

New Race

A Journal of Integral & Future Studies



“A marvellous sun looked down from ecstasy’s skies”

*Special Issue Commemorating
The Golden Day, 29th February 2024*

*Published by
Institute of Human Study, Hyderabad*

February 2024

Volume X Issue I

13. 12. 66

New Race

blessings



NEW RACE is published by Chhalamayi Reddy on behalf of
Institute of Human Study, 2-2-4/1, O.U.Road, Hyderabad 500 044.

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On the web: www.instituteofhumanstudy.org

ISSN No.: 2454—1176

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A Journal of Integral & Future Studies

February 2024 Special Issue on the Golden day

Volume X Issue I

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From the Editor's Desk

"The greatest victories are the least noisy" said the Mother. One such victory was achieved on 29th February 1956. It was the day when Supermind became available to the whole of humanity. Perhaps we would not understand the meaning of this event. It is an occult phenomenon with far reaching and everlasting effects. We all celebrate this day with an aspiration that we may also become pilgrims to the Supermind. But, what is it that we are required to do? How can the pilgrim progress? The senior sadhaks tell us that all we need to do is to hold the Mother's hand and walk wherever she takes us. But how do we know that we have held Her hand? Is our surrender so complete and integral? We have to ask ourselves.

Everyone may not even be a conscious pilgrim to the Divine. People are not aware of the purpose of their birth on earth, they are busy with their lives and duties. Many are godwardly, but are they truly on an inner pilgrimage? Does this mean that those who are unaware of Sri Aurobindo will not benefit from the manifestation of the Supermind? It is not so. The advent of this golden light is for all whether they see it or not, whether they feel it or not. It is like the sun, which shines equally on everyone whether one acknowledges it or not.

What then are the signs of the rising sun? Everyone wakes up with the sun, activities begin, progress that was stalled at night restarts and conflicts which were postponed at night resurface. This is exactly what is happening in the world after the advent of the Supermind on earth. The world seems to progress in leaps and bounds in material and physical sciences, technology, psychology and almost every field of human concern. The progress made by humanity after 29th February 1956 is stupendous if it is compared with the previous centuries. However, even the conflicts have risen their heads in every part of the world. One may say that before 1956, both the World Wars precipitated and created havoc in the world, but after the great event, no wars on such a massive scale broke out. It is happening because of the intense work of the Supermind on earth. Wars are taking place on earth, but their scale as of now is not of that of World Wars. Upheavals there are many, but equal are the solutions which the world is able to find. Climate change is impacting everyone and every part of earth, but earth is also benevolent and producing enough grains for everyone. Nuclear weapons threaten the very existence of the world, but a force, an Intelligence always controls them from being used. All these are doings of the new force that the Mother brought down on earth on "the day of the Lord". This force was necessary to cleanse the earth by bringing out the negativities, control the asuric forces and help humanity progress with the speed not seen before.

It is to this day that we dedicate our *New Race*. As the golden light continues to shower its blessings on humanity, we can only try to recognise it and thank Sri Aurobindo and the Mother for having opened the gates of this light for earth.

Shruti

The Golden Day

The Mother's Messages

1956

29 février - 29 mars

Sciyez vous, Tu as voulu et je réalise
Une lumière nouvelle point sur la terre,
Un monde nouveau est né,
Et les choses promises sont accomplies.

29 February - 29 March

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



24th April 1956

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

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





FIRST SUPRAMENTAL MANIFESTATION

(During the common meditation on Wednesday the 29th February 1956)

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.

The Mother

The Supramental Manifestation upon Earth

The Mother

The Mother stated that the consciousness which Sri Aurobindo and she called the Supramental manifested upon earth on 29 February 1956. In April of that year she gave two messages regarding this manifestation:

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

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

"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."

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

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

You have said, "They are fulfilled." Where is the new race?

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

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

(Silence)

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

But for that... Only the like can know the like, only the supramental Consciousness in an individual can perceive this Supermind acting in the

earth-atmosphere. Those who, for some reason or other, have developed this perception, can see it. But those who are not even conscious of an inner being — just slightly within — and who would be quite at a loss to say what their soul is like, these certainly are not ready to perceive the difference in the earth-atmosphere. They still have a long way to go for that. Because, for those whose consciousness is more or less exclusively centred in the outer being — mental, vital and physical — things need to take on an absurd and unexpected appearance for them to be able to recognise them. Then they call them miracles.

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

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

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

2 May 1956

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

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

No?

Just try! (Laughter)

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

So, we are...

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

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

(Silence)

Listen. If all of you who have heard about this, not once but perhaps hundreds of times, who have spoken about it yourselves, thought of it, hoped for it, wanted it — there are people who came here for that, with the intention of receiving the supramental Force and being transformed into supermen — that was their aim,

wasn't it?... But how is it that all of you were so unfamiliar with this Force that when it came you didn't even feel it?

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

I am not speaking of people from outside who have never thought of this, never been concerned with it, and who don't even know that there is something like a Supermind to be received, you understand. I am speaking of those who have based their life on this aspiration — and I do not doubt their sincerity, not for a moment — who have worked, some for thirty years, some for thirty-five, some a little less, who have done everything saying, "When the Supermind comes...

When the Supermind comes... ", that was the refrain, "When the Supermind comes..." Therefore, they were truly in the best possible state, one couldn't dream of a better. How is it that the inner preparation was so — let us say simply — so incomplete, that when the Vibration came they did not immediately feel it with the impact of identity?

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

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

Well, anyway, that is what happened to those who had a little inner contact; they recognised it, felt it; they said, "Ah! here it is, it has come." But how is it, then, that so many hundreds of people, not to speak of the small handful of those who truly wanted nothing but that, thought of nothing but that, had staked their whole life on that, how is it that they did not feel anything? What can this mean?

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

There was a possibility of coming into contact with the Thing individually — Sri Aurobindo had even described it as the necessary process: a certain number of people who, through their inner effort and aspiration, enter into contact with this Force. That was what we used to call the ascent to the Supermind. And so, even if it were by an inner ascent — that is to say, by freeing themselves from the material consciousness — if by an inner ascent they had touched the Supermind, they should *naturally* have recognised it the moment it came. But

it was indispensable to have had a previous contact: if they had not touched it, how could they have recognised it?

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

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

I hasten to tell you that there are some who did recognise it, but still[...] (CWM 8: 132)

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

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

They say, "The supramental principle is at work..."

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

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

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

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

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

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

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

Understood?... Ah!

