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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.



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MONTHLY REVIEW OF CULTURE

Vol. LXXIII

No. 2

“Great is Truth and it shall prevail”

CONTENTS

A Thing Decreed

(a selection of quotations from the Mother’s and Sri Aurobindo’s writings)

The references to the quotations are indicated thus:

(S12: 45) stands for

Complete Works of Sri Aurobindo, Volume 12, page 45.

(M15: 7) stands for

Collected Works of the Mother, 2nd Edition, Volume 15, page 7.

In the *Collected Works of the Mother*, the sign § is used to indicate a comment of the Mother noted by a sadhak which was later approved by her for publication. The convention has been retained in our selection.

A THING DECREED

The supramental change is a thing decreed and inevitable in the evolution of the earth-consciousness; for its upward ascent is not ended and mind is not its last summit. But that the change may arrive, take form and endure, there is needed the call from below with a will to recognise and not deny the Light when it comes, and there is needed the sanction of the Supreme from above. The power that mediates between the sanction and the call is the presence and power of the Divine Mother. The Mother's power and not any human endeavour and tapasya can alone rend the lid and tear the covering and shape the vessel and bring down into this world of obscurity and falsehood and death and suffering Truth and Light and Life divine and the immortal's Ananda.

(S32: 26)

The Divine Mother

Please explain to me what is meant by the Divine Mother.

The Divine Mother is the Consciousness and Force of the Divine — which is the Mother of all things.

24 June 1933

(S32: 55)

*

Has she not descended here (amongst us) into the Darkness and Falsehood and Error and Death in her deep and great love for us?

Yes.

There are many who hold the view that she was human but now embodies the Divine Mother and her Prayers, they say, explain this view. But to my mental conception, to my psychic feeling, she is the Divine Mother who has consented to put on herself the cloak of obscurity and suffering and ignorance so that she can effectively lead us — human beings — to Knowledge and Bliss and Ananda and to Him.

The Divine puts on an appearance of humanity, assumes the outward human nature in order to tread the path and show it to human beings, but does not cease to be the Divine. It is a manifestation that takes place, a manifestation of a growing divine consciousness, not human turning into divine. The Mother was inwardly above the human even in childhood, so the view held by “many” is erroneous.

(S32: 31-32)

*

It [*her embodiment*] is a chance for the earth-consciousness to receive the supramental into it and to undergo first the transformation necessary for that to be possible. Afterwards there will be a farther transformation by the supramental, but the whole earth-consciousness will not be supramentalised — there will be first a new race representing the supermind, as man represents the mind.

(S32: 32)

*

The Mother has come down to work on the earth, not in another world. The thousand petalled lotus and the plane or world that corresponds to it is only a means of communication between the Truth and the earth-existence. But it is true that the consciousness of each has to rise to that level if the work on earth is to be successfully done.

(S32: 32-33)

*

. . . But personally too she has stooped to descend here into the Darkness that she may lead it to the Light, into the Falsehood and Error that she may convert it to the Truth, into this Death that she may turn it to godlike Life, into this world-pain and its obstinate sorrow and suffering that she may end it in the transforming ecstasy of her sublime Ananda. In her deep and great love for her children she has consented to put on herself the cloak of this obscurity, condescended to bear the attacks and torturing influences of the powers of the Darkness and the Falsehood, borne to pass through the portals of the birth that is a death, taken upon herself the pangs and sorrows and sufferings of the creation, since it seemed that thus alone could it be lifted to the Light and Joy and Truth and eternal Life. This is the great sacrifice called sometimes the sacrifice of the Purusha, but much more deeply the holocaust of Prakriti, the sacrifice of the Divine Mother.

(S32: 17)

*

Know that the Mother's light and force are the light and force of the Truth . . .

(S32: 81)

*

The Mother's consciousness is the divine Consciousness and the Light that comes from it is the light of the divine Truth; the Force that she brings down is the force of the divine Truth.

(S32: 80)

*

There is one divine Force which acts in the universe and in the individual and is also beyond the individual and the universe. The Mother stands for all three, but she is working here in the body to bring down something not yet expressed in this material world so as to transform life here — it is so that you should regard her as the Divine

Shakti working here for that purpose. She is that in the body, but in her whole consciousness she is also identified with all the other aspects of the Divine Force.

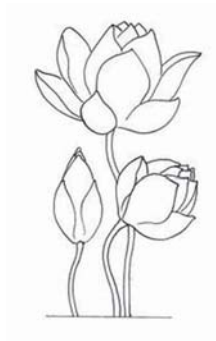
16 June 1933

(S32: 50)

*

Since the beginning of the earth, wherever and whenever there was the possibility of manifesting a ray of the Consciousness, I was there.

(M13: 37)



Sri Aurobindo

It matters little that there are thousands of beings plunged in the densest ignorance, He whom we saw yesterday is on earth; his presence is enough to prove that a day will come when darkness shall be transformed into light, and Thy reign shall be indeed established upon earth.

30 March 1914

(M13: 3)

*

Sri Aurobindo is an emanation of the Supreme who came on earth to announce the manifestation of a new race and a new world: the Supramental.

Let us prepare for it in all sincerity and eagerness.

20 June 1972

(M13: 19)

*

Sri Aurobindo came upon earth to announce the manifestation of the supramental world and not merely did he announce this manifestation but embodied also in part the supramental force and showed by example what one must do to prepare oneself for manifesting it. The best thing we can do is to study all that he has told us and endeavour to follow his example and prepare ourselves for the new manifestation.

This gives life its real sense and will help us to overcome all obstacles.

Let us live for the new creation and we shall grow stronger and stronger by remaining young and progressive.

30 January 1972

(M13: 17)

*

Sri Aurobindo came to tell the world of the beauty of the future that must be realised.

He came to give not a hope but a certitude of the splendour towards which the world moves. The world is not an unfortunate accident, it is a marvel which moves towards its expression.

The world needs the certitude of the beauty of the future. And Sri Aurobindo has given that assurance.

27 November 1971

(M13: 15)

*

Sri Aurobindo does not belong to the past nor to history.

Sri Aurobindo is the Future advancing towards its realisation.

Thus we must shelter the eternal youth required for a speedy advance, in order not to become laggards on the way.

2 April 1967

(M13: 5)

*

Sri Aurobindo does not belong to a country but to the whole earth. His teaching leads us towards a better future.

1 January 1972

(M13: 17)

*

Sri Aurobindo belongs to the future; he is the messenger of the future. He still shows us the way to follow in order to hasten the realisation of a glorious future fashioned by the Divine Will. . . .

15 August 1971

(M13: 14)

*

Sri Aurobindo has come on earth not to bring a teaching or a creed in competition with previous creeds or teachings, but to show the way to overpass the past and to open concretely the route towards an imminent and inevitable future.

22 February 1967

(M13: 4)

*

What Sri Aurobindo represents in the history of the earth's spiritual progress is not a teaching, not even a revelation; it is a mighty action straight from the Supreme.

15 August 1964

(M13: 4)

*

Since the beginning of earth history, Sri Aurobindo has always presided over the great earthly transformations, under one form or another, one name or another.

(M13: 10)

One and the Same Consciousness

The Mother's consciousness and mine are the same, the one Divine Consciousness in two, because that is necessary for the play. Nothing can be done without her knowledge and force, without her consciousness — if anybody really feels her consciousness, he should know that I am there behind it and if he feels me it is the same with hers. If a separation is made like that (I leave aside the turns which their minds so strongly put upon these things), how can the Truth establish itself — from the Truth there is no such separation.

13 November 1934

(S32: 79)

*

Mother and I are one but in two bodies . . .

(S32: 82)

*

The Mother and I are one and equal.

(S32: 82)

*

Our path is the same; our goal too is the same — the Supramental Divine.

24 February 1932

(S32: 81)

*

There is no difference between the Mother's path and mine; we have and have always had the same path, the path that leads to the supramental change and the divine realisation; not only at the end, but from the beginning they have been the same.

(S32: 81)

*

The Mother and myself stand for the same Power in two forms — so the perception in the dream was perfectly logical. Ishwara-Shakti, Purusha-Prakriti are only the two sides of the one Divine (Brahman).

1933

(S32: 126)

*

Is there any significance in Mother's standing on the right side and your standing on the left in my experience?

Yes, she is the executive power and must have the right arm free for action. The symbolism which puts her on the left side belongs to the Ignorance. In the Ignorance she is on the left side, not free in her action, all is a wrong action or half result. For the supramental work the true symbol is the Mother on the right side.

20 February 1932

(S32: 127)

*

I am *the Shakti of Sri Aurobindo alone*, and the Mother of all my children.

My children are all *equally* part of my consciousness and of my being. When transformed and realised, all will have an equal right to manifest each one an aspect of myself and Sri Aurobindo.

It is the unity of all in the solidarity of a common manifestation that will allow the creation of the new and divine world upon the Earth. Each will bring his part, but no part will be complete except as a power in the solidarity of the whole.

(S32: 84)

*

The Mother is not a disciple of Sri Aurobindo. She has had the same realisation and experience as myself.

The Mother's sadhana started when she was very young. When she was twelve or thirteen, every evening many teachers came to her and taught her various spiritual disciplines. Among them was a dark Asiatic figure. When we first met, she immediately recognised me as the dark Asiatic figure whom she used to see a long time ago. That she should come here and work with me for a common goal was, as it were, a divine dispensation.

The Mother was an adept in the Buddhist yoga and the yoga of the Gita even before she came to India. Her yoga was moving towards a grand synthesis. After

this, it was natural that she should come here. She has helped and is helping to give a concrete form to my yoga. This would not have been possible without her co-operation.

One of the two great steps in this yoga is to take refuge in the Mother.¹

17 August 1941

(S32: 36)

*

The Mother had been spiritually conscious from her youth, even from her childhood, upward and she had done sadhana and developed this knowledge very long before she came to India.

23 December 1933

(S32: 601)

*

Mother was doing Yoga before she knew or met Sri Aurobindo; but their lines of sadhana independently followed the same course. When they met, they helped each other in perfecting the sadhana. What is known as Sri Aurobindo's Yoga is the joint creation of Sri Aurobindo and the Mother; they are now completely identified — the sadhana in the Asram and all arrangement is done directly by the Mother, Sri Aurobindo supports her from behind. All who come here for practising Yoga have to surrender themselves to the Mother who helps them always and builds up their spiritual life.

(S32: 81-82)

*

If one is open to Sri Aurobindo and not to the Mother it means that one is not really open to Sri Aurobindo.

(S32: 104)

*

When in your heart and thought you will make no difference between Sri Aurobindo and me, when to think of Sri Aurobindo will be to think of me and to think of me will mean to think of Sri Aurobindo inevitably, when to see one will mean inevitably to see the other, like *one and the same Person*, — then you will know that you begin to be open to the supramental force and consciousness.

4 March 1958

(M13: 32)

1. When Sri Aurobindo was asked, on a later occasion, what the second great step is, he replied, "Aspiration of the sadhak for the divine life." — Ed.

Great Connected Complex Movement

If we regard the gradation of worlds or planes as a whole, we see them as a great connected complex movement; the higher precipitate their influences on the lower, the lower react to the higher and develop or manifest in themselves within their own formula something that corresponds to the superior power and its action. The material world has evolved life in obedience to a pressure from the vital plane, mind in obedience to a pressure from the mental plane. It is now trying to evolve supermind in obedience to a pressure from the supramental plane. In more detail, particular forces, movements, powers, beings of a higher world can throw themselves on the lower to establish appropriate and corresponding forms which will connect them with the material domain and, as it were, reproduce or project their action here. And each thing created here has, supporting it, subtler envelopes or forms of itself which make it subsist and connect it with forces acting from above. Man, for instance, has, besides his gross physical body, subtler sheaths or bodies by which he lives behind the veil in direct connection with supraphysical planes of consciousness and can be influenced by their powers, movements and beings. What takes place in life has always behind it preexistent movements and forms in the occult vital planes; what takes place in mind presupposes preexistent movements and forms in the occult mental planes. That is an aspect of things which becomes more and more evident, insistent and important, the more we progress in a dynamic Yoga.

But all this must not be taken in too rigid and mechanical a sense. It is an immense plastic movement full of the play of possibilities and must be seized by a flexible and subtle tact or sense in the seeing consciousness. It cannot be reduced to a too rigorous logical or mathematical formula. Two or three points must be pressed in order that this plasticity may not be lost to our view.

First, each plane, in spite of its connection with others above and below it, is yet a world in itself, with its own movements, forces, beings, types, forms existing as if for its and their own sake, under its own laws, for its own manifestation without apparent regard for other members of the great series. Thus, if we regard the vital or the subtle physical plane, we see great ranges of it (most of it) existing in themselves, without any relation with the material world and with no movement to affect or influence it, still less to precipitate a corresponding manifestation in the physical formula. At most we can say that the existence of anything in the vital, subtle physical or any other plane creates a possibility for a corresponding movement of manifestation in the physical world. But something more is needed to turn that static or latent possibility into a dynamic potentiality or an actual urge towards a material creation. That something may be a call from the material plane, e.g. some force or someone in the physical existence entering into touch with a supraphysical power or world or part of it and moved to bring it down into the earth life. Or it may be an impulse in the vital or other plane itself, e.g. a vital being moved to extend his action towards

the earth and establish there a kingdom for himself or the play of the forces for which he stands in his own domain. Or it may be a pressure from above, let us say some supramental or mental power precipitating its formation from above and developing forms and movements on the vital level as a means of transit to its self-creation in the material world. Or it may be all these things acting together, in which case there is the greatest possibility of an effective creation.

