are at the command of the Supramental Being and as yet unknown to man.

*

Realisation of the Supramental Riches

(*Pterospermum acerifolium*)

It can manifest only after human consciousness is transformed.

49. From the Conversation of 3 July 1957

I have been asked if we are doing a collective yoga and what the conditions for the collective yoga are.

I might tell you first of all that to do a collective yoga we must be a collectivity(!) and then speak to you about the different conditions required for being a collectivity. But last night (*smiling*) I had a symbolic vision of our collectivity.

I had this vision in the early part of the night, and it made me wake up with a rather unpleasant impression. Then I went back to sleep and had forgotten it, and just now when I thought of the question I have been asked, the vision suddenly came back. It returned with a great intensity and so imperatively that now when I wanted to tell you exactly what kind of a collectivity we want to realise in accordance with the ideal Sri Aurobindo has given in the last chapter of *The Life Divine*—a supramental, gnostic collectivity, the only one which can practise Sri Aurobindo's integral yoga and be physically realised in a progressive collective body that grows more and more divine—the memory of this vision became so imperative that it prevented me from speaking.

Its symbol was very clear though of quite a familiar kind, so to speak, but so unmistakably realistic in its familiarity.... If I were to relate it to you in detail, probably you wouldn't even be able to follow; it was very complicated. It was the image of a kind of—how to put it?—of an immense hotel in which all earthly possibilities were accommodated in different rooms. And all this was in a state of constant transformation: fragments or entire wings of the building were suddenly demolished and rebuilt while all the people were still staying in them, in such a way that if a person went somewhere even inside this huge hotel, he ran the risk of not finding his room again when he wanted to get back to it! For it had been demolished and was being rebuilt on another plan. There was order, organisation... and there was the fantastic chaos I have described, and in that there was a symbol. There was a symbol which certainly applies to what Sri Aurobindo writes here [*The Supramental Manifestation*, SABCL, Vol. 16, pp. 33-36—Ed.] on the necessity of the transformation of the body, what kind of transformation should take place for life to become a divine life.

It was somewhat like this: somewhere in the centre of this huge building, a room was reserved—in the story, as it seemed, it was reserved for a mother and her daughter. The mother was a very old lady, a self-important matron with much authority and her own views on the whole organisation. The daughter had a sort of power of movement and activity which made it possible for her to be everywhere at once even while remaining in that room which was... well, a little more than a room; it was a sort of apartment, and its main feature was to be right in the centre. But she was in constant argument with her mother. The mother wanted to keep things as they were with the rhythm they had, that is, with precisely that habit of demolishing one thing

to build another out of it, and then again demolishing another to rebuild another one—which gave the building an appearance of frightful confusion. And the daughter didn't like that and had another plan. She wanted above all to bring something quite new into this organisation, a sort of super-organisation which would make all this confusion unnecessary. Finally, as it was impossible to come to an understanding, she had left the room to go on a sort of round of inspection.... She went her round, saw everything, then she wanted to go back to her own room—for it was her room as well—to take some decisive action. And it was then that something rather peculiar began to happen. She remembered quite well where her room was, but each time she set out to go there by one route either the stairs disappeared or things were so changed that she could no longer recognise her way! And so she went here and there, climbed up and down, searched, went in and out... impossible to find the way back to her room! As all this was taking a physical appearance, which was, as I said, very familiar and very ordinary, as always in these symbolic visions, somewhere there was—how to put it?—the administration of this hotel, and a woman who was a kind of manager, who had all the keys and knew where everybody was staying. So the daughter went to this person and asked, “Can you show me the way to my room?”—“Oh, yes, certainly, it is very easy.” All the people around looked at her as though saying, “How can you say that?” But she got up and, with authority, asked for a key, the key of the room, and said, “I'll take you there.” Then she took all sorts of routes, but all so complicated, so bizarre! And the daughter followed her very attentively so as not to lose sight of her. And just at the moment when obviously they should have reached the place where this so-called room was, suddenly the manager—we shall call her the manager—the manager with her key... disappeared! And this feeling of disappearance was so acute that... everything disappeared at the same time.