It's all one to me, the words you use. I am not particularly attached to words,

but I explain them to you, and it is better to understand each other, for otherwise there is no end to explanations.

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

But if they want to pull the new life down into themselves, they will close their door with their own egoism. That's all. (Ibid: 132-133)

2 May 1956

Courtesy: <https://auromaa.org/19-2-the-supramental-manifestation-upon-earth/>

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

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

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

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

with the life of plants, he meddled with the life of metals, of minerals; as I said, it was not always for the greatest joy of those he dealt with, but still it certainly changed their conditions of life considerably.

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

But I am asking you, in turn, a question: have you thought of it? Have you thought of what it could be? [...] (CWM 07: 319-320)

12 October 1955

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

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

point might have been poor, very incomplete, very partial, but all the same there was a starting point. Why can't it be now?... That's all.

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

So, if it is the right time, this is how the problem is put: there are people who are ready or will become ready, and these precisely will be the first to start on the new path. There are others who, perhaps, will become aware of it too late, who will have missed the opportunity; I think there will be many of this kind. But in any case, my point of view is this: even if there should be only half a chance, it would be worth the trouble of trying. For after all... I don't know... I told you just now, there is a moment when life such as it is, the human consciousness such as it is, seems something absolutely impossible to bear, it creates a kind of disgust, repugnance: one says, "No, it is not that, it is not that; it can't be that, it can't continue." Well, when one comes to this, there is only to throw in one's all — all one's effort, all one's strength, all one's life, all one's being — into this chance, if you like, or this exceptional opportunity that is given to cross over to the other side. What a relief to set foot on the new path, that which will lead you elsewhere! This is worth the trouble of casting behind much luggage, of getting rid of many things in order to be able to take that leap. That's how I see the problem.

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

In any case what I call being sincere is this: if one thinks that this new realisation is the only thing which is truly worth being lived; if what is, is intolerable — not only for oneself, perhaps not so much for oneself... but still, if one is not absolutely selfish and mean, one feels that, truly, it has lasted long enough, that

one has had enough of it, that it must change — well, when one feels like that, one takes everything, all that one is, all that one can, all that one has, and one throws oneself into it completely without ever looking behind, and come what may! I indeed feel that it would be preferable even to plunge into an abyss in this way than to be on the shore, trembling and wondering, “What will happen to me tomorrow if I take this rather rash step?” There we are.[...] (Ibid: 321-324)

In fact, the only thing which is very important for the moment is the change of consciousness. And don't think that this is so easy. If you observe yourself attentively, you will perceive that you think, feel, experience and construct like a human animal, that is, like an infrarational being who is three-fourths subconscious, through almost the whole of your day. It is possible that at certain moments you escape from this; but you still need an effort to escape from it. It may happen spontaneously, as by grace, at certain moments; but most of the time you have to make an effort to be able to catch something which is not purely this.[...] (Ibid: 325)

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

That... There was all the same a time when it became a man, isn't that so? I told you that, from the standpoint of evolution it seems like that. I indeed am not very well up in all this, you see, I can't tell you how it happened, at least not what science thinks it knows about what happened. I can tell you only what I know.

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

(Pavitra) I don't remember them now.

There are figures, but they are quite enormous. And this is only the period that can be called historic—though it isn't so, ordinarily reckoning—but still, they have discovered signs, documents, indications, something which can give you an idea of the time. Well, all this happened only very long after the first mental consciousness incarnated in a human form, which had become sufficiently human, you see, to become a man; and probably before this form

was produced there must have been numerous trials of Nature which spread out, perhaps over thousands and thousands and millions of years. I don't know. But there was a time, as I said, when this mental consciousness was able to come and take possession of a form. After this, as I also told you, for very, very long... in order that this form could adapt itself and perfect itself sufficiently to express this consciousness completely, a very, very, very long time was necessary—that is understood. Well, it is more than probable that (not more than probable, certain), that it will happen again in the same way.

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

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

The others will not be able even to see?

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

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

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

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

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

There we are. That's all?

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

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

Ah! (Laughter) Let us hope that it is not the same attitude as the one which man has towards all his gods, because he has rather ill-treated them. His prophets and his gods, he has put them upon the cross, he has stoned them, has burnt them alive—indeed, man has behaved rather badly with all those who came to preach a new life to him. Let us hope that man becomes a little more reasonable... Now he would put them in prison. (CWM 07: 327-330)

12 October 1955

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

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

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

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

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

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

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

The world will go on. Things will happen. And perhaps there will be a handful of men who will know how they were done. That's all.

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

It is not an image, it is not just fine words when it is said that if one enters the true consciousness, if one changes one's consciousness, well, the world itself changes for you. And it is not only an appearance or an impression: one sees differently than one does in the ordinary consciousness; relations are different, causes are different, effects are different. And instead of seeing only something which is not transparent—one cannot see what's behind, it is a surface, a crust; it is only this one sees and one can't even see what moves it, what makes it exist—everything is turned inside out, and it is that which appears artificial and unreal, and almost inexistent. And so, when one sees things in this way, normally, you know, without straining oneself, without having to practise meditation and concentration and make strenuous efforts to see things like this, when it is one's normal, natural vision, then one understands things in a completely different way—naturally, the world is different! (CWM 08 :10-12)

4 January 1956

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

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

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

the ordinary little human movements. There must be a great widening to make room for the movements of the Supermind.

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

That can't be done in a few days. [...] (Ibid: 204-205)

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

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

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

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

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

These are things one can acquire immediately if one is ready. (Ibid: 206)

27 June 1956

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

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

Sri Aurobindo has spoken — I believe I have read it to you, I think it's in The

Synthesis of Yoga — of the true mind, the true vital and the true physical or subtle physical, and he has said that they co-exist with the ordinary mind, vital and physical, and that in certain conditions one may enter into contact with them, and then one becomes aware of the difference between what really is and the appearances of things.