Next, as a consequence, it follows that only a limited part of the action of the vital or other higher planes is concerned with the earth-existence. But even this creates a mass of possibilities which is far greater than the earth can at one time manifest or contain in its own less plastic formulas. All these possibilities do not realise themselves; some fail altogether and leave at the most an idea that comes to nothing; some try seriously and are repelled and defeated and, even if in action for a time, come to nothing. Others effectuate a half manifestation, and this is the most usual result, the more so as these vital or other supraphysical forces come into conflict and have not only to overcome the resistance of the physical consciousness and of matter, but their own internecine resistance to each other. A certain number succeed in precipitating their results in a more complete and successful creation, so that if you compare that creation with its original in the higher plane, there is something like a close resemblance or even an apparently exact reproduction or translation from the supraphysical to the physical formula. And yet even there the exactness is only apparent; the very fact of translation into another substance and another rhythm of manifestation makes a difference. It is something new that has manifested and it is that that makes the creation worth while. What for instance would be the utility of a supramental creation on earth if it were just the same thing as a supramental creation on the supramental plane? It is that, in principle, but yet something else, a triumphant new self-discovery of the Divine in conditions that are not elsewhere.

No doubt, the subtle physical is closest to the physical, and most like it. But yet the conditions are different and the thing too different. For instance, the subtle physical has a freedom, plasticity, intensity, power, colour, wide and manifold play (there are thousands of things there that are not here) of which as yet we have no possibility on earth. And yet there is something here, a potentiality of the Divine which the other in spite of its greater liberties has not, something which makes creation more difficult, but in the last result justifies the labour.

(S28: 129-32)

*

It is hardly possible to say what the Supermind is in the language of Mind, even spiritualised Mind, for it is a different consciousness altogether and acts in a different way. Whatever may be said of it is likely to be not understood or misunderstood. It

is only by growing into it that one can know what it is and this also cannot be done until after a long process by which mind heightening and illuminating becomes pure Intuition (not the mixed thing that ordinarily goes by that name) and Intuition widens and masses itself into Overmind; after that Overmind can be lifted into and suffused with Supermind till it undergoes a transformation.

In the Supermind all is self-known self-luminously, there are no divisions, oppositions or separated aspects as in Mind whose principle is division of Knowledge into parts and setting each part against another. Overmind approaches this at its top and is often mistaken for Supermind, but it cannot reach it — except by uplifting and transformation.

(S28: 146)

*

. . . the supermind is superconscient to the human consciousness.

(S35: 308)

*

The words supermind and supramental were first used by me, but since then people have taken up and are using the word supramental for anything above the mind.

(S28: 144)

*

The Supramental is a higher level of consciousness than the mind in which one gets the direct truth of the Supreme and the whole truth. One can meet the One in the mind, but it is an imperfect knowledge and experience.

(S28: 144)

*

By the Supermind is meant the full Truth-consciousness of the Divine Nature in which there can be no place for the principle of division and ignorance; it is always a full light and knowledge superior to all mental substance or mental movement. Between the Supermind and the human mind are a number of ranges, planes or layers of consciousness — one can regard it in various ways — in which the element or substance of mind and consequently its movements also become more and more illumined and powerful and wide. The Overmind is the highest of these ranges; it is full of lights and powers; but from the point of view of what is above it, it is the line of the soul's turning away from the complete and indivisible knowledge and its

descent towards the Ignorance. For although it draws from the Truth, it is here that begins the separation of aspects of the Truth, the forces and their working out as if they were independent truths and this is a process that ends, as one descends to ordinary Mind, Life and Matter, in a complete division, fragmentation, separation from the indivisible Truth above. There is no longer the essential, total, perfectly harmonising and unifying knowledge, or rather knowledge for ever harmonious because for ever one, which is the character of Supermind. In the Supermind mental divisions and oppositions cease, the problems created by our dividing and fragmenting mind disappear and Truth is seen as a luminous whole. In the Overmind there is not yet the actual fall into Ignorance, but the first step is taken which will make the fall inevitable.

(S28: 146-47)

*

It is only the supramental that is all Knowledge. All below that from Overmind to Matter is Ignorance — an Ignorance growing at each level nearer to the full Knowledge. Below Supermind there may be Knowledge but it is not all Knowledge.

(S28: 144)

*

I have not said that everything is falsehood except the supramental Truth. I said that there was no complete Truth below the supramental. In the Overmind the Truth of supermind which is whole and harmonious enters into a separation into parts, many Truths fronting each other and moved each to fulfil itself, to make a world of its own or else to prevail or take its share in worlds made of a combination of various separated Truths and Truth-forces. Lower down in the scale, the fragmentation becomes more and more pronounced, so as to admit of positive error, falsehood, ignorance, finally, inconscience like that of Matter. This world here has come out of the Inconscience and developed the Mind which is an instrument of Ignorance trying to reach out to the Truth through much limitation, conflict, confusion and error. To get back to Overmind, if one can do it completely, which is not easy for physical beings, is to stand on the borders of the supramental Truth with the hope of entry there.

(S28: 144-45)

*

Each plane is true in itself but only in partial truth to the Supermind. When these higher truths come into the physical they try to realise themselves there but can do so only in part and under the conditions of the material plane. It is only the Supermind that can overcome this difficulty. (S28: 145-46)

*

If the supermind were not to give us a greater and completer truth than any of the lower planes, it would not be worth while trying to reach it. Each plane has its own truths. Some of them are no longer true on a higher plane; e.g. desire and ego are truths of the mental, vital and physical Ignorance — a man there without ego or desire would be a tamasic automaton. As we rise higher, ego and desire appear no longer as truths, they are falsehoods disfiguring the true person and the true will. The struggle between the Powers of Light and the Powers of Darkness is a truth here — as we ascend above, it becomes less and less of a truth and in the supermind it has no truth at all. Other truths remain but change their character, importance, place in the whole. The difference or contrast between the Personal and Impersonal is a truth of the Overmind — there is no separate truth of them in the supermind, they are inseparably one. But one who has not mastered and lived the truths of Overmind cannot reach the supramental Truth. The incompetent pride of man's mind makes a sharp distinction and wants to call all else untruth and leap at once to the highest truth whatever it may be — but that is an ambitious and arrogant error. One has to climb the stairs and rest one's feet firmly on each step in order to reach the summit. (S28: 145)

*

The Supermind is the Truth-Consciousness; below it there intervenes the Overmind of which the principle is to receive the powers of the Divine and try to work them out separately, each acting in its own right and working to realise a world of its own or, if it has to act with others, enforcing its own principle as much as possible. Souls descending into the Overmind act in the same way. The principle of separated Individuality is from here. At first still aware of its divine origin, it becomes as it descends still more and more separated and oblivious of it, governed by the principle of division and ego. For Mind is farther removed from the Truth than Overmind, Vital Nature is engrossed in the realisation of ignorant forces, while in Matter the whole passes into what seems an original Inconscience. It is the Overmind Maya that governs this world, but in Matter it has deepened into Inconscience out of which consciousness re-emerges and climbs again bringing down into Matter life and mind, and opening in mind to the higher reaches — which are still in some direct connection with the Truth (Intuition, Overmind, Supermind). (S28: 148)

*

The Supermind is the total Truth Consciousness; the Overmind draws down the truths separately and gives them a separate activity — e.g. in the Supermind the Divine Peace and Power, Knowledge and Will are one. In the Overmind each of these becomes a separate aspect which can exist or act on its own lines apart from the others. When it comes down to Mind, this turns into an ignorance and incapacity — because Knowledge can come without a Will to support it or Peace can be disturbed by the action of Power etc.

(S28: 149)

*

Supermind by the way is synthetic only in the lowest spaces of itself where it has to prepare the principles of Overmind — synthesis is necessary only where analysis has taken place; one has dissected everything, put in pieces (analysis) so one has to piece together. But Supermind is unitarian, has never divided up, so it does not need to add and piece together the parts and fragments. It has always held the conscious Many together as the conscious One.

(S28: 149-50)

*

Supermind is not *the* Purushottama consciousness, it is *a* Purushottama consciousness, a certain level and power of being which he can share with his “eternal portions”, *amśāḥ sanātanāḥ*, provided they can climb out of the Ignorance. As for embodying it, it is certainly difficult but not impossible.

(S28: 133)

*

Supermind is between the Sachchidananda planes and the lower creation. It contains the self-determining Truth of the Divine Consciousness and is necessary for a Truth creation.

One can of course realise Sachchidananda in relation to the mind, life, body also — but then it is something stable, supporting by its presence the lower Prakriti, but not transforming it. The supermind alone can transform the lower nature.

(S28:133)

*

In the supramental consciousness, there are no problems — the problem is created by the division set up by the Mind. The Supramental sees the Truth as a single

whole and everything falls into its place in that whole. The Supramental is also spiritual, but the old Yogas reach Sachchidananda through the spiritualised mind and depart into the eternally static oneness of Sachchidananda or rather pure Sat (Existence) absolute and eternal or else a pure Non-existence absolute and eternal. Ours having realised Sachchidananda in the spiritualised mind plane proceeds to realise it in the supramental plane.

The supreme supra-cosmic Sachchidananda is above all. Supermind may be described as its power of self-awareness and world-awareness, the world being known as within itself and not outside. So to live consciously in the supreme Sachchidananda one must pass through the Supermind. If one is in the supracosmic apart from the manifestation, there is no place for problems or solutions. If one lives in the transcendence and the cosmic view at the same time, that can only be by the supramental consciousness in the supreme Sachchidananda consciousness — so why should the question arise? Why should there be a difference between the supreme Sachchidananda version of the cosmos and the Supermind's version of it? Your difficulty probably comes from thinking of both in terms of the mind.

The Supermind is an entirely different consciousness not only from the spiritualised Mind, but from the planes above spiritualised Mind which intervene between it and the supramental plane. Once one passes beyond Overmind to Supermind, one enters into a consciousness to which the norms of the other planes do not at all apply and in which the same Truth, e.g. Sachchidananda and truth of this universe, is seen in quite a different way and has a different dynamic consequence. This necessarily results from the fact that Supermind has an indivisible knowledge, while Overmind proceeds by union in division and Mind by division taking division as the first fact, for that is the natural process of its knowledge.

In all planes the essential experience of Sachchidananda, pure Existence, Consciousness, Bliss is the same and Mind is often contented with it as the sole Truth and dismisses all else as part of the grand Illusion, but there is also a dynamic experience of the Divine or of Existence (e.g. as One and Many, Personal and Impersonal, the Infinite and Finite etc.) which is essential for the integral knowledge. The dynamic experience is not the same in the lower planes as in the higher, in the intermediate spiritual planes and in the Supramental. In these the oppositions can only be put together and harmonised, in the Supermind they fuse together and are inseparably one; that makes an enormous difference.

The universe is dynamism, movement — the essential experience of Sachchidananda apart from the dynamism and movement is static. The full dynamic truth of Sachchidananda and the universe and its consequence cannot be grasped by any other consciousness than the Supermind, because the instrumentation in all other (lower) planes is inferior and there is therefore a disparity between the fullness of the static experience and the incompleteness of the dynamic power, knowledge, result of the inferior light and power of other planes. This is the reason why the

consciousness of the other spiritual planes even if it descends can make no radical change in the earth-consciousness, it can only modify or enrich it. The radical transformation needs the descent of a supramental power and nature.

(S28: 133-35)

*

It is the supramental Power that transforms mind, life and body — not the Sachchidananda consciousness which supports impartially everything. But it is by having experience of the Sachchidananda, pure existence-consciousness-bliss, that the ascent to the supramental and the descent of the supramental become (at a much later stage) possible. For first one must get free from the ordinary limitation by the mental, vital and physical formations, and the experience of the Sachchidananda peace, calm, purity and wideness gives this liberation.

The supermind has nothing to do with passing into a blank. It is the Mind overpassing its own limits and following a negative and quietistic way to do it that reaches the big blank. The Mind, being the Ignorance, has to annul itself in order to enter into the supreme Truth — or, at least, so it thinks. But the supermind being the Truth-Consciousness and the Divine Knowledge has no need to annul itself for the purpose.

(S28: 136)

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(1) I mean by the supracosmic Reality the supreme Sachchidananda who is above this and all manifestations, not bound by any, yet from whom all manifestation proceeds and all universe.

(2) The supramental and the supracosmic are not the same. If it were so there could be no supramental world and no descent of the supramental principle into the material world — we would be brought back to the idea that the divine Truth and Reality can only exist beyond and the universe, any universe can only be a half-truth or an illusion of ignorance.

(3) I mean by the supramental the Truth-Consciousness whether above or in the universe by which the Divine knows not only his own essence and being but his manifestation also. Its fundamental character is knowledge by identity, by that the Self is known, the Divine Sachchidananda is known, but also the truth of the manifestation is known, because this too is That — *sarvam khalvidam brahma, Vāsudevah sarvam* etc. Mind is an instrument of the Ignorance trying to know — Supermind is the Knower possessing knowledge because one with it and the known, therefore seeing all things in the Light of His own Truth, the light of their true Self which is He. It is a dynamic and not only a static Power, not only a Knowledge, but

a Will according to Knowledge — there is a supramental Power or Shakti which can manifest directly its world of Light and Truth in which all is luminously based on the harmony and unity of the One, not disturbed by a veil of Ignorance or any disguise. The Supermind therefore does not transcend all manifestation, but it is above the triplicity of mind, life and matter which is our present experience of this manifestation.