If... To help you to understand this riddle, I could tell you that the mother is physical Nature as it is and the daughter is the new creation. The manager is the mental consciousness, organiser of the world as Nature has made it until now, that is, the highest sense of organisation manifested in material Nature as it is now. This is the key to the vision. Naturally, when I woke up I knew immediately what could solve this problem which had seemed absolutely insoluble. The disappearance of the manager and her key was a clear indication that she was quite incapable of leading to its true place what could be called the creative consciousness of the new world.

I knew it but I didn't have the vision of the solution, which means that this is something which is yet to be manifested; this was not yet manifested in that building—that fantastic structure—and this is precisely the mode of consciousness which would transform this incoherent creation into something real, truly conceived, willed, executed, with a centre which is in its true place, a recognised place, with a *real* effective power.

(Silence)

It is quite clear in its symbolism, in the sense that all possibilities are there, all activities are there, but in disorder and confusion. They are neither coordinated nor centralised nor unified around the single central truth and consciousness and will. And we come back, then, to... precisely this question of a collective yoga and the collectivity which will be able to realise it. And what should this collectivity be?

It is certainly not an arbitrary structure like those made by men, in which they put everything pell-mell, without order or reality, and the whole thing is held together only by illusory links, which were symbolised here by the walls of the hotel, and which, in fact, in ordinary human constructions—if we take as an example a religious community—are symbolised by the monastery building, identical clothes, identical activities, even identical movements—I'll make it more clear: everybody wears the same uniform, everybody rises at the same hour, eats the same things, offers the same prayers together, etc., there is a general uniformity. And naturally, inside, there is a chaos of consciousnesses, each one going according to its own mode, for this uniformity which goes as far as an identity of belief and dogma, is an altogether illusory identity.

This is one of the most usual types of human collectivity: to be grouped, linked, united around a common ideal, a common action, a common realisation, but in a completely artificial way. As opposed to this, Sri Aurobindo tells us that a true community—what he calls a gnostic or supramental community—can exist only on the basis of the inner realisation of each of its members, each one realising his real, concrete unity and identity with all the other members of the community, that is, each one should feel not like just one member united in some way with all the others, but all as one, within himself. For each one the others must be himself as much as his own body, and not mentally and artificially, but by a fact of consciousness, by an inner realisation.

(*Silence*)

That means that before hoping to realise this gnostic collectivity, each one should first become—or at least begin to become—a gnostic being. This is obvious; the individual work should go on ahead and the collective work should follow; but it so happens that spontaneously, without any arbitrary intervention of the will, the individual progress is controlled, so to speak, or held back by the collective state. Between the individual and the collectivity there is an interdependence from which one can't totally free oneself, granting that one tries. And even a person who tried in his yoga to liberate himself totally from the terrestrial and human state of consciousness, would be tied down, in his subconscious at least, to the state of the mass, which acts as a brake and actually *pulls* backwards. One can try to go much faster, try to drop all the weight of attachments and responsibilities, but despite everything, the realisation, even of one who is at the very summit and is the very first in the

evolutionary march, is dependent on the realisation of the whole, dependent on the state of the terrestrial collectivity. And that indeed *pulls* one back, to such an extent that at times one must wait for centuries for the Earth to be ready, in order to be able to realise what is to be realised.

And that is why Sri Aurobindo also says, somewhere else, that a double movement is necessary, and that the effort for individual progress and realisation should be combined with an effort to try to uplift the whole mass and enable it to make the progress that's indispensable for the greater progress of the individual: a mass-progress, it could be called, which would allow the individual to take one more step forward.

And now, I shall tell you that this is why I thought it would be useful to have some group meditations, in order to work on the creation of a common atmosphere that's a little more organised than... my big hotel of last night!

So, the best use one can make of these meditations—which are gradually becoming more frequent since now we are also going to replace the “distributions” by short meditations—is to go within, into the depths of one's being, as far as one can go, and find the place where one can feel, perceive and perhaps even create an atmosphere of unity in which a force for order and organisation will be able to put each element in its place and make a new coordinated world arise out of the present chaos. That's all.