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

It is possible that those who are conscious of their dreams may have dreams of a new kind which put them into contact with that world, for it is accessible to the subtle physical of all those who have the corresponding organs in themselves. And there is necessarily a subtle influence of this physical on outer matter, if one is ready to receive impressions from it and admit them into one's consciousness. (Ibid: 290-291)

5 September 1956

(Courtesy: <https://auromaa.org/19-1-the-supramental-2-2/>)

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Supermind and Humanity

Sri Aurobindo

What then would be the consequence for humanity of the descent of Supermind into our earthly existence, its consequence for this race born into a world of ignorance and inconscience but capable of an upward evolution of its consciousness and an ascent into the light and power and bliss of a spiritual being and spiritual nature? The descent into the earth-life of so supreme a creative power as the Supermind and its truth-consciousness could not be merely a new feature or factor added to that life or put in its front but without any other importance or only a restricted importance carrying with it no results profoundly affecting the rest of earth-nature. Especially it could not fail to exercise an immense influence on mankind as a whole, even a radical change in the aspect and prospect of its existence here, even if this power had no other capital result on the material world in which it had come down to intervene. One cannot but conclude that the influence, the change made would be far-reaching, even enormous: it would not only establish the Supermind and a supramental race of beings upon the earth, it could bring about an uplifting and transforming change in mind itself and, as an inevitable consequence, in the consciousness of man, the mental being, and would equally bring about a radical and transforming change in the principles and forms of his living, his ways of action and the whole build and tenor of his life. It would certainly open to man the access to the supramental consciousness and the supramental life; for we must suppose that it is by such a transformation that a race of supramental beings would be created, even as the human race itself has arisen by a less radical but still a considerable uplifting and enlargement of consciousness and conversion of the body's instrumentation and its indwelling and evolving mental and spiritual capacities and powers out of a first animal state. But even without any such complete transformation, the truth-principle might so far replace the principle we see here of an original ignorance seeking for knowledge and arriving only at a partial knowledge that the human mind could become a power of light, of knowledge finding itself, not the denizen of a half-way twilight or a servant and helper of the ignorance, a purveyor of mingled truth and error. Mind might even become in man, what it is in its fundamental origin, a subordinate, limited and special action of the Supermind, a sufficiently luminous receptacle of truth, and at least all falsity in its works might cease.

It could at once be objected that this would alter the whole evolutionary order and its balance and leave an incurable gap in its completeness: there would be an unbridged gulf between man and the animal and no way for the

evolutionary nisus to journey over it in the progress of the consciousness from animality to divinity; for some kind of divinity would be involved in the suggested metamorphosis. It might be contended that the true process of evolution is to add a new principle, degree or stage to the already existing order and not to make any alteration in any previously established feature. Man came into being but the animal remained the animal and made no progress towards a half-humanity: all slight modifications of consciousness, capacities or habits in domestic animals produced by the association with man or by his training of them are only slight alterations of the animal intelligence. Still less can the plant move towards animal consciousness or brute Matter become in the slightest degree, even subconsciously or half subconsciously, aware of itself or responsive or reactive. The fundamental distinctions remain and must remain unaltered in the cosmic order. But this objection presumes that the new humanity must be all of one level; there may well be gradations of consciousness in it which would bridge the distance between its least developed elements and the higher animals who, although they cannot pass into a semi-human kind, might still progress towards a higher animal intelligence: for certain experiments show that these are not all entirely unprogressive. These gradations would serve the purpose of the transition quite as well as the least developed humans in the present scale without leaving a gap so wide as to disturb the evolutionary order of the universe. A considerable saltus can, as it is, be observed separating the different orders, Matter and the plant, the plant and the lower animals, one species of animals and another, as well as that always existing and large enough between the highest animal and man. There would therefore be no incurable breach in the evolutionary order, no such distance between human mind and animal mind, between the new type of human being and the old animal level as could not be overleaped or would create an unbridgeable gulf for the most developed animal soul in its passage to the least developed type of the new humanity. A leap, a saltus, there would be, as there is now; but it would not be between animality and divinity, from animal mind to Supermind: it would be between a most highly developed animal mind turning towards human possibilities—for without that the passage from animal to man could not be achieved—and a human mind waking to the possibility, not yet the full achievement, of its own higher yet unattained capacities.

One result of the intervention of Supermind in the earth-nature, the descent of the supreme creative Truth-Power, might well be a change in the law of evolution, its method and its arrangement: a larger element of the principle of evolution through knowledge might enter into the forces of the material universe. This might extend itself from a first beginning in the new creation and

produce increasing effects in the order which is now wholly an evolution in the ignorance, and indeed starts from the complete nescience of the Inconscient and proceeds towards what can be regarded even in its highest attainment of knowledge as a lesser ignorance, since it is more a representation than a direct and complete possession of knowledge. If man began to develop the powers and means of a higher knowledge in something like fullness, if the developing animal opened the door of his mentality to beginnings of conscious thought and even a rudimentary reason,—at his highest he is not so irrevocably far from that even now,—if the plant developed its first subconscious reactions and attained to some kind of primary nervous sensitiveness, if Matter, which is a blind form of the Spirit, were to become more alive with the hidden power within it and to offer more readily the secret sense of things, the occult realities it covers, as for instance, the record of the past it always preserves even in its dumb inconscience or the working of its involved forces and invisible movements revealing veiled powers in material nature to a subtler generalised perception of the new human intelligence, this would be an immense change promising greater changes in the future, but it would mean only an uplifting and not a disturbance of the universal order. Evolution would itself evolve, but it would not be perturbed or founder.

It is difficult for us to conceive in theory or admit as a practical possibility the transformation of the human mentality I have suggested as a change that would naturally take place under the lead of the supramental Truth-consciousness, because our notions about mind are rooted in an experience of human mentality in a world which starts from inconscience and proceeds through a first almost complete nescience and a slowly lessening ignorance towards a high degree but always incomplete scope and imperfect method of only partially equipped knowledge which does not serve fully the needs of a consciousness always pushing towards its own still immeasurably distant absolute. The visible imperfections and limitations of mind in the present stage of its evolution here we take as part of its very nature; but in fact the boundaries in which it is still penned are only temporary limits and measures of its still incomplete evolutionary advance; its defects of methods and means are faults of its immaturity and not proper to the constitution of its being; its achievement, although extraordinary under the hampering conditions of the mental being weighed down by its instrumentation in an earthly body, is far below and not beyond what will be possible to it in its illumined future. For mind is not in its very nature an inventor of errors, a father of lies bound down to a capacity of falsehood, wedded to its own mistakes and the leader of a stumbling life as it too largely is at present owing to our human shortcomings: it is in its origin a principle of light, an instrument put forth from the Supermind and, though set to work within limits and even set to create

limits, yet the limits are luminous borders for a special working, voluntary and purposive bounds, a surface of the finite ever extending itself under the eye of infinity. It is this character of Mind that will reveal itself under the touch of Supermind and make human mentality an adjunct and a minor instrumentation of the supramental knowledge. It will even be possible for the mind no longer limited by the intellect to become capable of a sort of mental gnosis, a luminous reproduction of the Truth in a diminished working, extending the power of the Light not only to its own but to lower levels of consciousness in their climb towards self-transcendence. Overmind, Intuition, Illumined Mind and what I have called Higher Mind, these and other levels of a spiritualised and liberated mentality, will be able to reflect in the uplifted human mind and its purified and exalted feeling and force of life and action something of their powers and prepare the ascent of the soul to their own plateaus and peaks of an ascending existence. This is essentially the change which can be contemplated as a result of the new evolutionary order, and it would mean a considerable extension of the evolutionary field itself and will answer the question as to the result on humanity of the advent of Supermind into the earth-nature.