(4) The Overmind is a sort of delegation from the Supermind (this is a metaphor only) which supports the present evolutionary universe in which we live here in Matter. If Supermind were to start here from the beginning as the direct creative Power, a world of the kind we see now would be impossible; it would have been full of the divine Light from the beginning, there would be no involution in the inconscience of Matter, consequently no gradual striving evolution of consciousness in Matter. A line is therefore drawn between the higher half of the universe of consciousness, *parārdha*, and the lower half, *aparārdha*. The higher half is constituted of Sat, Chit, Ananda, Mahas (the supramental) — the lower half of mind, life, Matter. This line is the intermediary Overmind which, though luminous itself, keeps from us the full indivisible supramental Light, depends on it indeed, but in receiving it, divides, distributes, breaks it up into separated aspects, powers, multiplicities of all kinds, each of which it is possible by a further diminution of consciousness such as we reach in Mind to regard as the sole or the chief Truth and all the rest as subordinate or contradictory to it. To this action of the Overmind may be applied the words of the Upanishad, “The face of the Truth is covered by a golden Lid”, or those of the Vedic *ṛtena ṛtam apihitam*. Here there is the working of a sort of *vidyā-avidyāmayī māyā* which makes possible the predominance of *avidyā*. It is by this primitive divisional principle that the Mind is enabled to regard for example the Impersonal as the Truth and the Personal as only a mask or the personal Divine as the greatest Truth and impersonality as only an aspect; it is so too that all the conflicting philosophies and religions arise, each exalting one aspect or potentiality of Truth presented to Mind as the whole sufficient explanation of things or exalting one of the Divine’s Godheads above all others as the true God than whom there can be no other or none so high or higher. This divisionary principle pursues man’s mental knowledge everywhere and even when he thinks he has arrived at the final unity and harmony, it is only a constructed unity based on an Aspect. It is so that the scientist seeks to found the unity of knowledge on some original physical aspect of things, Energy or Matter, Electricity or Ether, or the Mayavadin thinks he has arrived at absolute Adwaita by cutting existence into two and calling the upper side Brahman and the lower side Maya. It is the reason why mental knowledge can never arrive at a final solution of anything, for the aspects of Existence as distributed by Overmind are numberless and one can go on multiplying philosophies and religions for ever.

In the Overmind itself there is not this confusion, for the Overmind knows the

One as the support, essence, fundamental power of all things, but in the dynamic play proper to it it lays emphasis on its divisional power of multiplicity and seeks to give each Power or Aspect its full chance to manifest, relying on the underlying Oneness to prevent disharmony or conflict. Each Godhead, as it were, creates his own world, but without conflict with others; each Aspect, each Idea, each Force of things can be felt in its full separate energy or splendour and work out its values, but this does not create a disharmony because the Overmind has the sense of the Infinite and in the true (not spatial) Infinite many concording infinities are possible. This peculiar security of Overmind is however not transferable to the lower planes of consciousness which it supports and governs, because as one descends in the scale the stress on division and multiplicity increases and in the Mind the underlying oneness becomes vague, abstract, indeterminate and indeterminable and the only apparent concreteness is that of the phenomenal which is by its nature a form and representation — the self-view of the One has already begun to disappear. Mind acts by representations and constructions, by the separation and weaving together of its constructed data; it can make a synthetic construction and see it as the whole, but when it looks for the reality of things, it takes refuge in abstractions — it has not the concrete vision, experience, contact sought by the mystic and the spiritual seeker. To know Self and Reality directly or truly, it has to be silent and reflect some light of these things or undergo self-exceeding and transformation, and this is only possible either by a higher Light descending into it or by its ascent, the taking up or immergence of it into a higher Light of existence. In Matter, descending below Mind, we arrive at the acme of the principle of fragmentation and division; the One, though secretly there, is lost to knowledge and we get the fullness of the Ignorance, even a fundamental Inconscience out of which the universe has to evolve consciousness and knowledge.

(5) If we regard Vaikuntha or Goloka each as the world of a Divinity, Vishnu or Krishna, we would be naturally led to seek its place or its origin in the Overmind plane. The Overmind is the plane of the highest worlds of the Gods. But Vaikuntha and Goloka are human conceptions of states of being that are beyond humanity. Goloka is evidently a world of Love, Beauty and Ananda full of spiritual radiances (the cow is the symbol of spiritual light) of which the souls there are the keepers or possessors, Gopas and Gopis. It is not necessary to assign any single plane to this manifestation — in fact there can be a reflection or possession of it or of its conditions on any plane of consciousness — the mental, vital or even the subtle physical plane. The explanation of it which you mention is not therefore excluded, it is quite feasible.

(6) It is not possible to situate Nirvana as a world or plane, for the Nirvana push is to a withdrawal from world and world-values; it is therefore a state of consciousness or rather of superconsciousness without habitation or level. There is more than one kind of Nirvana (extinction or dissolution) possible. Man being a mental being in a body, *manomaya puruṣa*, makes this attempt at retreat from the cosmos through the

spiritualised mind, he cannot do otherwise and it is this that gives it the appearance of an extinction or dissolution, *laya, nirvāṇa*; for extinction of the mind and all that depends on it including the separative ego in something Beyond is the natural way, almost the indispensable way for such a withdrawal. In a more affirmative Yoga seeking transcendence but not withdrawal there would not be this indispensability, for there would be the way already alluded to of self-exceeding or transformation of the mental being. But it is possible also to pass to that through a certain experience of Nirvana, an absolute silence of mind and cessation of its activities, constructions, representations which can be so complete that not only to the silent mind but also to the passive senses the whole world is emptied of its solidity and reality and things appear only as unsubstantial forms without any real habitations or else floating in something that is a nameless Infinite: this Infinite or else something still beyond is That which alone is real; an absolute calm, peace, liberation would be the resulting state. Action would continue, but no initiation or participation in it by the silent liberated consciousness; a nameless Power would do all until there began the descent from above which would transform the consciousness, making its silence and freedom a basis for a luminous knowledge, action, Ananda. But such a passage would be rare; ordinarily a silence of the mind, a liberation of the consciousness, a renunciation of its belief in the final value or truth of the mind's imperfect representations or constructions would be enough for the higher working to be possible.

(7) Now about the cosmic consciousness and Nirvana. Cosmic consciousness is a complex matter. To begin with, there are two sides to it, the experience of the Self free, infinite, silent, inactive, one in all and beyond all and the direct experience of the cosmic Energy and its forces, workings and formations, this latter experience not being complete till one has the sense of being commensurate with the universe or pervading, exceeding and containing it. Till then there may be direct contacts, communications, interchanges with cosmic forces, beings, movements, but not the full unity of mind with the cosmic Mind, of life with the cosmic Life, of body and physical consciousness with the cosmic material Energy and its substance. Again there may be a realisation of the Cosmic Self which is not followed by the realisation of the dynamic universal oneness. Or on the contrary there may be some dynamic universalising of consciousness without the experience of the free static Self omnipresent everywhere, — the preoccupation with and pleasure of the greater energies that one would thus experience would stop the way to that liberation. Also the identification or universalisation may be more on one plane or level of consciousness than on another, predominantly mental or predominantly emotional (through universal sympathy or love) or vital of another kind (experience of the universal life forces) or physical. But in any case, even with the full realisation and experience it should be evident that this cosmic play would be something that one would finally feel as limited, ignorant, imperfect from its very nature. The free soul might regard

it untouched and unmoved by its imperfections and vicissitudes, do some appointed work, try to help all or be an instrument of the Divine, but neither the work nor the instrumentation would have anything like the perfection or even the full light, power, bliss of the Divine. This could only be gained by an ascension into higher planes of cosmic existence or their descent into one's consciousness — and, if this were not envisaged or accepted, the push to Nirvana would still remain as a way of escape. The other way would be the ascent after death into these higher planes, — the heavens of the religions signify after all nothing but such an urge to a greater, luminous, beatific Divine Existence.

But, one might ask, if the higher planes or if the Overmind itself were to manifest their consciousness with all that power, light, freedom and vastness and these things were to descend into an individual consciousness here, would not that make unnecessary both the cosmic negation or the Nirvanic push and the urge towards some Divine Transcendence? But in the result, though one might live in a union with the Divine in a luminous wide free consciousness embracing the universe in itself and be a channel of great energies or creations, spiritual or external, yet this world here would remain fundamentally the same — there would be a gulf of difference between the Spirit within and its medium and stuff on which it acted, between the inner consciousness and the world in which it was working. The achievement inner, subjective, individual might be perfect, but the dynamic outcome insufficient, disparate, a mixture, not a perfect harmony of the inner and the outer, a new integral rhythm of existence here that could be called truly divine. Only a consciousness like the supramental, unconditioned and in perfect unity with its source, a Truth-Consciousness empowered to create its own free determinations would be able to establish some perfect harmony and rhythm of the higher hemisphere in this lowest rung of the lower hemisphere. Whether it is to do so or not depends on the significance of the evolutionary existence; it depends on whether that existence is something imperfect in its very nature and doomed to frustration — in which case either a negative way of transcendence by some kind of Nirvana or a positive way of transcendence, perhaps by breaking the shining lid of Overmind, *hiraṇmaya pātra*, into what is above it, would be the final end of the soul escaping from this meaningless universe; unless indeed like the Amitabha Buddha one were held by compassion or else the Divine Will within to continue helping and sharing the upward struggle towards the Light of those here still in the darkness of the Ignorance. If on the contrary this world is a Lila of spiritual involution and evolution in which one power after another up to the highest is to appear as Matter, Life and Mind have already appeared out of an apparent indeterminate Inconscience, then another culmination is possible.

The push to Nirvana has two motive forces behind it. One is the sense of the imperfection, sorrow, death, suffering of this world — the original motive force of the Buddha. But for escape from these afflictions Nirvana might not be necessary, if

there are higher worlds into which one can ascend where there is no such imperfection, sorrow, death or suffering. But this other possibility of escape is met by the idea that these higher worlds too are transient and part of the Ignorance, that one has to return here always till one overcomes the Ignorance, that the Reality and the cosmic existence are as Truth and Falsehood, opposite, incompatible. This brings in the second motive force, that of the call to Transcendence. If the Transcendent is not only supracosmic but an aloof Incommunicable, *avyavahāryam*, which one cannot reach except by a negation of all that is here, then some kind of Nirvana, an absolute Nirvana even is inevitable. If on the other hand the Divine is transcendent but not incommunicable, the call will still be there and the soul will leave the chequered cosmic play for the beatitude of the transcendent existence, but an absolute Nirvana would not be indispensable; a beatific union with the Divine offers itself as the way before the seeker. This is the reason why the Cosmic Consciousness is not sufficient and the push away from it is so strong, — it is only if the golden lid of the Overmind is overpassed and opened and the dynamic contact with the Supermind and a descent of its Light and Power here is intended that it can be otherwise.

(S28: 137-44)

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The Supermind is the One Truth deploying and determining the manifestation of its Powers — all these Powers working as a multiple Oneness, in harmony, without opposition or collision, according to the One Will inherent in all. The Overmind takes these Truths and Powers and sets each working as a force in itself with its necessary consequences — there can be harmony in their action, but the Overmind's harmonies are synthetic and partial rather than inherent, total and inevitable and, as one descends from the highest Overmind, separation, collision and conflict of forces increase, separability dominates, ignorance grows, existence becomes a clash of possibilities, a mixture of conflicting half-truths, an unsolved and apparently unsolvable riddle and puzzle.

(S28: 147)

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At the time when these chapters [*the last chapters of The Synthesis of Yoga*] were written, the name “overmind” had not been found, so there is no mention of it. What is described in these chapters is the action of the supermind when it descends into the overmind plane and takes up the overmind workings and transforms them.¹

1. The highest Supermind or Divine Gnosis existent in itself is something that lies beyond still and quite above.

It was intended in later chapters to show how difficult even this was and how many levels there were between human mind and supermind and how even supermind, descending, could get mixed with the lower action and turned into something that was less than the true Truth. But these later chapters were not written.

(S28: 148)

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The distinction [*between the Supermind and the Overmind*] has not been made in the *Arya* because at that time what I now call the Overmind was supposed to be an inferior plane of the Supermind. But that was because I was seeing them from the Mind. The true defect of Overmind, the limitation in it which gave rise to a world of Ignorance, is seen fully only when one looks at it from the physical consciousness, from the result (Ignorance in Matter) to the cause (Overmind division of the Truth). In its own plane Overmind seems to be only a divided, many-sided play of the Truth, so can easily be taken by the Mind as a supramental province. Mind also when flooded by the Overmind lights feels itself living in a surprising revelation of divine Truth. The difficulty comes when we deal with the vital and still more with the physical. Then it becomes imperative to face the difficulty and to make a sharp distinction between Overmind and Supermind — for it then becomes evident that the Overmind Power (in spite of its lights and splendours) is not sufficient to overcome the Ignorance because it is itself under the law of Division out of which came the Ignorance. One has to pass beyond and supramentalise Overmind so that mind and all the rest may undergo the final change.

(S28: 148-49)

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To return to the supramental — the supramental is simply the direct self-existent Truth Consciousness and the direct self-effective Truth Power. There can therefore be no question of jugglery about it. What is not true is not supramental. As for calm and silence, there is no need of the supramental to get that. One can get it even on the level of Higher Mind which is the next above the human intelligence. I got these things in 1908, twenty-seven years ago and I can assure you they were solid enough and marvellous enough without any need of supramentality to make it more so! Again, a calm that “seems like motion” is a phenomenon of which I know nothing. A calm or silence which can support or produce action — that I know and that is what I have had — the proof is that out of an absolute silence of the mind I edited the *Bande Mataram* for four months and wrote 6½ volumes of the *Arya*, not to speak of all the letters and messages etc. etc. I have written since. If you say that writing is not an action or motion but only something that seems like it, a jugglery

of the consciousness, — well, still out of that calm and silence I conducted a pretty strenuous political activity and have also taken my share in keeping up an Asram which has at least an appearance to the physical senses of being solid and material! If you deny that these things are material or solid (which of course metaphysically you can), then you land yourself plump into Shankara's illusionism, and there I will leave you.

You will say however that it is not the Supramental but at most the Overmind that helped me to these non-nebulous motions. But the Supermind is by definition a greater dynamic activity than mind or Overmind. I have said that what is not true is not supramental; I will add that what is ineffective is not supramental. And finally I will conclude by saying that I have not told *X* that I have taken possession of the supramental — I only admit to be very near to it, or at least to its tail. But "very near" is — well, after all a relative phrase like all human phrases.