(CWM 9: 138-43)

50. From the Conversation of 10 July 1957

It is quite difficult to free oneself from old habits of being and to be able to freely conceive of a new life, a new world. And naturally, the liberation begins on the highest planes of consciousness: it is easier for the mind or the higher intelligence to conceive of new things than for the vital being, for instance, to feel things in a new way. And it is still more difficult for the body to have a purely material perception of what a new world will be. Yet this perception must *precede* the material transformation; first one must *feel* very concretely the strangeness of the old things, their lack of relevance, if I may say so. One must have the feeling, even a material impression, that they are outdated, that they belong to a past which no longer has any purpose. For the old impressions one had of past things which have become historic—which have their interest from that point of view and support the advance of the present and the future—this is still a movement that belongs to the old world: it is the old world that is unfolding with a past, a present, a future. But for the creation of a new world,

there is, so to speak, only a continuity of transition which gives an appearance—an impression rather—the impression of two things still intermingled but almost disconnected, and that the things of the past no longer have the power or the strength to endure, with whatever modifications, in the new things. That other world is necessarily an *absolutely* new experience. One would have to go back to the time when there was a transition from the animal to the human creation to find a similar period, and at that time the consciousness was not sufficiently mentalised to be able to observe, understand, feel intelligently—the passage must have been made in a completely obscure way. So, what I am speaking about is absolutely new, *unique* in the terrestrial creation, it is something unprecedented, truly a perception or a sensation or an impression... that is quite strange and new. (*After a silence*) A disconnection: something which has overstayed its time and has only quite a subordinate force of existence, from something totally new, but still so young, so imperceptible, almost weak, so to say; it hasn't yet the power to impose and assert itself and to predominate, to take the place of the other. So there is a concomitance but, as I said, with a disconnection, that is, the connection between the two is missing.

It is difficult to describe, but I am speaking to you about it because this is what I felt yesterday evening. I felt it so acutely... that it made me look at certain things, and once I had seen them I felt it would be interesting to tell you about them.

(*Silence*)

It seems strange that something so new, so special and I might say so unexpected should happen during a film-show. [A Bengali film, *Rani Rasmani*, which describes the lives of Sri Ramakrishna and Rani Rasmani, a rich, very intelligent and religious Bengali widow, who in 1847 built the temple of Kali at Dakshineshwar (Bengal) where Sri Ramakrishna lived and worshipped Kali.] For people who believe that some things are important and other things are not, that there are activities which are helpful to yoga and others which are not, well, this is one more opportunity to show that they are wrong. I have always noticed that it is unexpected things which give you the most interesting experiences.

Yesterday evening, suddenly something happened which I have just described to you as best I could—I don't know if I have succeeded in making myself understood—but it was truly quite new and altogether unexpected. We were shown, comparatively clumsily, a picture of the temple on the banks of the Ganges, and the statue of Kali—for I suppose it was a photograph of that statue, I could not manage to get any precise information about it—and while I was seeing that, which was a completely superficial appearance and, as I said, rather clumsy, I saw the reality it was trying to represent, what was behind, and this put me in touch with all that world of religion and worship, of aspiration, man's whole relationship with the gods, which was—I am already speaking in the past tense—which was the flower of the human

spiritual effort towards something more divine than man, something which was the highest and almost the purest expression of his effort towards what is higher than he. And suddenly I had *concretely, materially*, the impression that it was another world, a world that had ceased to be real, living, an outdated world which had lost its reality, its truth, which had been transcended, surpassed by something which had taken birth and was only beginning to express itself, but whose *life* was *so intense*, so true, so sublime, that all this became false, unreal, worthless.

Then I truly understood—for I understood not with the head, the intelligence but with the body, you understand what I mean—I understood in the cells of the body—that a new world *is born* and is beginning to grow.

And so, when I saw all this, I remembered something that had happened.... I think I remember rightly, in 1926. [On 24 November 1926 Sri Aurobindo withdrew into seclusion and Mother assumed charge of the running of the Ashram.]