If mind in its origin from Supermind is itself a power of Supermind, a principle of Light and a power of Light or a force for Knowledge specialised in its action for a subordinate purpose, yet it assumes a different aspect when in the working out of this purpose it separates itself more and more from the supramental light, from the immediate power and supporting illumination of the supramental principle. It is as it departs more and more in this direction from its own highest truth that it becomes a creator or parent of ignorance and is or seems to be the highest power in a world of ignorance; it becomes itself subject to ignorance and seems only to arrive at a partial and imperfect knowledge. The reason of this decline is that it is used by the Supermind principally for the work of differentiation which is necessary if there is to be a creation and a universe. In the Supermind itself, in all its creation there is this differentiating power, the manifestation of the One in the Many and the Many in the One; but the One is never forgotten or lost in its multiplicity which always consciously depends upon and never takes precedence over the eternal oneness. In the mind, on the contrary, the differentiation, the multiplicity does take precedence and the conscious sense of the universal oneness is lost and the separated unit seems to exist for itself and by itself as a sufficient self-conscious integer or in inanimate objects as the inconscient integer.

It should be noted, however, that a world or plane of mind need not be a reign of ignorance where falsity, error or nescience must have a place; it may be only a voluntary self-limitation of knowledge. It could be a world where all

possibilities capable of being determined by mind could manifest themselves in the successions of Time and find a true form and field of their action, the expressive figure of themselves, their capacity of self-development, self-realisation of a kind, self-discovery. This is actually what we meet when we follow in psychic experience the line of descent by which the involution takes place which ends in Matter and the creation of the material universe. What we see here is not the planes or worlds of the descent in which mind and life can keep something of their truth and something of the light of the spirit, something of their true and real being; here we see an original inconscience and a struggle of life and mind and spirit to evolve out of the material inconscience and in a resultant ignorance to find themselves and grow towards their full capacity and highest existence. If mind succeeds in that endeavour there is no reason why it should not recover its true character and be once more a principle and power of Light and even in its own way aid in the workings of a true and complete knowledge. At its highest it might pass out of its limitations into the supramental truth and become part and function of the supramental knowledge or at the least serve for a minor work of differentiation in the consensus of that knowledge: in the lower degree below Supermind it might be a mental gnosis, a spiritual or spiritualised perception, feeling, activity, sense which could do the works of knowledge and not of ignorance. Even at a still lower level it could be an increasingly luminous passage leading from light to light, from truth to truth and no longer a circling in the mazes of half-truth and half-nescience. This would not be possible in a world where untransformed mind or human mind burdened with its hampering disabilities, as it now is, will still be the leader or the evolution's highest achievement, but with Supermind for the leading and dominant power this might well happen, and might even be regarded as one result and an almost inevitable result of its descent into the human world and its touch on the mind of humanity.

How far this would go, whether the whole of humanity would be touched or only a part of it ready for the change, would depend on what was intended or possible in the continued order of the universe. If the old evolutionary principle and order must be preserved, then only a section of the race would pass onward, the rest would keep the old human position, level and function in the ascending order. But even so there must be a passage or bridge between the two levels or orders of being by which the evolution would make its transition from one to the other; the mind would there be capable of contact with and modification by the supramental truth and thus would be the means of the soul's passing on upward: there must be a status of mind capable of receiving and growing in the Light towards Supermind though not reaching it; through that, as even now

happens in a lesser degree through a dimmer medium, the lustre of a greater truth would send down its rays for the liberation and uplift of the soul in the ignorance. Supermind is here veiled behind a curtain and, though not organised for its own characteristic action, it is the true cause of all creation here, the power for the growth of truth and knowledge and the ascension of the soul towards the hidden Reality. But in a world where Supermind has made its appearance, it could hardly be a separate factor isolated from the rest, it would inevitably not only create superman but change and uplift man. A total change of the mental principle, such as has been suggested, cannot be ruled out as impossible.

Mind as we know it, as a power of consciousness quite distinct from Supermind, no longer a power devolved from it, connected with it and dependent upon it, but practically divorced from its luminous origin, is marked by several characteristics which we conceive to be the very signs of its nature: but some of these belong to Supermind also and the difference is in the way and scope of their action, not in their stuff or in their principle. The difference is that mind is not a power of whole knowledge and only when it begins to pass beyond itself a power of direct knowledge: it receives rays of the truth but does not live in the sun; it sees as through glasses and its knowledge is coloured by its instruments, it cannot see with the naked eye or look straight at the sun. It is not possible for mind to take its stand in the solar centre or anywhere in the radiant body or even on the shining circumference of the orb of perfect truth and acquire or share in its privilege of infallible or absolute knowledge. It would be only if it had already drawn near to the light of Supermind that it could live anywhere near this sun in the full splendour of its rays, in something of the full and direct blaze of Truth, and the human mind even at its highest is far from that; it can only live at most in a limited circle, in some narrow beginnings of a pure insight, a direct vision and it would take long for it, even in surpassing itself, to reach to an imitative and fragmentary reflection of a dream of the limited omniscience and omnipotence which is the privilege of a delegated divinity, of the god, of a demiurge. It is a power for creation, but either tentative and uncertain and succeeding by good chance or the favour of circumstance or else, if assured by some force of practical ability or genius, subject to flaw or pent within unescapable limits. Its highest knowledge is often abstract, lacking in a concrete grasp; it has to use expedients and unsure means of arrival, to rely upon reasoning, argumentation and debate, inferences, divinations, set methods of inductive or deductive logic, succeeding only if it is given correct and complete data and even then liable to reach on the same data different results and varying consequences; it has to use means and accept results of a method which is hazardous even when making a claim to certitude and of which there would be no need if it had a direct or a supra-

intellectual knowledge. It is not necessary to push the description further; all this is the very nature of our terrestrial ignorance and its shadow hangs on even to the thought and vision of the sage and the seer and can be escaped only if the principle of a truth-conscious supramental knowledge descends and takes up the governance of the earth-nature.