(S28: 150-51)

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There have been times when the seeking for spiritual attainment was, at least in certain civilisations, more intense and widespread than now or rather than it has been in the world in general during the past few centuries. For now the curve seems to be the beginning of a new turn of seeking which takes its start from what was achieved in the past and projects itself towards a greater future. But always, even in the age of the Vedas or in Egypt, the spiritual achievement or the occult knowledge was confined to a few; it was not spread in the whole mass of humanity. The mass of humanity evolves slowly, containing in itself all stages of the evolution from the material and the vital man to the mental man. A small minority has pushed beyond the barriers, opening the doors to occult and spiritual knowledge and preparing the ascent of the evolution beyond mental man into spiritual and supramental being. Sometimes this minority has exercised an enormous influence as in Vedic India, Egypt or, according to tradition, in Atlantis, and determined the civilisation of the race, giving it a strong stamp of the spiritual or the occult; sometimes they have stood apart in their secret schools or orders, not directly influencing a civilisation which was sunk in material ignorance or in chaos and darkness or in the hard external enlightenment which rejects spiritual knowledge.

The cycles of evolution tend always upward, but they are cycles and do not ascend in a straight line. The process therefore gives the impression of a series of ascents and descents, but what is essential in the gains of the evolution is kept or, even if eclipsed for a time, reemerges in new forms suitable to the new ages.

The Creation has descended all the degrees of being from the Supermind to Matter and in each degree it has created a world, reign, plane or order proper to that degree. In the creating of the material world there was a plunge of this descending

Consciousness into an apparent Inconscience and an emergence of it out of that Inconscience, degree by degree, until it recovers its own highest spiritual and supramental summits and manifests their powers here in Matter. But even in the Inconscience there is a secret Consciousness which works, one may say, by an involved and hidden Intuition proper to itself. In each stage of Matter, in each stage of Life, this Intuition assumes a working proper to that stage and acts from behind the veil, supporting and enforcing the immediate necessities of the creative Force. There is an intuition in Matter which holds the action of the material Energy together and dictates the organisation of the material world from the electron to the sun and planet and their contents. There is an intuition in Life which similarly supports and guides the play and development of life in matter till it is ready for the mental evolution of which man is the vehicle. In man also the creation follows the same upward process, — the intuition within develops according to the stage he has reached in his progress. Even the precise intellect of the scientist, who is inclined to deny the separate existence or the superiority of intuition, yet cannot really move forward unless there is behind him a mental intuition which enables him to take a forward step or to divine what has to be done. Intuition therefore is present at the beginning of things and in their middle as well as at their consummation.

But Intuition takes its proper form only when one goes beyond the mental into the spiritual domain, for there only it comes fully forward from behind the veil and reveals its true and complete nature. Along with the mental evolution of man there has been going forward the early process of another evolution which prepares the spiritual and supramental being. This has had two lines, one the discovery of the occult forces secret in Nature and of the hidden planes and worlds concealed from us by the world of Matter and the other the discovery of man's soul and spiritual self. If the tradition of Atlantis is correct, it is that of a progress which went to the extreme of occult knowledge but could go no farther. In the India of Vedic times we have the record left of the other line of achievement, that of spiritual self-discovery; occult knowledge was there but kept subordinate. We may say that here in India the reign of Intuition came first, intellectual Mind developing afterwards in the later philosophy and science. But in fact the mass of men at the time, it is quite evident, lived entirely on the material plane, worshipped the Godheads of material nature, sought from them entirely material objects. The effort of the Vedic mystics revealed to them the things behind through a power of inner sight and hearing and experience which was confined to a limited number of seers and sages and kept carefully secret from the mass of humanity — secrecy was always insisted on by the mystics. We may very well attribute this flowering of intuition on the spiritual plane to a rapid re-emergence of the essential gains brought down from a previous cycle. If we analyse the spiritual history of India we shall find that after reaching this height there was a descent which attempted to take up each lower degree of the already evolved consciousness and link it to the spiritual at the summit. The Vedic age was followed

by a great outburst of intellectual philosophy which yet took spiritual truth as its basis and tried to reach it anew, not through a direct intuitive or occult process as did the Vedic seers, but by the power of the mind's reflective, speculative, logical thought; at the same time processes of Yoga were developed which used the thinking mind as a means of arriving at spiritual realisation, spiritualising this mind itself at the same time. Then followed an era of the development of philosophies and Yoga processes which more and more used the emotional and aesthetic being as the means of spiritual realisation and spiritualised the emotional level in man through the heart and feeling. This was accompanied by Tantric and other processes which took up the mental will, the life-will, the life of sensations and made them at once the instruments and the field of spiritualisation. In Hathayoga and in the various attempts at divinisation of the body there is also a line of endeavour which attempted to arrive at the same achievement with regard to living matter; but this still awaits the discovery of the true characteristic method and power of spirit in the body. We may say therefore that the universal Consciousness after its descent into Matter has conducted the evolution there along two lines, one of ascent to the discovery of the self and spirit, the other of descent through the already evolved levels of mind, life and body so as to bring down the spiritual consciousness into these also and to fulfil thereby some secret intention in the creation of the material universe. Our Yoga is in its principle a taking up and summarising and completing of this process, an endeavour to rise to the highest possible supramental level and bring down its consciousness and powers into mind, life and body.

The condition of present-day civilisation, materialistic with an externalised intellect and life-endeavour, which you find so painful, is an episode, but one which was perhaps inevitable. For if the spiritualisation of mind, life and body is the thing to be achieved, the conscious presence of the Spirit even in the physical consciousness and material body, an age which puts Matter and the physical life in the forefront and devotes itself to the effort of the intellect to discover the truth of material existence, had perhaps to come. On one side, by materialising everything up to intellect itself it has created the extreme difficulty of which you speak for the spiritual seeker; but on the other hand it has given the life in Matter an importance which the spirituality of the past was inclined to deny to it. In a way it has made the spiritualisation of it a necessity for spiritual seeking and so aided the descent movement of the evolving spiritual Consciousness in the earth-nature. More than that we cannot claim for it; its conscious effect has been rather to stifle and almost extinguish the spiritual element in humanity; it is only by the divine use of the pressure of contraries and an intervention from above that there will be the greater spiritual outcome.

(S28: 265-68)

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All the phases of human history may be regarded as a working out of the earth-consciousness in which each phase has its place and significance, so this materialistic-intellectual phase had to come and has had, no doubt, its purpose and significance. One may also hold that one of its uses was as an experiment to see how far and whither the human consciousness would go through an intellectual and external control of Nature with physical and intellectual means only and without the intervention of any higher consciousness and knowledge — or that it may help by resistance to draw the spiritual consciousness that is growing behind all vicissitudes to attempt the control of Matter and turn it towards the Divine, as the Tantriks and Vaishnavas tried to do with the emotional and lower vital nature, not contenting themselves with the Vedantic turning of the mind towards the Supreme. But it is difficult to go farther than that or to hold that this materialism is itself a spiritual thing or that the dark, confused and violent state of contemporary Europe was an indispensable preparation for the descent of the Spirit. This darkness and violence which seems bent on destroying such light of mental idealism and desire of harmony as had succeeded in establishing itself in the mind of humanity, is obviously due to a descent of fierce and dark vital Powers which seek to possess the human world for their own, not for a spiritual purpose. It is true that such a precipitation of Asuric forces from the darker vital worlds has been predicted by some occultists as one first result of the pressure of the Divine Descent on their vital domain, but it was regarded as a circumstance of the battle, not as something helping towards the Divine Victory. The churning of Matter by the attempt of the human intellect to conquer material Nature and use it for its purposes may break something in the passivity and inertia, but it is done for material ends, in a rajasic spirit, with a denial of spirituality as its mental basis. Such an attempt may end, seems to be ending indeed in chaos and a disintegration, while the new attempts at creation and reintegration seem to combine the obscure rigidity of material Nature with a resurgence of the barbaric brutality and violence of a half animal vital Nature. How are the spiritual Forces to deal with all that or make use of such a churning of the energies of the material universe? The way of the Spirit is the way of peace and light and harmony; if it has to battle it is precisely because of the presence of such forces which seek either to extinguish or to pervert the spiritual light. In the spiritual change inertia has to be replaced by the divine peace and calm, the rajasic troubled energy by a tranquil and potent, pure and liberated dynamis, while the mind must be kept plastic for the workings of a higher Light of Knowledge. How will the activity of Materialism lend itself to that change?

Materialism can hardly be spiritual in its basis because its basic method is just the opposite of the spiritual way of doing things. The spiritual works from within outward, the way of materialism is to work from out inwards. It makes the inner a result of the outer, fundamentally a phenomenon of Matter and it works upon that view of things. It seeks to “perfect” humanity by outward means and one of its main

efforts is to construct a perfect social machine which will train and oblige men to be what they ought to be. The loss of the ego in the Divine is the spiritual ideal; here it is replaced by the immolation of the individual to the military and industrial State. Where is there any spirituality in all that? Spirituality can only come by opening of the mind, vital and physical to the inmost soul, to the higher Self, to the Divine, and their subordination to the spiritual forces and instrumentation as channels of the inner light, the higher Knowledge and Power. Other things, mental, aesthetic, vital, are often misnamed spirituality, but they lack that essential character without which the word loses its true significance.

(S28: 268-70)

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In the Supermind these questions do not even arise — for it is the mind that creates the problem by erecting oppositions between aspects of the Divine which are not really opposed to each other but are one and inseparable.

This supramental knowledge has not yet been attained, because the supermind itself has not yet been attained, but the reflection of it in intuitive spiritual consciousness is there and that was what was evidently realised in experience by your Guru and what he was expressing in mental terms in the quoted passage. It is possible to go towards this knowledge by beginning with the experience of dissolution in the One, but on condition that you do not stop there, taking it as the highest Truth, but proceed to realise the same One as the supreme Mother, the Consciousness Force of the Eternal. If on the other hand you approach through the supreme Mother, she will give you the liberation in the silent One also as well as the realisation of the dynamic One and from that it is easier to arrive at the Truth in which both are one and inseparable. At the same time the gulf created by Mind between the Supreme and his Manifestation is bridged and there is no longer a fissure in the truth which makes all incomprehensible. If in the light of this you examine what your Guru taught, you will see that it is the same thing in less metaphysical language.

(S32: 57-58)

A Far Greater Truth

“A far greater Truth” has nothing to do with Avatarhood or anything of the kind. I meant by it the descent of the supramental Consciousness upon earth; all truths below the supramental (even that of the highest spiritual on the mental plane, which is the highest that has yet manifested) are either partial or relative or otherwise deficient and unable to transform the earthly life, they can only at most modify and influence it. The supermind is the last Truth-consciousness of which the ancient seers spoke; there have been glimpses of it till now, sometimes an indirect influence or pressure, but it has not been brought down into the consciousness of the earth and fixed there. To bring it down is the aim of our Yoga.

25 April 1930

(S35: 277)

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Our Yoga is a double movement of ascent and descent; one rises to higher and higher levels of consciousness, but at the same time one brings down their power not only into mind and life, but in the end even into the body. And the highest of these levels, the one at which it aims is the supermind. Only when that can be brought down is a divine transformation possible in the earth consciousness.

5 May 1930

(S35: 278)

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The supramental creation, since it is to be a creation upon earth, must be not only an inner change but a physical and external manifestation also. And it is precisely for this part of the work, the most difficult of all, that surrender is most needful; for this reason, that it is the actual descent of the supramental Divine into Matter and the working of the Divine Presence and Power there that can alone make the physical and external change possible. Even the most powerful self-assertion of human will and endeavour is impotent to bring it about; as for egoistic insistence and vital revolt, they are, so long as they last, insuperable obstacles to the descent. Only a calm, pure and surrendered physical consciousness, full of the psychic aspiration, can be its field; this alone can make an effective opening of the material being to the Light and Power and the supramental change a thing actual and practicable. It is for this that we are here in the body, and it is for this that you and other sadhaks are in the Asram near us. But it is not by insistence on petty demands and satisfactions in the external field or on an outer nearness pleasing to the vital nature and its pride or desire that you can get the true relation with the Divine in this province. If you want

the realisation there, it is the true nearness that you must seek, the descent and presence of the Mother in your physical consciousness, her constant inner touch in the physical being and its activities, her will and knowledge behind all its work and thought and movement and the ever present Ananda of that presence expelling all vital and physical separateness, craving and desire. If you have that, then you have all the nearness you can ask for and the rest you will gladly leave to the Mother's knowledge and will to decide. For with this in you there can be no feeling of being kept away, no sense of "gulf" and "distance", no complaint of a unity that is lacking or an empty dryness and denial of nearness.

6 December 1930

(S32: 86-87)

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. . . the Mother has never cared in the least for her body or her health for its own sake and that indifference has been one reason, though only an outward one, for the damage done — I must insist on her going slowly in the resumption of the work and doing only so much at first as her health can bear. It seems to me that all who care for her ought to feel in the way I do.

12 November 1931

(S32: 43)

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Conditions have been particularly arduous in the past owing to the perhaps inevitable development of things, for which I do not hold anyone responsible; but now that the sadhana has come down to the most material plane on which blows can still be given by the adverse forces, it is necessary to make a change which can best be done by a change in the inner attitude of the sadhaks; for that alone now can make — until the decisive descent of the supramental Light and Force — the external conditions easier. But of this I cannot write at the tail end of a letter.

16 November 1931

(S32: 43)

*

I have not yet said anything about the Mother's illness because to do so would have needed a long consideration of what those who are at the centre of a work like this have to be, what they have to take upon themselves of human or terrestrial nature and its limitations and how much they have to bear of the difficulties of the transformation. All that is not only difficult in itself for the mind to understand but

difficult for me to write in such a way as to bring it home to those who have not our consciousness or our experience. I suppose it has to be written, but I have not yet found the necessary form or the necessary leisure.