Sri Aurobindo had given me charge of the outer work because he wanted to withdraw into concentration in order to hasten the manifestation of the supramental consciousness and he had announced to the few people who were there that he was entrusting to me the work of helping and guiding them, that I would remain in contact with him, naturally, and that through me he would do the work. Suddenly, immediately, things took a certain shape: a very brilliant creation was worked out in extraordinary detail, with marvellous experiences, contacts with divine beings, and all kinds of manifestations which are considered miraculous. Experiences followed one upon another, and, well, things were unfolding altogether brilliantly and... I must say, in an extremely interesting way.

One day, I went as usual to relate to Sri Aurobindo what had been happening—we had come to something really very interesting, and perhaps I showed a little enthusiasm in my account of what had taken place—then Sri Aurobindo looked at me... and said: “Yes, this is an Overmind creation. It is very interesting, very well done. You will perform miracles which will make you famous throughout the world, you will be able to turn all events on earth topsy-turvy, indeed,...” and then he smiled and said: “It will be a *great* success. But it is an Overmind creation. And it is not success that we want; we want to establish the Supermind on earth. One must know how to renounce immediate success in order to create the new world, the supramental world in its integrality.”

With my inner consciousness I understood immediately: a few hours later the creation was gone... and from that moment we started anew on other bases.

Well, I announced to you all that this new world was born. But it has been so engulfed, as it were, in the old world that so far the difference has not been very perceptible to many people. Still, the action of the new forces has continued very regularly, very persistently, very steadily, and to a certain extent, very effectively. And one of the manifestations of this action was my experience—truly so very new—of yesterday evening. And the result of all this I have noted step by step in almost

daily experiences. It could be expressed succinctly, in a rather linear way:

First, it is not only a “new conception” of spiritual life and the divine Reality. This conception was expressed by Sri Aurobindo, I have expressed it myself many a time, and it could be formulated somewhat like this: the old spirituality was an escape from life into the divine Reality, leaving the world just where it was, as it was; whereas our new vision, on the contrary, is a divinisation of life, a transformation of the material world into a divine world. This has been said, repeated, more or less understood, indeed it is the basic idea of what we want to do. But this could be a continuation with an improvement, a widening of the old world as it was—and so long as this is a conception up there in the field of thought, in fact it is hardly more than that—but what has happened, the really new thing, is that a new world is *born, born, born*. It is not the old one transforming itself, it is a *new* world which is *born*. And we are right in the midst of this period of transition where the two are entangled—where the other still persists all-powerful and entirely dominating the ordinary consciousness, but where the new one is quietly slipping in, still very modest, unnoticed—unnoticed to the extent that outwardly it doesn’t disturb anything very much, for the time being, and that in the consciousness of most people it is even altogether imperceptible. And yet it is working, growing—until it is strong enough to assert itself visibly.

In any case, to simplify things, it could be said that characteristically the old world, the creation of what Sri Aurobindo calls the Overmind, was an age of the gods, and consequently the age of religions. As I said, the flower of human effort towards what is above it gave rise to innumerable religious forms, to a religious relationship between the best souls and the invisible world. And at the very summit of all that, as an effort towards a higher realisation there has arisen the idea of the unity of religions, of this “one single thing” which is behind all these manifestations; and this idea has truly been, so to speak, the extreme limit of human aspiration. Well, that is at the frontier, it is something that still belongs *completely* to the Overmind world, the Overmind creation and which from there seems to be looking towards this “other thing” which is a new creation it cannot grasp—which it tries to reach, feels coming, but cannot grasp. To grasp it, a reversal is needed. It is necessary to leave the Overmind creation. It was necessary that the new creation, the supramental creation should take place.

And now, all these old things seem so old, so out-of-date, so arbitrary—such a travesty of the real truth.

In the supramental creation there will *no longer be any religions*. The whole life will be the expression, the flowering into forms of the divine Unity manifesting in the world. And there will no longer be what men now call gods.

These great divine beings themselves will be able to participate in the new creation; but to do so, they will have to put on what we could call the “supramental substance” on earth. And if some of them choose to remain in their world as they are, if they decide not to manifest physically, their relation with the beings of a supramental

earth will be a relation of friends, collaborators, equals, for the highest divine essence will be manifested in the beings of the new supramental world on earth.