It should be noted, however, that even at the bottom of the involutory descent, in the blind eclipse of consciousness in Matter, in the very field of the working of the Inconscient there are signs of the labour of an infallible force, the drive of a secret consciousness and its promptings, as if the Inconscient itself were secretly informed or impelled by a Power with a direct and absolute knowledge; its acts of creation are infinitely surer than the workings of our human consciousness at its best or the normal workings of the Life-power. Matter, or rather the Energy in Matter seems to have a more certain knowledge, a more infallible operation of its own and its mechanism once set going can be trusted for the most part to do its work accurately and well. It is so that man is able, taking hold of a material energy, to mechanise it for his own ends and trust it under proper conditions to do for him his work. The self-creating life-power, amazingly abundant in its invention and fantasy, yet seems to be more capable of flaw, aberration and failure; it is as if its greater consciousness carried in it a greater capacity for error. Yet it is sure enough ordinarily in its workings: but as consciousness increases in the forms and operations of life, and most when mind enters in, disturbances also increase as if the increase of consciousness brought with it not only richer possibilities but more possibilities of stumbling, error, flaw and failure. In mind, in man, we seem to reach the height of this antinomy, the greatest, highest, widest reach and achievements of consciousness, the greatest amount of uncertainty, defect, failure and error. This, we may conjecture, may be because in inconscient Nature there is a truth of energy at work which follows infallibly its own law, an energy which can walk blindfold without stumbling because the automatic law of the truth is within it, operating surely without swerving or mistake when there is no external intervention or interference. But in all normally automatic processes of existence there is this law: even the body has an unexpressed knowledge of its own, a just instinct in its action within certain limits and this when not interfered with by life's desires and mind's errors can work with a certain accuracy and sureness. But Supermind alone has the truth-consciousness in full and, if this comes down and intervenes, mind, life and body too can attain to the full power of the truth in them and their full possibility of perfection. This, no doubt, would not take place at once, but an evolutionary progress towards it could begin and grow with increasing rapidity towards its fullness. All men might not reach that fullness till a later time, but still the human mind could come to stand perfected in the Light and a new humanity take its place as part of the new order.

This is the possibility we have to examine. If it is destined to fulfil itself, if man is not doomed to remain always as a vassal of the Ignorance, the disabilities of the human mind on which we have dwelt are not such as must remain irredeemably in possession and binding for ever. It could develop higher means and instrumentalities, pass over the last borders of the Ignorance into a higher knowledge, grow too strong to be held back by the animal nature. There would be a liberated mind escaping from ignorance into light, aware of its affiliation to Supermind, a natural agent of Supermind and capable of bringing down the supramental influence into the lower reaches of being, a creator in the light, a discoverer in the depths, an illuminant in the darkness, helping perhaps to penetrate even the Inconscient with the rays of a secret Superconscience. There would be a new mental being not only capable of standing enlightened in the radiance of the Supermind but able to climb consciously towards it and into it, training life and body to reflect and hold something of the supramental light, power and bliss, aspiring to release the secret divinity into self-finding and self-fulfilment and self-poise, aspiring towards the ascension to the divine consciousness, able to receive and bear the descent of the divine light and power, fitting itself to be a vessel of the divine Life.

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*The Mother, Sri Aurobindo and
the Supramental Descent*

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 (CWSA 32: 92)

Some Remarks by the Mother on the Supramental Manifestation

Amal Kiran

I

You will hardly understand what I have written, but try to keep your mind quiet and receive it. Of course, there was no need for any verbal formulation as far as I was concerned. In order to put it into words for others I wrote everything down. But always, in writing, a realisation, a state of consciousness, gets limited: the very act of expression narrows the reality to a certain extent. What happened on February 29, 1956, is not so much a vision or an experience as something done. During the Evening Meditation on the Playground, I went up into the Supermind, and saw that something needed to be done, and did it. It is interesting to note that the words "The time has come" – which express what I simultaneously knew and willed when I found myself in front of the massive door on whose other side was the world, were heard by me in English and not in French. It was as if Sri Aurobindo had spoken them. When I came down from the Supermind after that flood of light had swept all over the universe, I thought that since the outpour was so stupendous everybody who had been sitting before me in the Playground would be lying flat. But on opening my eyes I saw everyone still sitting up quietly: they seemed perfectly unconscious of what had happened!

II

The working of the Supermind in an individual form had been there since December, 1950. In the January of 1956 Sri Aurobindo appeared to me twice or thrice and, as it were, indicated that the general manifestation was coming. But, when it happened, it happened suddenly.

It was absolutely unexpected on that day. But all my greatest experiences have come like this. I am in my usual consciousness and they come all of a sudden, as if to show their reality in the fullest contrast and vividness. One obtains the best value of a realisation when it is first experienced thus. If one is informed beforehand, the mind begins to play a part. When, in the present instance, the mind came, I was already back on this side of the door. There was just a magnificent Light everywhere. Those who live in the heart have a better chance than those who live in the mind, to have a sense of this manifestation.

The Light kept pouring for twenty minutes. Rather, I watched it for twenty minutes in meditation and then stopped the meditation. I could not carry on the meditation indefinitely. People get restless after a time. I had to make a special effort to return into my external individual self and it was with great difficulty that I could utter a word.

Only two persons in the Ashram and three disciples outside felt what had

happened. Not that they knew it was the Supramental Manifestation. But they had some unusual experience because of it.

The pouring of the Light is constant, but at the Balcony there is a special concentration of it. Now, things that were easy get achieved, as it were, without effort; things that looked difficult appear easy; and things impossible appear achievable and likely.

The manifestation in the universal atmosphere is in the subtle physical. In the outer physical there is nothing apparent yet. Nature did not reject the Supermind – it could not reject it; but the Supermind has got engulfed and has to work itself out.

Everything, however, has changed, radically changed. Previously the working was under the pressure of the Mind of Light. Sri Aurobindo had secured that victory. Now it is the Supermind that directly guides and governs. Here, too, Sri Aurobindo has been instrumental. And his presence is in me always.

(Mother India, March 1960)

May 30, 1956

I wrote to the Mother: "Is it true that you have said the following or something like it?—'Only four people realised the fact of the Supramental Manifestation—one in the Ashram and three outside.' I can very well believe that there was only one person in the Ashram—namely, yourself! But the three outsiders puzzle me. How did they manage to do what hundreds here didn't?"