19 November 1931

(S32: 45)

*

. . . the supramental could very well have come down into matter under former conditions, if the means created by the Mother for the physical and vital contact had not been vitiated by the wrong attitude, the wrong reactions in the Asram atmosphere. It was not the direct supramental Force that was acting, but an intermediate and preparatory force that carried in it a modified Light derived from the supramental; but this would have been sufficient for the work of opening the way for the highest action, if it had not been for the irruption of these wrong forces on the yet unconquered lower (physical) vital and material plane. The interference was creating adverse possibilities which could not be allowed to continue. The Mother would not have retired otherwise; and even as it is it is not meant as an abandonment of the field but is only (to borrow a now current phrase from a more external enterprise) a temporary strategic retirement, *reculer pour mieux sauter*. The supramental is therefore not responsible . . .

12 January 1932

(S32: 48-49)

*

Our object is the supramental realisation and we have to do whatever is necessary for that or towards that under the conditions of each stage. At present the necessity is to prepare the physical consciousness; for that a complete equality and peace and a complete dedication free from personal demand or desire in the physical and the lower vital parts is the thing to be established. Other things can come in their proper time. What is the real need now is not insistence on physical nearness, which is one of those other things, but the psychic opening in the physical consciousness and the constant presence and guidance there.

16 February 1932

(S35: 320)

*

I have repeatedly said recently that we are trying against great difficulties to bring down the supramental into the physical plane. If the supramental were already there,

the body divinised, matter transformed, there would be no difficulty and no need of the endeavour. . . .

. . . it was not the direct supramental Force which was working up till now but a preparatory Force that carried in it a modified Light derived from the supramental. The direct Force can begin working only when the mind, vital and physical are sufficiently ready.

3 March 1932

(S35: 321)

*

As for the Mother and myself, we have had to try all ways, follow all methods, to surmount mountains of difficulties, a far heavier burden to bear than you or anybody else in this Asram or outside, far more difficult conditions, battles to fight, wounds to endure, ways to cleave through impenetrable morass and desert and forest, hostile masses to conquer, a work such as I am certain none else had to do before us. For the Leader of the Way in a work like ours has not only to bring down and represent and embody the Divine, but to represent too the ascending element in humanity and to bear the burden of humanity to the full and experience not in a mere play or *līlā* but in grim earnest all the obstruction, difficulty, opposition, baffled and hampered and only slowly victorious labour which are possible on the Path. But it is not necessary nor tolerable that all that should be repeated over again to the full in the experience of others. It is because we have the complete experience that we can show a straighter and easier road to others — if they will only consent to take it. It is because of our experience won at a tremendous price that we can urge upon you and others, “Take the psychic attitude; follow the straight sunlit path, with the Divine openly or secretly upbearing you — if secretly, he will yet show himself in good time, — do not insist on the hard, hampered, roundabout and difficult journey.”

5 May 1932

(S32: 94-95)

*

Lord, I lament my limitations . . . but it is through them, by virtue of them, that men can approach Thee. Without them, Thou wouldst be as remote, as inaccessible to men as if Thou hadst not put on a body of flesh.

This is why each progress they make represents a true liberation for me, for each step they take towards Thee gives me the right to cast away one of these limitations and to manifest Thee more truly, more perfectly.

And yet these limitations could have been dispensed with. But then it would have been necessary to keep near us only those who have experienced the Divine, who have identified themselves with Thee, Lord, even if only once, either within

themselves or in the universe. For this identification is the indispensable basis of our Yoga; it is its starting-point.

17 July 1932

(M13: 80-81)

*

I must remind you that I have been an intellectual myself and no stranger to doubts — both the Mother and myself have had one side of the mind as positive and as insistent on practical results and more so than any Russell can be. We could never have been contented with the shining ideas and phrases which a Rolland or another takes for gold coin of Truth. We know well what is the difference between a subjective experience and a dynamic outward-going and realising Force. So although we have faith — and who ever did anything great in the world without having faith in his mission or the Truth at work behind him? — we do not found ourselves on faith alone but on a great ground of knowledge which we have been developing and testing all our lives. I think I can say that I have been testing day and night for years upon years more scrupulously than any scientist his theory or his method on the physical plane. That is why I am not alarmed by the aspect of the world around me or disconcerted by the often successful fury of the adverse Forces who increase in their rage as the Light comes nearer and nearer down to the field of earth and Matter.

If I believe in the probability and not only the possibility, if I feel practically certain of the supramental descent — I do not fix a date, — it is because I have my grounds for the belief, not merely a faith in the air. I *know* that the supramental descent is inevitable — I have faith in view of my experience that the time can be and should be now and not in a later age.

But even if I knew it to be for a later time, I would not swerve from my path or be discouraged or flag in my labour. Formerly I might have been, but not now after all the path I have traversed. When one is sure of the Truth, or even when one believes the thing one pursues to be the only possible solution, one does not stipulate for an immediate success, one travels towards the Light taking as well worth facing every risk of the adventure. Still, like you, it is now in this life that I insist on it and not in another or in the hereafter.

30 August 1932

(S35: 322)

*

. . . the final aim of the Yoga here is to bring down the supramental Truth (all other aims and stages being preliminary and instrumental) and organise its action. The

Asram proceeds on the assumption that this has to be done through myself and the Mother and in accepting this aim and the descent of this Truth the sadhaks accept myself and the Mother and must be guided by us and receive from us what is descending and cannot attain it otherwise. . . .

30 December 1932

(S32: 98)

*

As for faith, you write as if I had never had a doubt or any difficulty. I have had worse than any human mind can think of. It is not because I have ignored difficulties, but because I have seen them more clearly, experienced them on a larger scale than anyone living now or before me that, having faced and measured them, I am sure of the results of my work. Even if I still saw the chance that it might come to nothing (which is impossible), I should go on unperturbed, because I would still have done to the best of my power the work that I had to do and what is so done always counts in the economy of the universe. But why should I feel that all this may come to nothing when I see each step and where it is leading and every week and day — once it was every year and month and hereafter it will be every day and hour — brings me so much nearer to my goal? In the way that one treads with the greater Light above, even every difficulty gives its help and has its value and the Night itself carries in it the burden of the light that has to be.

As for your own case, it comes to this that experiences come and stop, there are constant ups and downs, in times of recoil and depression no advance at all seems to have been made, there is as yet no certitude. So it was with me also, so it is with everyone, not with you alone. The way to the heights is always like that up to a certain point, but the ups and downs, the difficulties and obstacles are no proof that it is a chimera to aspire to the summits.

5 January 1933

(S35: 323-24)

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. . . we [*the Mother and myself*] have had a heavy time of it recently and that there has been a strong attack on the plane of the physical and material — but that (heavy attacks) is a thing we have been accustomed to for the last 20 years and it has never prevented us from making any necessary advance. I have never had any illusions about the path being comfortable and easy — I knew all along that the work could only be done if all the essential difficulties rose and were faced — so their rising cannot tire or dishearten me — whatever obstinacy there may be in the difficulties whether our own or in the sadhaks or in Nature. . . .

No, I am not tired or on the point of giving up. I have made inwardly steps in front in the last two or three months which had seemed impossible because of the obstinate resistance for years together and it is not an experience which pushes me to despair and give up. If there is much resistance on one side, there have been large gains on the other — all has not been a picture of sterile darkness. . . .

12 January 1933

(S35: 324-25)

*

No, the supramental has not descended into the body or into matter — it is only at the point where such a descent has become not only possible but inevitable — I am speaking of course of my own experience. But as my own experience is the centre and condition of the rest, that is sufficient for the promise. . . .

14 November 1933

(S35: 326)

*

Everything comes from the Divine; but the lower Prakriti is the power of the Ignorance — it is not therefore a power of Truth, but only of mixed truth and falsehood. The Mother here stands not for the Power of the Ignorance, but for the Power that has come down to bring down the Truth and rise up to the Truth out of the Ignorance.

12 April 1933

(S32: 61-62)

*

The Higher Consciousness is there already — it depends on the sadhak how much (or little) he receives of it and in what way. The supramental consciousness is not yet down in the material, but it is no use calling that for all, — hardly anyone could receive it at present. But up to just below that all is there. It is a question of receiving, not of calling down, for that each has to open — by whatever degrees — and call it into himself.

30 June 1933

(S35: 325)

*

In her universal action the Mother acts according to the law of things — in her embodied physical action is the opportunity of a constant Grace, — it is for that that the embodiment takes place.

12 August 1933

(S32: 51)

*

It is the work of the Cosmic Power to maintain the cosmos and the law of the cosmos — transforming it by a slow evolution. The greater transformation comes from the Transcendent above the universe, and it is that transcendent Grace which the embodiment of the Mother is there to bring into action.

13 August 1933

(S32: 52)

*

Yes, there has been some progress in that respect and all progress in the psychic or spiritual consciousness of the sadhaks makes the descent more easy. But the main cause is that the Overmind principle which is the immediate secret support of the present earth-nature with all its limitations is more and more undergoing the pressure of the Supramental and letting through a greater Light and Power. For so long as the Overmind intervenes (the principle of the Overmind being a play of forces, each trying to realise itself as the Truth) the law of struggle remains and with it the opportunity for the adverse Forces.

10 November 1933

(S35: 326)

*

Only my difficulty is that you all seem to expect some kind of miraculous faery-tale change and do not realise that it is a rapid and concentrated evolution which is the aim of my sadhana and that there must be a process for it, a working of the higher on the lower and a dealing with all the necessary materials — not a sudden fiat of the Creator by which everything is done on a given date. It is a suprarational but not an irrational process. What is to be done, will happen — perhaps with a rush even — but in a workmanlike way and not according to fancy. . . .

14 November 1933

(S35: 326-27)

*

The Mother and myself went for years through the utmost self-imposed bareness of life.

15 November 1933

(S32: 97)

*

One who has realised as the Mother had realised in the midst of terrible sufferings and difficulties that even these came from the Divine and were preparing her for her work can make spiritual use of such an attitude. For others it may lead to wrong conclusions.

10 May 1934

(S32: 603)

*

. . . and the moral of it all is that one must bear with what calm and philosophy one can the conflicts of opposing tendencies in this welter of the Asram atmosphere and wait till the time has come when a greater Light and with it some true Harmony can purify and unite and recreate.

28 June 1934

(S32: 114)

*

It is a higher Truth I seek, whether it makes men greater or not is not the question but whether it will give them truth and peace and light to live in and make life something better than a struggle with ignorance and falsehood and pain and strife. Then even if they are less great than the men of the past, my object will have been achieved. For me mental conceptions cannot be the end of all things. I know that the supermind is a truth.

(S35: 281)

*

The supramental Force is descending, but it has not yet taken possession of the body or of matter — there is still much resistance to that. It is a supramentalised Overmind Force that has already touched and this may at any time change into or give place to the Supramental in its own native power.

14 September 1934

(S35: 328)

*

When I wrote in my letter about the supermind and the obstinate resistance, I spoke of course of something I had already spoken of before. I did not mean that the resistance was of an unexpected character or had altered anything essential. But in its nature the descent is not something arbitrary and miraculous, but a rapid evolutionary process compressed into a few years which proceeds by taking up the present nature into its Light and pouring its Truth into the inferior planes. That cannot be done in the whole world at a time, but is done like all such processes first through selected Adharas and then on a wider scale. We have to do it through ourselves first and through the circle of sadhakas gathered around us in the terrestrial consciousness as typified here. If a few open, that is sufficient for the process to be possible. On the other hand if there is a general misunderstanding and resistance (not in all, but in many), that makes it difficult and the process more laborious, but it does not make it impossible. I was not suggesting that it has become impossible, but that if the circumstances are made unfavourable by our being unable to concentrate enough on this thing of capital importance and having too much work to do of an irrelevant kind, the descent was likely to take longer than it would do otherwise. Certainly, when the supramental does touch earth with a sufficient force to dig itself in into the earth consciousness, there will be no more chance of any success or survival for the Asuric Maya. . . .

18 October 1934

(S35: 330-31)

*

. . . if the Mother were able to bring out the Divine Personalities and Powers into her body and physical being, as she was doing for several months without break some years ago, the brightest period in the history of the Asram, things would be much more easy and all these dangerous attacks that now take place would be dealt with rapidly and would in fact be impossible. In those days when the Mother was either receiving the sadhaks for meditation or otherwise working and concentrating all night and day without sleep and very irregular food, there was no ill-health and no fatigue in her and things were proceeding with a lightning swiftness. The power used was not that of the Supermind, but of the Overmind, but it was sufficient for what was being done. Afterwards because the lower vital and the physical of the sadhaks could not follow, the Mother had to push the Divine Personalities and Powers through which she was doing the action behind a veil and come down into the physical human level and act according to its conditions and that meant difficulty, struggle, illness, ignorance and inertia. All has been for long slow, difficult, almost sterile in appearance. Nevertheless our work was going on behind that appearance and now it is again becoming possible to go forward. But for the advance to be anything like general or swift in its process, the attitude of the sadhaks, not of a few only, must change. They

must cling less to the conditions and feelings of the external physical consciousness and open themselves to the true consciousness of the Yogin and sadhaka. If they did that, the inner eye would open and they would not be bewildered or alarmed if the Mother again manifested externally something of the Divine Personalities and Powers as she did before. They would not be asking her to be always on their level, but would be glad to be drawn swiftly or gradually up towards hers. The difficulties would be ten times less and a larger easier securer movement possible.

This was what I meant and I suppose I manifested some impatience at the slowness of so many to realise what is after all a logical conclusion from the very principle of our Yoga which is that of a transformation, all that is disharmonious in human nature being enlightened out of existence, all that makes for harmony being changed into its divine equivalent, purer, greater, nobler, more beautiful and much being added which has been lacking to the human evolution. I meant that things could move more swiftly towards this if the sadhaks had a less ignorant attitude, but if they could not yet reach that, we had of course to go on anyhow until the supramental descent came down to the material level.