When the physical substance is supramentalised, to incarnate on earth will no longer be a cause of inferiority, quite the contrary. It will give a plenitude which cannot be obtained otherwise.

But all this is in the future; it is a future... which has *begun*, but which will take some time to be realised integrally. Meanwhile we are in a very special situation, extremely special, without precedent. We are now witnessing the birth of a new world; it is very young, very weak—not in its essence but in its outer manifestation—not yet recognised, not even felt, denied by the majority. But it is here. It is here, making an effort to grow, absolutely *sure* of the result. But the road to it is a completely new road which has never before been traced out—nobody has gone there, nobody has done that! It is a beginning, a *universal beginning*. So, it is an absolutely unexpected and unpredictable adventure.

There are people who love adventure. It is these I call, and I tell them this: “I invite you to the great adventure.”

It is not a question of repeating spiritually what others have done before us, for our adventure begins beyond that. It is a question of a new creation, entirely new, with all the unforeseen events, the risks, the hazards it entails—a *real adventure*, whose goal is certain victory, but the road to which is unknown and must be traced out step by step in the unexplored. Something that has never been in this present universe and that will *never* be again in the same way. If that interests you... well, let us embark. What will happen to you tomorrow—I have no idea.

One must put aside all that has been foreseen, all that has been devised, all that has been constructed, and then... set off walking into the unknown. And—come what may! There.

(CWM 9: 146-52)

(*To be continued*)

Supramentalised Wealth

(*Nymphaea*)

Wealth put at the service of the Divine.

দুর্গা-স্তোত্র

মাতঃ দুর্গে! বলদায়িনি, প্রেমদায়িনি, জ্ঞানদায়িনি, শক্তিস্বরূপিণি ভীমে, সৌম্য-রৌদ্র-
রূপিণি! জীবন-সংগ্রামে ভারত-সংগ্রামে তোমার প্রেরিত যোদ্ধা আমরা, দাও, মাতঃ, প্রাণে
মনে অসুরের শক্তি, অসুরের উদ্যম, দাও, মাতঃ, হৃদয়ে বুদ্ধিতে দেবের চরিত্র, দেবের জ্ঞান ॥

মাতঃ দুর্গে! জগৎশ্রেষ্ঠ ভারতজাতি নিবিড় তিমিরে আচ্ছন্ন ছিল। তুমি, মাতঃ, গগনপ্রান্তে
অঙ্গে অঙ্গে উদয় হইতেছ, তোমার স্বর্গীয় শরীরের তিমিরবিনাশী আভাষ উষার প্রকাশ হইল।
আলোক বিস্তার কর, মাতঃ, তিমির বিনাশ কর ॥

মাতঃ দুর্গে! শ্যামলা সর্বসৌন্দর্য্য-অলঙ্কৃত জ্ঞান প্রেম শক্তির আধার বঙ্গভূমি তোমার
বিভূতি, এতদিন শক্তিসংহরণে আত্মগোপন করিতেছিল। আগত যুগ, আগত দিন, ভারতের
ভার স্বন্ধে লইয়া বঙ্গজননী উঠিতেছে, এস, মাতঃ, প্রকাশ হও ॥

শ্রীঅরবিন্দ

HYMN TO DURGA

MOTHER DURGA! Giver of force and love and knowledge, terrible art thou in
thy own self of might, Mother beautiful and fierce. In the battle of life, in India's
battle, we are warriors commissioned by thee; Mother, give to our heart and
mind, a titan's strength, a titan's energy, to our soul and intelligence a god's
character and knowledge.

MOTHER DURGA! India, world's noblest race, lay whelmed in darkness.
Mother, thou risest on the eastern horizon, the dawn comes with the glow of thy
divine limbs scattering the darkness. Spread thy light, Mother, destroy the
darkness.

MOTHER DURGA! We are thy children, through thy grace, by thy influence
may we become fit for the great work, for the great Ideal. Mother, destroy our
smallness, our selfishness, our fear.

Sri Aurobindo

(Translated by Nolini Kanta Gupta and approved by Sri Aurobindo)

With Compliments from Well-wishers