The Mother told me: "What I said was not that four people knew it was the Supramental Manifestation, but that when the manifestation took place they had some unusual experience because of it even if they did not understand why. I at first thought there was only one person in the Ashram to whom an unusual experience had happened, but afterwards I found there had been two. Among those outside, I counted you."

I was surprised to hear this. The Mother continued: "You wrote to me—didn't you?—that on the night of the 29th February I was with you. I had promised you, long ago when you had gone from here, that I would inform you at once if the Supermind manifested. I never forgot this. And when the Supermind did manifest, I went out to tell you."

"You did do that, Mother?" I said, hardly believing my ears. She answered: "Yes."

I feel unspeakably grateful to find that she thinks me so connected with her work.

(Mother India, March 1960)

September 20, 1956

This is what happened in the train from Pondicherry to Madras between 11.45 p.m. and 12.45 a.m. I was seeing my sister-in-law off up to Madras. I had a dream ending with a very vivid impression as if of an experience. I found the Mother sitting and I came and knelt down. On the palm of my right hand, just below the base of the index finger, she placed something with the fingers of her right hand. She said: "I am giving you the Supramental Purity." I felt extremely happy and for a moment I thought she was about to kiss me on the forehead. I said to myself: "My face is unwashed and grimy. It won't be nice for Mother to kiss it." Then she brought her face close to mine and touched my forehead with her own. She remained like this for a little while. I was deeply moved and clung on to her legs or perhaps arms, I can't say for sure. Then I woke up, with the emotion and the happiness still with me, as well as with the sense of the beginning of a new important working in my sadhana. But was this only something with a personal significance? Or did the Mother really visit me to announce some new supramental truth manifested?

September 22, 1956

I spoke of my dream to the Mother. She said: "On that very night I wanted to give you something and I did so."

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*The Mother, Sri Aurobindo and
the Supramental Descent*

When you wrote "as far as the bracket goes", did you not notice that you cut off the last part of X's answer?

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.

15 September 1935 (CWSA 32: 92)

Supramental Manifestation in the Physical

Indubhai Patel

Three Premonitory Indications of the Event of February 29, 1956

I

I was in Mombassa (Kenya) at the beginning of 1956. I was then working in the insurance branch of an Auditor firm—Patel, Shah and Joshi. After the afternoon siesta I started for the office, catching a double-decker bus. It was a hot day: Mombassa is almost on the Equator. I dropped into my seat. Little did I realise I was on my way to a supraphysical adventure.

Interested in astrology I was carrying Raphael's Ephemeris for the year in my pocket. Now I took it out and went leafing through it. I noticed that the planet Pluto was transiting over Sri Aurobindo's Point of Birth – the Sun position. This was significant. Then I found Jupiter also hovering around the Point—and for a full month. Some event equal in importance for the Ashram to that of November 24, 1926 suggested itself. But what would be the date?

It occurred to me that Sri Aurobindo's Map would indicate it. But I thought, "Let me consult my own Map too." It showed Pluto conjunct with Mars in Cancer ten degrees the exact Jupiter trine. So the third point to complete the trine would be Pisces ten degrees. I asked myself, "What would be the date for the Sun at this point?" I looked into the Ephemeris and found the answer: February 29.

As soon as I realised thus, I had a vision. I saw a darkness which grew paler and paler and then started clearing up. At that moment I saw written across the clearing pallor: 29 February 1956. It was just a flash—and at once I noticed a golden ball shooting out from my heart-region with a little sound. Before I could focus my eyes on the ball, it widened out and proceeded to spread in a golden area—the widening went on every second, a progression in waves. All the paling darkness was being devoured.

Oh, where was I? I looked around. I had covered a journey equal to the distance from the Ashram main gate to the Ashram Press, and my destination was where the Park Guest House would be situated. My experience had taken about five minutes. I reached my office and was soon immersed in insurance files. It was months later that I came to hear of the Supramental Manifestation.

(Mother India, October 1985)

Supermind is an eternal Truth-consciousness, a divine Knowledge self-maintained for ever and luminous in its own right beyond all Ignorance.

— Sri Aurobindo (CWSA 12: 260)

The Art of Promode Chatterjee and Some Remarks by the Mother

Gurudas

II

"It is because Art reveals what Nature hides that a small picture is worth more than all the jewels of the millionaires and the treasures of the princes."

(Sri Aurobindo, Thoughts and Aphorisms, Jnana, Art, p. 23.)

On page 407 of the Mother India for August 1970 Nirodbaran states:

"It was in 1956 or so that our artist sadhak Promode Chatterjee made a painting from Sri Aurobindo's boyhood picture and brought it before the Mother. We were there sitting by her side. The Mother remarked, 'You have caught something of the spontaneity and freshness of the nature and something candid with which he came into this world. His inner being was on the surface. He knew nothing of this world'."

Another painting to which the Mother gave a long and noteworthy title was first named by its creator "Two Swans."

Everybody who visits Sri Aurobindo's room on Darshan days sees it, without knowing its history, and also perhaps the name. It is easy to locate it: as one leaves the Master's room one enters a passage, then one has to cross another threshold to find immediately on the left an almirah on top of which there is a painting of the snake goddess Manasa (from a vision of the devi that Chatterjee had long ago). Then one stands in front of an open room on the left and sees from the threshold the sofa on which the Master and the Mother sat together to see devotees file past. At the foot of this sofa is the painting of the two swans. Considering the special treatment and high status that this work of art enjoyed from the Mother herself, its history too should deserve recording.

Mr. Chatterjee came to this Ashram, for the first time, in October 1958. Before that year he knew nothing about our Ashram and its *raison d'être*. A day had been fixed for him to show his art works to the Mother. He took along quite a few of his paintings which he had painstakingly completed in his atelier in Calcutta. The radiance of the Mother's smile fell on all the pictures and she spent quite some time admiring each of them separately. When the turn came of the painting of the swans she was instantaneously and surprisingly attracted by it. Not only that, she even went into a trance. A little later when she stirred, with a beam of delight she eagerly questioned, "Very interesting. When did you do this?"

It was at Calcutta way back sometime in February 1956: before sun-up the sadhak artist saw a vision, too vivid to be forgotten. A pair of divinely beautiful swans, golden, streaking through "*chidakash*" (the ether within the heart) at dawn. An artist to the finger-nails the first thing he did when the beatific vision

faded was to make a pencil-sketch of it. Later on he had applied the colours. Although he had found this vision rather remarkable, he had no idea that he had become an unconscious witness of a momentous happening.