18 October 1934

(S35: 331-32)

*

I do not know who was X's informant, but certainly the Mother never said to anybody that the Supermind was to descend on the 24th November. Dates cannot be fixed like that. The descent of the supermind is a long process or at least a process with a long preparation and one can only say that the work is going on sometimes with a strong pressure for completion, sometimes retarded by the things that rise from below and have to be dealt with before farther progress can be made. The process is a (spiritual) evolutionary process concentrated into a brief period — it could be done otherwise (by what men would regard as a miraculous intervention) only if the human mind were more flexible and less attached to its ignorance than it is. As we envisage it, it must manifest in a few first and then spread, but it is not likely to sweep over the earth in a moment. It is not advisable to discuss too much what it will do and how it will do it, because these are things the Supermind itself will fix, acting out of that Divine Truth in it, and the mind must not try to fix for it grooves in which it will run. Naturally, the release from subconscious ignorance and from disease, duration of life at will, and a change in the functioning of the body must be among the ultimate results of a supramental change; but the details of these things must be left for the supramental Energy to work out according to the truth of its own nature.

18 October 1934

(S35: 329-30)

*

But it is not the supramental that is acting at present — the supramental won't act until it is rooted and established in Matter. If it were the supramental, you would not be having these difficulties. It is at most the cosmic Overmind that is able to act now, but even there there is no idea of punishment; it is a play of forces and when the force of the physical consciousness becomes too prominent it acts according to its dharma and the other forces are covered over for the time. Our own force acts in this play of forces to help the sadhak through till he gets himself into the silence within and the cosmic consciousness as a whole with the Higher Force action to regulate and harmonise the progress — after which it is plainer sailing. There can be no question of our withdrawing protection and help. . . .

25 October 1934

(S35: 332-33)

*

For so long as the present state of things continues with fires of this kind raging all around and the atmosphere in a turmoil, the work I am trying to do, certainly not for my own sake or for any personal reason, will always remain under the stroke of jeopardy and I do not know how the descent I am labouring for is to fulfil itself. . . .

26 October 1934

(S35: 333)

*

The descent of the supramental means only that the Power will be there in the earth consciousness as a living force just as the thinking mental and the higher mental are already there. But an animal cannot take advantage of the presence of the thinking mental Power or an undeveloped man of the presence of the higher mental Power — so too everybody will not be able to take advantage of the presence of the supramental Power. I have also often enough said that it will be at first for the few, not for the whole earth, — only there will be a growing influence of it on the earth life.

15 December 1934

(S35: 280)

*

As to whether the Divine seriously means something to happen, I believe it is intended. I know with absolute certitude that the supramental is a truth and that its advent is in the very nature of things inevitable. The question is as to the when and the how. That also is decided and predestined from somewhere above; but it is here being fought out amid a rather grim clash of conflicting forces. For in the terrestrial

world the predetermined result is hidden and what we see is a whirl of possibilities and forces attempting to achieve something with the destiny of it all concealed from human eyes. This is however certain that a number of souls have been sent to see that it shall be now. That is the situation. My faith and will are for the now. I am speaking of course on the level of the human intelligence — mystically-rationally, as one might put it. To say more would be going beyond that line. You don't want me to start prophesying, I suppose? As a rationalist, you can't.

25 December 1934

(S35: 334)

*

It is a little difficult to say whether all have to come down totally into the physical. The Mother and I had to do it because the work could not be otherwise done. We had tried to do it from above through the mind and higher vital, but it could not be because the sadhaks were not ready to follow — their lower vital and physical refused to share in what was coming down or else misused it and became full of exaggerated and violent reactions. Since then the sadhana as a whole has come down along with us into the physical consciousness. Many have followed — some unluckily without sufficient preparation in the mind and vital, some holding on to the vital and mind and living still between the three, some totally but with a prepared mind and vital. The total descent into the physical is a very troublesome affair — it means a long and trying period of difficulty, for the physical is normally obscure, inert, impervious to the Light. It is a thing of habits, very largely a slave of the subconscious and its mechanical reactions. It is less open to violent attacks than the vital except in the way of illness and some other movements, but it is dull and dreary to have these — until the Light, the Peace, the Power, the Joy can come down from above and fix themselves. We would have preferred to do all the hard work ourselves there and called others down only when an easier movement was established, but it did not prove possible. . . .

31 December 1934

(S35: 335)

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She [*the Mother*] has her own experiences in bringing down the things that have to be brought down . . . The Divine does the sadhana first for the world and then in others.

3 January 1935

(S32: 40)

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After November the push for descent stopped and the resistance of material Nature arose — that is always a sign of something that has still to be conquered before the descent can be complete. In the silence the necessary preparation is being done. No doubt, I expect something to be done by the 21st, but I say nothing because I do not want to raise the buzz again — it is not good for the realisation that there should be any buzz about it.

2 February 1935

(S35: 336)

*

It is not for personal greatness that I am seeking to bring down the supermind. I care nothing for greatness or littleness in the human sense. I am seeking to bring some principle of inner Truth, Light, Harmony, Peace into the earth consciousness — I see it above and know what it is — I feel it overgleaming my consciousness from above and I am seeking to make it possible for it to take up the whole being into its own native power, instead of the nature of man continuing to remain in half-light, half-darkness. I believe the descent of this Truth opening the way to a development of divine consciousness here to be the final sense of the earth-evolution. . . .

10 February 1935

(S35: 281)

*

I hear you are having a tough fight with the forces.

Very beastly — these forces. One can't advance a single step without their throwing their shells and stink-bombs. However like General Joffre, I advance. "Nous progressâmes."

1 March 1935

(S35: 336)

*

This [February] darshan day was not so marvellous as November and I thought that during the interval I had not made much progress.

The period since November has been a general period of difficulty and the resistance of the physical Nature to the change demanded of it. That is the reason why there was not the same movement as before November in you, — it is not due to any cause personal to you.

11 March 1935

(S35: 336)

*

People are saying that the supramental has come down into the physical, evidenced by greater peace and calm.

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

17 March 1935

(S35: 337)

*

The greater difficulty is because the sadhana is now taking place directly on the physical plane, where the force of a habit or habitual movement once formed is very great. When the sadhana is taking place on the mental or vital plane, it is more easy to control or change, because the mind and vital are more plastic than the physical. But on the other hand if something is definitely gained on the physical plane, there is a more lasting and complete fulfilment than when it is on the mental or vital alone.

19 March 1935

(S35: 337)

*

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

27 March 1935

(S35: 338)

*

My insistence on the supramental is of course apo-diaskeptic. Don't search for the word in the dictionary. I am simply imitating the doctors who when they are in a hole protect themselves with impossible Greek. Peace, supramental if possible, but peace anyhow — a peace which will become supramental if it has a chance. The

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

9 April 1935

(S35: 338-39)

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Never has there been such an uprush of mud and brimstone as during the past few months. However the Caravan goes on and today there was some promise of better things.

19 April 1935

(S35: 339-40)

*

Since the descent of the Supermind will quicken up all the processes, why not take an axe of retrenchment . . . and cut off all impeding elements ruthlessly so that among a very few chosen disciples, the whole work may go on most concentratedly and rapidly? When the miracle is achieved, all of us will flock back and achieve everything as by a miracle!

Things cannot be done like that. You might just as well ask the Mother and myself to isolate ourselves in the Himalayas, get down the supramental, then toss everybody up in a blanket into the Supreme. Very neat but it is not practical.

20 April 1935

(S35: 341)

*

I have no intention of achieving the supramental for myself only — I am not doing anything for myself, as I have no personal need of anything, neither of salvation (Moksha) nor supramentalisation. If I am seeking after supramentalisation, it is because it is a thing that has to be done for the earth consciousness and if it is not done in myself, it cannot be done in others. My supramentalisation is only a key for opening the gates of the supramental to the earth consciousness; done for its own sake, it would be perfectly futile. But it does not follow either that if or when I become supramental, everybody will become supramental. Others can so become

who are ready for it, when they are ready for it — though of course the achievement in myself will be to them a great help towards it. It is therefore quite legitimate to have the aspiration for it — provided (1) one does not make too personal or egoistic an affair of it turning it into a Nietzschean or other ambition to be a superman, (2) one is ready to undergo the conditions and stages needed for the achievement, (3) one is sincere and regards it as part of the seeking for the Divine and a consequent culmination of the divine Will in one and insists on no more than the fulfilment of that Will whatever it may be, psychisation, spiritualisation or supramentalisation. It should be regarded as the fulfilment of God's working in the world, not as a personal chance or achievement.

20 April 1935

(S35: 283-84)

*

It seems another victory has been won by you? Some people saw a red-crimson light around the Mother a few days back. What does it signify?

??? Great Heavens! which? who? But there is nothing new in that. It was coming down before Nov. 24, but afterwards all the damned mud arose and it stopped. But there are two red crimson lights. One is supramental Divine Love. The other is the supramental physical Force.

14 May 1935

(S35: 342)

*

. . . the descent in 1926 was rather of the Overmind, not of the Supermind proper.

21 August 1935

(S35: 270)

*

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

15 April 1935

(S35: 282-83)

*

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

29 August 1935

(S35: 271)

*

A disciple of Sri Aurobindo's wrote an article on the significance of the realisation of 24 November 1926, in which he quoted the following passage from The Life Divine —

In order that the involved principles of Overmind and Supermind should emerge from their veiled secrecy, the being and powers of the superconscience must descend into us and uplift us and formulate themselves in our being and powers; this descent is a *sine qua non* of the transition and transformation.

(S22: 955-56)

The disciple concluded —

This is referred to in the Vedas as the birth of the gods in men, devānām janimāni; Sri Aurobindo regards it as indispensable for supramental realisation on earth. It was this that occurred on the 24th November, 1926, and it is only then that Sri Aurobindo started his Ashram, being sure that with the cooperation of the gods the supermind can descend upon earth.

Sri Aurobindo himself corrected this comment as follows:

What happened on the 24th November prepared the possibility of this descent and on that day he retired into seclusion and entered into deep and powerful meditation.¹

20 November 1950

(S35: 273)

*

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

1. The disciple concluded with this observation; "This correction was made on 20th November, 1950 and it was the last one that Sri Aurobindo made on any article. He passed away on 5th December, 1950." — Ed.

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

29 August 1935

(S35: 271)

*

I use the language of the mind because there is no other which human beings can understand, — even though most of them understand it badly. If I were to use a supramental language like Joyce, you would not even have the illusion of understanding it; so, not being an Irishman, I don't make the attempt. But of course anyone who wants to change earth-nature must first accept it in order to change it. To quote from an unpublished poem of my own:

He who would bring the heavens here
Must descend himself into clay
And the burden of earthly nature bear
And tread the dolorous way.

23 August 1935

(S35: 284)

*

How curious it is that something prevents my ascension. For everything in the lower nature can best be dealt with from above. So why does it hinder my ascent?

It happened in the same way with myself. I had to come down into the physical to deal with it instead of keeping the station always above. Of course if you can keep the station above so much the better, but as almost everybody is down in the physical, it is a little difficult perhaps.

5 September 1935

(S35: 347-48)

*

X has made the following remark: “The present preparation is going on to bring down the Supermind into the physical of the Mother and Sri Aurobindo.” Is it correct?

[Sri Aurobindo bracketed “The present preparation is going on to bring down the Supermind into the physical”, and wrote:] Not quite correct in all points. The things to be brought down were in us no doubt — but not all outwardly manifested, from the beginning. Of course X’s statement is altogether true only as far as the bracket goes.

14 September 1935

(S35: 348)

*

When you wrote “as far as the bracket goes”, did you not notice that you cut off the last part of X’s statement?

Yes, of course. What is being done is meant to prepare the manifestation of the supermind in the earth consciousness down to Matter itself, so it can’t be for the physical of myself or the Mother alone.

Most of us know that the Supermind will be brought down into “the physical”. But what X means is that the present preparation is going on to bring down the Supermind not into our physical but into yours and the Mother’s.

If it comes down into our physical it would mean that it has come down into matter and so there is no reason why it should not manifest in the sadhaks.

X says further: “The Supermind will not descend into any of the sadhaks. I have read in the Arya about the nature of the Supermind. It is so great that no human being can bear it in itself.”

I do not know to what passage of the *Arya* the reference is. It is certain that the Supermind is far above the human mind and cannot be grasped by the human mind. That is the reason why this Yoga has to be undertaken — so as to make man grow out of the human mind and prepare him for supermind.

For myself all I have to say is that if you were not already supramentalised you would never have called yourself a superman.

I don’t know that I have “called” myself a superman. But certainly I have risen above the ordinary human mind, otherwise I would not think of trying to bring down the supermind into the physical.

I refuse to accept what you wrote yesterday: “The things to be brought down were in us no doubt” [p. 348]. Those things were not only in you but were created by you. If you put it like that it can only be because of the conditions of the earth-nature. From the point of view of the supramental truth, you are the creator of the supramental plane.

That is another matter. The supermind plane is a plane above, its nature is not yet manifested in the material world, which has manifested matter, life and mind, and something of what is between mind and supermind, but not supermind itself.

15 September 1935

(S35: 348-50)

*

What is being done is meant to prepare the manifestation of the supermind in the earth-consciousness down to Matter itself, so it can't be for the physical of myself or the Mother alone.

15 September 1935

(S32: 92)

*

. . . Also, you say in another letter that you have seen the supermind and are in contact with it without achieving it, while in your letter to X you write that you are very near the tail of the supermind. Sounds funny, no? Contact and no contact.

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

15 September 1935

(S35: 352)

*

You know we are hanging our hopes and aspirations on the invisible tail of the supramental. But do tell us how this omnipotent Mr. S will make us great sadhaks overnight. Is he going to burn up all our impurities by his blazing flame as Hanuman did Lanka or what?

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

Your Overmental Force seems to have utterly failed in cases of idiots like us. Where then is the chance of this Mr. S which is only one step higher?

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

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

18 September 1935

(S35: 352-53)

*

There can be no conquest of the other planes by the supermind, but only an influence, so long as the physical is not ready. Besides the Supermind did not attempt — it is we who are attempting.

7 November 1935

(S35: 354)

*

It is said that you and the Mother have been on the earth since its creation. But what have you been doing for so many millions of years in disguise? I say “disguise” because it is only now that you are showing yourselves to the world in your real nature.

Carrying on the evolution.

25 September 1935

(S32: 88)

*

I fail to understand what you mean by “Carrying on the evolution.” Could you explain this more fully?

That would mean writing the whole of human history. I can only say that as there are special descents to carry on the evolution to a farther stage, so also something of the Divine is always there to help through each stage itself in one direction or another.

26 September 1935

(S32: 88)

*

If we had lived physically in the Supermind from the beginning, nobody would have been able to approach us nor could the sadhana have been done. There could have been no hope of contact between ourselves and the earth and men. Even as it is, Mother has to come down towards the lower consciousness of the sadhaks instead of keeping always in her own, otherwise they begin to say, “How far away, how severe you were; you do not love me, I get no help from you etc. etc.” The Divine has to veil himself in order to meet the human.

18 October 1935

(S32: 93)

*

The body consciousness is there and cannot be ignored, so that one can neither transform the higher parts completely leaving the body for later dealing nor make each stage complete in all its parts before going to the next. I tried that method but it never worked. A predominant overmentalisation of mind and vital is the first step, for instance, when overmentalsing, but the body consciousness retains all the lower movements unovermentalised and until these can be pulled up to the overmental standard, there is no overmental perfection, always the body consciousness brings in flaws and limitations. To perfect the overmind one has to call in the supramental force and it is only when the overmind has been partially supramentalised that the body begins to be more and more overmental. I do not see any way of avoiding this process, though it is what makes the thing so long.

18 November 1935

(S35: 355)

*

Some say there was so much resistance that Sri Aurobindo could not do much in spite of himself.

Didn't try, sir, so that's bosh. The attempt to bring a great general descent having only produced a great ascent of subconscious mud, I had given up that as I already told you. At present I am only busy with transformation of overmind (down to the subconscious) into supermind; when that is over, I shall see if I can beat everyone with the tail of the supermind or not. At present I am only trying to prevent people from making hysterical subconscious asses of themselves, so that I may not be too much disturbed in my operations — not yet with too much success.

25 November 1935

(S35: 356)

*

I have had my full share of these things and the Mother has had ten times her full share. But that was because the finders of the Way had to face these things in order to conquer. No difficulty that can come on the sadhak but has faced us on the path; against many we have had to struggle hundreds of times (in fact, that is an understatement) before we could overcome; many still remain protesting that they have a right until the perfect perfection is there. But we have never consented to admit their inevitable necessity for others. It is in fact to ensure an easier path to others hereafter that we have borne that burden. It was with that object that the Mother once prayed to the Divine that whatever difficulties, dangers, sufferings were necessary for the path might be laid on her rather than on others. It has been so far heard that as a result of daily and terrible struggles for years those who put an entire and sincere confidence in her *are* able to follow the sunlit path and even those who cannot, yet when they do put the trust find their path suddenly easy and, if it becomes difficult again, it is only when distrust, revolt, abhiman, or other darkneses come upon them. The sunlit path is not altogether a fable.

November 1935

(S32: 96)

*

The descent of the supramental is an inevitable necessity in the logic of things and is therefore sure. It is because people do not understand what the supermind is or realise the significance of the emergence of consciousness in a world of "inconscious" Matter that they are unable to realise this inevitability. I suppose a matter-of-fact observer if there had been one at the time of the unrelieved reign of inanimate Matter in the earth's beginning would have criticised any promise of the emergence of life in a world of dead earth and rock and mineral as an absurdity and a chimaera; so too afterwards he would have repeated his mistake and regarded the emergence of thought and reason in an animal world as an absurdity and a chimaera. It is the

same now with the appearance of supermind in the stumbling mentality of this world of human consciousness and its reasoning ignorance. I do not know that the descent depends on the readiness of the sadhaks of this Asram. It is likely that these things are determined from above rather than from below. That the descent is preparing and progressing is a fact; it is that which you feel and are justified in feeling.

1 December 1935

(S35: 357-58)

*

. . . On a desperate stair my feet have trod
 Armoured with boundless peace,
 Bringing the fires of the splendour of God
 Into the human abyss.

He who I am was with me still;
 All veils are breaking now.
 I have heard His voice and borne His will
 On my vast untroubled brow.

The gulf twixt the depths and the heights is bridged
 And the golden waters pour
 Down the sapphire mountain rainbow-ridged
 And glimmer from shore to shore.

Heaven's fire is lit in the breast of the earth
 And the undying suns here burn;
 Through a wonder cleft in the bounds of birth
 The incarnate spirits yearn

Like flames to the kingdoms of Truth and Bliss:
 Down a gold-red stairway wend
 The radiant children of Paradise
 Clarioning darkness' end.

A little more and the new life's doors
 Shall be carved in silver light
 With its aureate roof and mosaic floors
 In a great world bare and bright.

I shall leave my dreams in their argent air,
 For in a raiment of gold and blue
 There shall move on the earth embodied and fair
 The living truth of you.

31.7.35 / Last 4 stanzas 1.1.36

(S2: 537-38)

*

There has been a change for the worse — the descent of the vital world into the human. On the other hand except in the “possessed” nations there is a greater longing for peace and feeling that such things ought not to happen. India did not get any real touch of the war. However what the Mother was thinking of was an opening to the spiritual truth. That has at least tried to come. There is a widespread dissatisfaction with the old material civilisation, a seeking for some deeper light and truth — only unfortunately it is being taken advantage of by the old religions and only a very small minority is consciously searching for the new Light.

9 June 1936

(S32: 604)

*

. . . perfection in the physical plane is indeed part of the ideal of the Yoga, but it is the last item and, so long as the fundamental change has not been made in the material consciousness to which the body belongs, one may have a certain perfection on other planes without having immunity in the body. We have not sought perfection for our own separate sake, but as part of a general change creating a possibility of perfection for others. That could not have been done without our accepting and facing the difficulties of the realisation and transformation and overcoming them for ourselves. It has been done to a sufficient degree on the other planes — but not yet on the most material part of the physical plane. Till it is done, the fight there continues and, though there may be and is a force of Yogic action and defence, there cannot be immunity. The Mother’s difficulties are not her own; she bears the difficulties of others also and those that are inherent in the general action and working for transformation. If it had been otherwise, it would be a very different matter.

August 1936

(S32: 95)

*

The Prayers are mostly written in an identification with the earth-consciousness. It is the Mother in the lower nature addressing the Mother in the higher nature, the Mother herself carrying on the sadhana of the earth-consciousness for the transformation praying to herself above from whom the forces of transformation come. This continues till the identification of the earth-consciousness and the higher consciousness is effected. The word “*notre*” is general, I believe, referring to all born into the earth-consciousness — it does not mean “the Mother of the ‘*Divin Maître*’ and myself”. It is the Divine who is always referred to as *Divin Maître* and *Seigneur*. There is the Mother who is carrying on the sadhana and the Divine Mother, both being one but in different poises, and both turn to the *Seigneur* or Divine Master. This kind of prayer from the Divine to the Divine you will find also in the Ramayan and the Mahabharat.

21 August 1936

(S32: 601-02)

*

Is it true that a greater and vaster Force descended this Darshan [15 August 1936]?

It is not a question of descent. We are nurturing the Force and it grows necessarily stronger and has more effect.

21 August 1936

(S35: 360)

*

The last Darshan was good on the whole. I am not now trying to bring anything sensational down on these days, but I am watching the progress in the action of the Force and Consciousness that are already there, the infiltration of a greater Light and Power from above, and there was a very satisfactory crossing of a difficult border which promises well for the near future. A thing has been done which had long failed to accomplish itself and which is of great importance. I don't explain now, because it forms part of an arranged whole which is explicable only when it is complete. But it gives a sort of strong practical assurance that the thing will be done.

26 August 1936

(S35: 360)

*

. . . to follow after the Impersonal only brings inner experience or at the most mukti. Without the action of the integral Divine there is no change of the whole nature. If it were not so the Mother would not be here and I would not be here — if a realisation of the Impersonal were sufficient.

15 September 1936

(S32: 87)

*

The awakening in the subconscious is now the great and urgent necessity and it is that for which I am pressing most.

24 September 1936

(S35: 362)

*

If the preparatory work for the supramental descent into the earth consciousness goes on so slowly, will it not be years before the earth consciousness is wholly transformed?

There is no proposal to transform the whole earth consciousness — it is simply to introduce the supramental principle there which will transform those who can receive and embody it.

16 December 1936

(S35: 285)

*

. . . Mother's pressure for change is always strong — even when she does not put it as force it is there by the very nature of the Divine Energy in her.

11 March 1937

(S32: 119)

*

What have you kept in store for us, Sir? Will the sadhaks tumble in this way one by one as your Supramental comes nearer and nearer? Then with whom will you enjoy your Supramental? Night and day you are soaring and soaring.

Romantic one! I am not soaring and soaring — I am digging and digging. “Go to the ant, thou sluggard” sort of affair.

11 March 1937

(S35: 364)

*

Do you see the great Tail yet?

Tail is there — but no use without the head.

16 March 1937

(S35: 364)

*

The legend related to you comes partly from a false idea that Mother and Sri Aurobindo will bring down everything and the sadhaks have only to wait and receive, a misconception responsible for much inner indolence and inertia . . .

26 July 1937

(S32: 93)

*

The Pilgrim of the Night

I made an assignation with the Night;
 In the abyss was fixed our rendezvous:
 In my breast carrying God's deathless light
 I came her dark and dangerous heart to woo.

I left the glory of the illumined Mind
 And the calm rapture of the divinised soul
 And travelled through a vastness dim and blind
 To the grey shore where her ignorant waters roll.

I walk by the chill wave through the dull slime
 And still that weary journeying knows no end;
 Lost is the lustrous godhead beyond Time,
 There comes no voice of the celestial Friend.

And yet I know my footprints' track shall be
A pathway towards Immortality.

written on 26.7.38

revised on 18.3.44

(S2: 603)

*

The Golden Light

Thy golden Light came down into my brain
And the grey rooms of mind sun-touched became
A bright reply to Wisdom's occult plane,
A calm illumination and a flame.

Thy golden Light came down into my throat,
And all my speech is now a tune divine,
A paeon song of Thee my single note;
My words are drunk with the Immortal's wine.

Thy golden Light came down into my heart
Smiting my life with Thy eternity;
Now has it grown a temple where Thou art
And all its passions point towards only Thee.

Thy golden Light came down into my feet;
My earth is now Thy playfield and Thy seat.

written on 8.8.38

revised on 22.3.44

(S2: 605)

*

*By the way, you had better hurry up with your Supermind descent, Sir.
Otherwise Hitler, Mussolini & Co. will gunfire it like — !*

What has Supermind to do with Hitler or Hitler with Supermind? Do you expect the Supermind to aviate to Berchtesgaden? How the devil can they gunfire S; their aeroplanes can't even reach Pondicherry, much less the Supermind. The descent of S depends on S, not on Hitler or no Hitler.

16 September 1938

(S35: 365)

*

On the waters of a nameless Infinite
My skiff is launched; . . .

11.9.39

(S2: 606)

*

O Thou of whom I am the instrument,
O secret Spirit and Nature housed in me,
Let all my mortal being now be blent
In Thy still glory of divinity.

I have given my mind to be dug Thy channel mind,
I have offered up my will to be Thy will . . .

20.9.39

(S2: 611)

*

I am a centre of Thy golden light

25.7.38

21.3.44

(S2: 601)

*

The Island Sun

I have sailed the golden ocean
And crossed the silver bar;
I have reached the Sun of knowledge,
The earth-self's midnight star.

Its fields of flaming vision,
Its mountains of bare might,
Its peaks of fiery rapture,
Its air of absolute light,

Its seas of self-oblivion,
Its vales of Titan rest,
Became my soul's dominion,
Its Island of the Blest.

Alone with God and silence,
 Timeless it lived in Time;
 Life was His fugue of music,
 Thought was Truth's ardent rhyme.

The Light was still around me
 When I came back to earth
 Bringing the Immortal's knowledge
 Into man's cave of birth.

13.10.39

(S2: 638)

*

There is another cause of the general inability to change which at present afflicts the sadhak. It is because the sadhana, as a general fact, has now and for a long time past come down to the Inconscient; the pressure, the call is to change in that part of the nature which depends directly on the Inconscient, the fixed habits, the automatic movements, the mechanical repetitions of the nature, the involuntary reactions to life, all that seems to belong to the fixed character of a man. This has to be done if there is to be any chance of a total spiritual change. The Force (generally and not individually) is working to make that possible, its pressure is for that, — for, on the other levels, the change has already been made possible (not, mind you, assured to everybody). But to open the Inconscient to light is a herculean task; change on the other levels is much easier. As yet this work has only begun and it is not surprising that there seems to be no change in things or people. It will come in time, but not in a hurry. . . .

27 April 1944

(S35: 365)

*

I have no intention, I can assure you, of cutting off connection in the future. What restrictions there have been, were due to unavoidable causes. My retirement itself was indispensable; otherwise I would not now be where I am, that is, personally near the goal. When the goal is reached, things will be different. But as far as you are concerned, I have given to you what I have not given to others; what you have quoted about my connection with you is perfectly true; if it were false, why should I have persistently pressed you to remain with me always? Inwardly, I have been constant in my desire and my effort to help you, not only from time to time, but daily and always. If you had an unprecedented peace for so long a time, it was due to my persistent inner pressure; I refuse to give up all the credit to my double, Krishna.