The Mother put him wise – to the obvious delight and astonishment of the painter, she spontaneously wrote, then and there, the caption of the picture on its lower margin,

"Les annonceurs du monde Supramental."

"The Heralds of the Supramental World."

Chatterjee had named it simply "The Two Swans." Come to think of it!

This picture is a genuine and unsolicited testimonial of the Supramental Manifestation upon earth; as I said, at the time of this visionary experience Promode Kumar knew nothing about Pondicherry's Ashram and had heard nothing about the Great Event. "On the 21st Feb. 1960 the Mother gave everyone a card in a special envelope showing a pair of golden swans.... They had appeared in 1956 in a vision to the painter, Promode Kumar Chattopadhyaya."*

* *Life in Sri Aurobindo Ashram by Narayan Prasad, p. 163.*

(Courtesy: *Mother India*, April 1977)



Courtesy: <https://www.trustbasket.com/blogs/how-to-grow/kadam-tree-kadamba-or-bur-flower-tree-facts-benefits-care-how-to-grow>

O The Harp with a Thousand Strings

D.R. Bendre

III

(This poem, originally in Kannada by D. R. Bendre and translated into English by V. K. Gokak, describes the wonderful experience the poet had on the day of The Supramental Manifestation, 29-2-1956, when he was aboard a railway train.)

Om ! Om ! The pillar of seed sound
In the vast Heavens thunders around
Like Matarishwa's over-mind,
Like music by the gods designed;
O, the harp with a thousand strings !
Listen ! A message it brings
Listen to the music it flings.
This constellated universe
Is Many from One, the Voice avers.
One only rules this myriad world,
Poised, when many around are whirled.
In Him creation lives and moves.
In His Love meet our many loves.
Victory is the cooing of His doves.
Behold the World-Destroyer's dance.
Hear His cosmic utterance.
Out of the blue depths came that thunder
Moving men to awe and wonder :
Dadada dadadom, damadaya dattom :'
Give,—it matters not to whom.
Pity the vilest in their doom.
Gods and demons, satyrs, fauns,
Humans, children of many dawns,
Myriad lives in the womb of Time
Emerging from their earthly slime
May they join the choric hymn
Lifting their symphony to Him
For the Dawn that breaks on the World's rim.
Out of a thousand lilies flames
The Maiden with celestial names:
The hidden Love-Fire in Brahma's heart,
She essays forth to play Her part.
What is She at ? What does She bring ?
Of Grace an endless blossoming

In clay an endless burgeoning.
Light and Delight are about to rain.
Earth's udders will stream with milk again
At the downpour of Truth's monsoons
And to the chanting of Love's tunes.
Head dissolves in ambrosial shower,
The nooks and crannies of Earth are a flower
'Tis the Birth of a New World, a New Power !

Translated by V.K. Gokak
(Courtesy: *Mother India*, February 1964)

On 29th February 1956 during meditation Justice Vasistha saw a blue light emanating from the east, travelling towards the west. The light gradually increased so much that it covered all the four directions.

(Courtesy: *Mother India*, February 1988)

May 22, 1956

The Mother: Things are now all changed for me radically changed.

How, Mother?

The Mother: Previously everything worked under the pressure of the Mind of Light. Sri Aurobindo secured this working when he left his body. Now it is the Supermind that directly guides and governs. The manifestation is just over two and a half months old and yet a new situation—an absolutely new situation—has come into being.

What has happened now I call a manifestation and not a descent, because it is not an individual event: the Supermind has burst forth into universal play. It has become a principle at constant work upon all earth—a possibility of a general order, as when the mind was first diffused over the earth.

What I call a 'descent' is this: first of all, the consciousness climbs in ascent, then you catch the Thing up above and redescend with it. This is an Individual event.

When this individual event has taken place sufficiently to allow a more general possibility to emerge, it is no longer a 'descent' but a 'manifestation.'

What I call a 'descent' is the individual movement in an individual consciousness. But when a new world is manifesting in an old world—as when similarly the mind spread over the earth—I call it a manifestation.

May 2, 1956

The Mother (*Mother's Agenda*, Vol. 1)

The Event

V. Ananda Reddy

A form of living gold, huge and massive golden door, a mighty golden hammer — Sri Aurobindo too had said that the time had come, the Supreme had decided that the time had come. He released the force and the Mother struck one single blow on the door and the supramental light and force and consciousness rushed down upon earth in an uninterrupted flow. As it is said in *Savitri*:

A flaming warrior from the eternal peaks
Empowered to force the door denied and closed...
And burst the bounds of consciousness and Time. (CWSA 33: 21)

This was the moment that the earth had been waiting for; this was the moment for which the Mother and Sri Aurobindo had struggled for decades; this was the moment for which the twin Avatars had descended upon earth. It is the most marvellous thing; it is the beginning of a new creation; the miracle had happened. This greatest event upon earth happened with the least noise of drums, in absolute silence, during the evening meditation in the Ashram Playground, between 7:45 and 8:15 p.m. on 29th February 1956. "It is truly the Power in the world, a new and tremendous Power that has come into the world and must manifest itself and must make "manifestable" (if one may so put it) this Divine All-Power." (CWM 11: 315)

We are gathered here today to celebrate the Golden Jubilee of the manifestation of this golden light. To celebrate the advent of the new world, the supramental world, is a marvellous and exceptional privilege, says the Mother. This moment which marks the beginning of a second creation, of a new creation is not something that had come upon the Mother with a great surprise. In July 1954, that is about two years before this event, the Mother had said that the supramental force is ready for manifestation, let us also get ready and it will manifest. True, the exact day and hour was somewhat a surprise. Though its coming was also foreseen in *Savitri*:

The incarnate dual Power shall open God's door,
Eternal supermind touch earthly Time....
Then shall the earth be touched by the Supreme, (CWSA 34: 705)

It is therefore of small wonder that this day has been called by the Mother 'the Golden Day' or 'the day of the Lord' (cf. CWM 15: 202) for it is the day when Supermind touched the earthly time and when the earth itself was touched by the Supreme.