14 August 1945

(S35: 366-67)

*

The extreme acuteness of your difficulties is due to the yoga having come down against the bedrock of Inconscience which is the fundamental basis of all resistance in the individual and in the world to the victory of the Spirit and the Divine Work that is leading toward that victory. The difficulties themselves are general in the Ashram as well as in the outside world. Doubt, discouragement, diminution or loss of faith, waning of the vital enthusiasm for the ideal, perplexity and a baffling of the hope for the future are the common features of the difficulty. In the world outside there are much worse symptoms such as the general increase of cynicism, a refusal to believe in anything at all, a decrease of honesty, an immense corruption, a preoccupation with food, money, comfort, pleasure to the exclusion of higher things and a general expectation of worse and worse things awaiting the world. All that, however acute, is a temporary phenomenon for which those who know anything about the workings of the world-energy and the workings of the Spirit were prepared. I myself foresaw that this worst would come, the darkness of night before the dawn; therefore I am not discouraged. I know what is preparing behind the darkness and can see and feel the first signs of its coming. Those who seek for the Divine have to stand firm and persist in their seeking; after a time, the darkness will fade and begin to disappear and the Light will come.

9 April 1947

(S35: 367)

*

If I had been standing on the Supermind level and acting on the world by the instrumentation of Supermind, that world would have changed or would be changing much more rapidly and in a different fashion from what is happening now. My present effort is not to stand up on a high and distant Supermind level and change the world from there, but to bring something of it down here and to stand on that and act by that, but at the present stage the progressive supramentalisation of the Overmind is the first immediate preoccupation and a second is the lightening of the heavy resistance of the Inconscient and the support it gives to human ignorance which is always the main obstacle in any attempt to change the world or even to change oneself. I have always said that the spiritual force I have been putting on human affairs such as the War is not the supramental but the overmind force, and that when it acts in the material world it is so inextricably mixed up in the tangle of the lower world forces that its results, however strong or however adequate for the immediate object, must necessarily be partial. That is why I am getting a birthday present of a free India on August 15, but complicated by its being presented in two packets as two free Indias: this is a generosity I could have done without, one free India would have been enough for me if offered as an unbroken whole.

7 July 1947

(S35: 367-68)

A Tremendous Sacrifice

Sri Aurobindo has given up his body in an act of supreme unselfishness, renouncing the realisation in his own body to hasten the hour of the collective realisation. Surely if the earth were more responsive, this would not have been necessary.

12 April 1953

(M13: 9)

*

People do not know what a tremendous sacrifice Sri Aurobindo has made for the world. About a year ago, while I was discussing things, I remarked that I felt like leaving this body of mine. He spoke out in a very firm tone, "No, this can never be. If necessary for this transformation, I might go, you will have to fulfil our Yoga of supramental descent and transformation."§

1950

(M13: 8)

*

We stand in the Presence of Him who has sacrificed his physical life in order to help more fully his work of transformation.

He is always with us, aware of what we are doing, of all our thoughts, of all our feelings and all our actions.

18 January 1951

(M13: 8)

*

Lord, this morning Thou hast given me the assurance that Thou wouldst stay with us until Thy work is achieved, not only as a consciousness which guides and illumines but also as a dynamic Presence in action. In unmistakable terms Thou hast promised that all of Thyself would remain here and not leave the earth atmosphere until earth is transformed. Grant that we may be worthy of this marvellous Presence and that henceforth everything in us be concentrated on the one will to be more and more perfectly consecrated to the fulfilment of Thy sublime Work.

7 December 1950

(M13: 6)

*

When I asked Him (December 8, 1950) to resuscitate his body, He clearly answered: "I have left this body purposely. I will not take it back. I shall manifest again in the first supramental body built in the supramental way."

11 April 1952

(M13: 9)

*

The lack of receptivity of the earth and men is mostly responsible for the decision Sri Aurobindo has taken regarding his body. But one thing is certain: what has happened on the physical plane affects in no way the truth of his teaching. All that he has said is perfectly true and remains so. Time and the course of events will prove it abundantly.

8 December 1950

(M13: 7)

*

To Thee who hast been the material envelope of our Master, to Thee our infinite gratitude. Before Thee who hast done so much for us, who hast worked, struggled, suffered, hoped, endured so much, before Thee who hast willed all, attempted all, prepared, achieved all for us, before Thee we bow down and implore that we may never forget, even for a moment, all we owe to Thee.

9 December 1950

(M13: 7)

*

We must not be bewildered by appearances. Sri Aurobindo has not left us. Sri Aurobindo is here, as living and as present as ever and it is left to us to realise his work with all the sincerity, eagerness and concentration necessary.

15 December 1950

(M13: 7)

*

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.

1 January 1951

(M13: 8)

*

Sri Aurobindo is constantly in the subtle physical, very active there. I see him almost daily, and last night I spent many hours with him.

If you become conscious in the subtle physical you will surely meet him, it is what he called the true physical — it has nothing to do with the psychic.

21 December 1969

(M13: 13)

*

When Sri Aurobindo left his body he said that he would not abandon us. And, in truth, during these twenty-one years, he has always been with us, guiding and helping all those who are receptive and open to his influence.

In this year of his centenary, his help will be stronger still. It is up to us to be more open and to know how to take advantage of it. The future is for those who have the soul of a hero. The stronger and more sincere our faith, the more powerful and effective will be the help received.

2 January 1972

(M13: 17)

*

Sri Aurobindo came on earth from the Supreme to announce the manifestation of a new race and the new world, the Supramental.

Let us prepare for it in all sincerity and eagerness.

15 August 1972

(M13: 19)

*

Sri Aurobindo incarnated in a human body the supramental consciousness and has not only revealed to us the nature of the path to follow and the method of following it so as to arrive at the goal, but has also by his own personal realisation given us the example; he has provided us with the proof that the thing can be done and the time is now to do it.

(M13: 21)

*

Man is the creation of yesterday.

Sri Aurobindo came to announce the creation of tomorrow: the coming of the supramental being.

15 August 1972

(M13: 19)

*

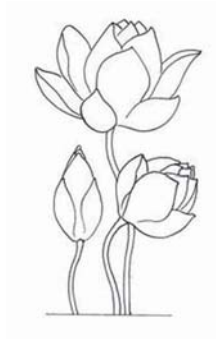
Sri Aurobindo's work is a unique earth-transformation.

(M13: 21)

*

Never for an instant vacillate in the belief that the mighty work of change taken up by Sri Aurobindo is going to culminate in success. For that indeed is a fact: there is not a shadow of doubt as to the issue of the work we have in hand. . . . The transformation is going to be: nothing will ever stop it, nothing will frustrate the decree of the Omnipotent.

(M13: 21)



“What You want me to be, I shall be . . .”

While looking at the Samadhi:

I do not want to be worshipped. I have come to work, not to be worshipped; let them worship Thee to their heart's content and leave me, silent and hidden, to do my work undisturbed — and of all veils the body is the best.

(M13: 46)

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There is only one thing of which I am absolutely sure, and that is *who I am*. Sri Aurobindo also knew it and declared it. Even the doubts of the whole of humanity would change nothing to this fact.

But another fact is not so certain — it is the usefulness of my being here in a body, doing the work I am doing. It is not out of any personal urge that I am doing it. Sri Aurobindo told me to do it and that is why I do it as a sacred duty in obedience to the dictates of the Supreme.

Time will reveal how far earth has benefited through it.

24 May 1951

(M13: 47)

*

It will be said of me: “She was ambitious, she wanted to transform the world.” But the world does not want to be transformed except by a very long and slow process, so slow that the change cannot be perceptible from one generation to the other.

I find that Nature delays and wastes. But she finds that I am too much in a hurry and too troublesome and exacting.

Let me write down all I have to say; let me foretell all that will be done, and then, if no one finds that I am doing it properly, then I shall retire and leave the others to do it.

31 March 1953

(M13: 49-50)

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The Supermind had descended long ago — very long ago — into the mind and even into the vital: it was working in the physical also but indirectly through those intermediaries. The question was about the direct action of the Supermind in the physical. Sri Aurobindo said it could be possible only if the physical mind received the supramental light: the physical mind was the instrument for direct action upon

the most material. This physical mind receiving the supramental light Sri Aurobindo called the Mind of Light.§

29 June 1953

(M13: 62-63)

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As soon as Sri Aurobindo withdrew from his body, what he has called the Mind of Light got realised in me.§

(M13: 63)

*

For the last few days when I wake up in the morning I have the strange sensation of entering a body that is not mine — my body is strong and healthy, full of energy and life, supple and harmonious and this one fulfills none of these qualities; the contact with it becomes painful; there is a great difficulty in adapting myself to it and it takes a long time before I can overcome this uneasiness.

14 January 1954

(M13: 55)

*

This experience followed conclusively the one I had last night while seeing the film. I felt very strongly that my children were emancipated and that they no longer need my physical intervention to do their work well. It is enough that my presence among them is an inspiration and guide for them to keep a clear vision of the goal and not to go astray on the way. This leads quite naturally to a physical withdrawal into oneself so as to concentrate materially upon the work of transformation of the body. I can now leave them externally to do things according to their own ideas of execution, reducing my presence to a more or less invisible role of creative inspiration and consciousness.

10 May 1954

(M13: 55)

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It is their own mental and vital formation of me that they love, not myself. More and more I am confronted with this fact. Each one has made his own image of me for himself in conformity with his needs and desires, and it is with this image that he is in relation, through that he receives the little amount of universal forces and the still

smaller amount of supramental forces that manage to filter through all these formations. Unfortunately, they cling to my physical presence, otherwise I could withdraw into my inner solitude and do my work quietly and freely from there; but this physical presence is a symbol for them and that is why they cling to it, for in fact they have very little real contact with what my body truly is or with the tremendous accumulation of conscious energy that it represents.

And now, O Higher Force, that You are descending into me and penetrating more and more totally all the atoms of my body, the distance between myself and everything around me seems to be increasing more and more, and more and more I feel myself floating in an atmosphere of radiant consciousness that is totally beyond their understanding.

11 June 1954

(M13: 81)

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The body repeats constantly and with a poignant sincerity: “What am I to demand anything whatsoever from anyone at all? Left to myself I am nothing, I know nothing, I can do nothing. Unless the truth penetrates into me and directs me, I am incapable of taking even the minutest decision and of knowing what is the best thing to do and to live even in the most insignificant circumstance. Shall I ever be capable of being transformed to the point of becoming What I ought to be and of manifesting What wants to manifest upon earth?” But why does this answer always come from the depths, from You, Lord, with an indisputable certitude: “If you cannot do it, no other body upon earth can do it.” There is but one conclusion: I shall persist in my effort, without giving in, I shall persist until death or until victory.

8 September 1954

(M13: 56)

*

I cannot yet say “myself”, because when I say “myself” people think of my body, and my body is not yet truly *myself*, it is not yet transformed, and that produces a confusion in their minds. Besides, I have always felt that this attitude of my body perceiving its own imperfection was indispensable in order to keep a living and constant humility in the physical consciousness.

When the transformation is total, then I shall be able to speak, not before.

21 October 1955

(M13: 57)

*

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.

1956

(M13: 51-52)

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My Lord, what Thou hast wanted me to do I have done. The gates of the Supramental have been thrown open and the Supramental Consciousness, Light and Force are flooding the earth.

But as yet those who are around me are little aware of it — no radical change has taken place in their consciousness and it is only because they trust my word that they do not say that nothing has truly happened. In addition the exterior circumstances are still harder than they were and the difficulties seem to be cropping up more insurmountable than ever.

Now that the supramental is there — for of that I am *absolutely certain* even if I am the only one upon earth to be aware of it — is it that the mission of this form is ended and that another form is to take up the work in its place? I am putting the question to Thee and ask for an answer — a sign by which I shall know for certain that it is still my work and I must continue in spite of all the contradictions, of all the denials.

Whatever is the sign, I do not care but it must be *obvious*.

(M13: 56-57)

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And the body says to the Supreme Lord: “What You want me to be, I shall be, what You want me to know, I shall know, what You want me to do, I shall do.”

3 October 1958

(M13: 57)

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This body has neither the uncontested authority of a god nor the imperturbable calm of the sage. It is yet only an apprentice in supermanhood.

(M13: 54)

*

I would very much like to see you in your new body. Till then grant that I may be able to receive and assimilate what you give me.

I suppose you mean my new *appearance* or my *transformed* body. Because for a new body, I do not know of anybody who could make a complete living body into which I could step without losing, at least partly, my present consciousness. This of course could be a relatively quicker process, but not quite fair for the cells of this body so full of enthusiasm, and lending themselves so willingly to the somewhat exacting process of transformation.

In any case, as I told you already, you must be prepared to wait a long time for it, and to see many birthdays pass on. Which, of course, is very good and of which I fully approve.

25 January 1963

(M13: 58)

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To each and every one of my children

Whenever they think, speak or act under the impulse of falsehood, it acts on my body like a blow.

16 July 1972

(M13: 58)

*

There is no disease from which I have not suffered. I have taken all the diseases upon my body to see their course and to have their knowledge by experience in the physical, so that I may be able to work upon them. But as my physical has no fear and it responds to the higher pressure, it is easier for me to get rid of them. §

(M13: 59)

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You don't understand the way of my working. You can as well say, "You have the supramental force, why don't you use it and finish all this muddle?" But it is not like

this that the work can be done. The world is not ready for the supramental force and if it is used without preparing the base, things will shatter completely. I have to prepare the base and then bring down the force.

(M13: 93)

*

I am not eager to be the Guru of anyone. It is more spontaneously natural for me to feel the Mother of all and to carry them forward silently through the power of love.

19 September 1961

(M13: 82)

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

(S12: 171)

I know with absolute certitude that the supramental is a truth and that its advent is in the very nature of things inevitable.

(S35: 334)



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