The Supermind will work itself out— by the decision of the Supreme. Sri Aurobindo was instrumental in bringing it. The working of the Supermind in my body has gone on since the 5th December, 1950. (Amal Kiran, *The*

Mother – Past-Present-Future: 162)

All then shall change, a magic order come
Overtopping this mechanical universe. (CWSA 34: 706)

Yes, it was a thing decreed; so when the moment had come, the Mother went up into the Supermind and did what was to be done, the door which was separating the world from the Divine was shattered to pieces and the flood of supramental light kept pouring for 20 minutes – rather she watched it for 20 minutes in meditation and then stopped the meditation. This then was the moment of the Golden Day. Not only was this glorious act of breaking the massive door done in the silence of the evening meditation but it was also kept a secret for almost a month. On 29th March 1956 the Mother distributed a message with a painting named 'Golden Purusha' revealing to the world the secret:

Lord, Thou hast willed, and I execute:
A new light breaks upon the earth,
A new world is born.
The things that were promised are fulfilled. (CWM 15: 95)

On 24th April 1956, the Mother further explained:

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

It is at work here, and one day will come when the most blind, the most unconscious, even the most unwilling shall be obliged to recognise it. (Ibid: 96)

The promise that the Mother refers to in her declaration is not only the promise made by Sri Aurobindo and the Mother; it is the promise that has been given since the beginning of the earth, it is the promise that has been given "by all kinds of prophets; it has been said, "There will be a new heaven and a new earth, a new race will be born, the world will be transformed...." (CWM 8: 126) It is the promise of the ages that has been fulfilled at this moment, on this Golden Day.

In fact, if we understand Sri Aurobindo's philosophy rightly, we understand that this is the moment toward which all the previous avatars had been working. All the Avatars, accorded in the Indian parable of Dashavatar – every avatar, every Vibhuti, every saint – have actually worked towards this great moment knowingly or unknowingly. Therefore, the manifestation of the Supermind is in reality the beginning of a second creation; the first creation came to an end with the manifestation of the Supermind. Although we cannot see this new light in our blindness, it marks in the history of the universe the beginning of a new creation.

If the promises 'are fulfilled', then where 'is the new race', asked the disciples. The Mother answered:

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

When the mind descended upon earth, between the time the mind manifested in the earth-atmosphere and the time the first man appeared, nearly a million years elapsed. Now it will go faster because man expects it, he has a vague idea; he is expecting in some sense the advent of the superman, while, certainly, the apes did not expect the birth of man, they had never thought of it—for the good reason that they probably don't think much. But man has thought of it and awaits it, so it will go faster. But faster means still thousands of years probably. We shall speak about it again after a few thousand years! (Ibid: 126-127)

After the Event

We need not be disappointed by this time-period of the manifestation of the Supermind, if we read the Mother's account of what happened in the Playground of the Ashram, immediately after the divine event took place. She has commented upon how despite the stupendous outpour everyone meditating at the Playground was sitting up quietly and perfectly unconscious of the miracle.

When the force came down in the Playground and on this earth there was nobody anywhere who had received it or knew about it. They were quietly lost as usual in their cosy meditations. Perhaps when the Playground lights were switched on, they all jumped up as usual wanting to leave the premises like on any other day. So, the Mother wondered: "... how is it that all of you were so unfamiliar with this Force that when it came you didn't even feel it?" (Ibid: 131)

Inner Preparation Needed

To this question she replied:

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

... Only the like can know the like, only the supramental Consciousness in an individual can perceive this Supermind acting in the earth-atmosphere. Those who, for some reason or other, have developed this perception, can see it. But those who are not even conscious of an inner being – just slightly within – and who would be quite at a loss to say what their soul is like, these certainly are not ready to perceive the difference in the earth-atmosphere. They still have a long way to go for that. (Ibid: 128)

That is to say, it is indispensable to have had the previous contact with the supramental light and if they have not had its touch how could they have recognised it? Just as the sweetness of sugar cannot be explained but felt or known only by direct experience, when the Supermind came nobody could understand it. No one had the idea of its expansion of consciousness, its

tremendous power. People did not have it anywhere upon earth, so obviously none here or elsewhere could understand the descent of the Supermind. As it is said, our lamps have not been kept trimmed to receive the Truth-Consciousness, and may be because of this reason there is no apparent effort to bring the Supermind into our lives.

But let us hasten to add that there were some who were ready and they did recognise the manifestation of the force and light:

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

That is to say, the universal movement is like that — I read that to you some days ago – certain individuals, who are the pioneers, the vanguard, through inner effort and inner progress enter into communication with the new Force which is to manifest and receive it into themselves. And then, as there are calls of this kind, the thing is made possible, and the age, the time, the moment of the manifestation comes. This is how it happened – and the Manifestation took place. (Ibid: 132)

Considering the level of our spiritual growth at present, obviously it will take thousands of years before the new race can be visibly effective amongst humanity. What do we do now? We have seen the descent of the Supermind on 5th December 1950; we have known about the manifestation of the Supermind on 29th February 1956; and we have seen that even after fifty years of its manifestation, humanity is not yet prepared. The question is if it has to become relevant and active upon earth what should we do? What can we do? Can we do something at all? What do we do to prepare ourselves to receive the supramental consciousness? These are some of the oft-asked questions.

What we have to understand is: “it is not man who is going to change himself into superman ... it is something else which is going to work.” (Ibid: 130). If so, the best thing that we can do is to collaborate in the advent of the new race. “That is to say [says the Mother], “he can lend himself to the process, with goodwill, with aspiration, and help as best he can.” (Ibid)

Effect on the Collective Levels

On the collective level there will be consequences which will lend to eliminate in an opposite way what the intervention of the mind in life has created: the perversion, the ugliness, the whole mass of the distortions which has increased

suffering, misery and moral poverty. That part of humanity, of the human consciousness, those human beings, may they be anywhere in the world who are capable of uniting with the Supermind and liberating themselves will be completely transformed. The part which is closest to nature, to animal simplicity, will be reabsorbed in Nature and thoroughly assimilated. But the corrupted part of human consciousness which allows perversion through its misuse of mind will be abolished, so all the corruption, all the violence, all that is coming up is not going to last. That whole section of humanity will be abolished.

So a true *pralaya* will take place a *pralaya* of the cleansing of the perverted and the corrupted humanity, abolition of that which is not ready for the future, that which belongs to the corrupted old will be destroyed in the current crisis. So it is not the *pralaya* of the entire human race; there will be a kind of sieving of that which belongs to the future and that which does not belong to the future; those who refuse to progress will automatically lose the use of the mental consciousness and will fall back to a sub-human level. This type of humanity is part of the unfruitful attempt which must be eliminated just as there have been other species which have disappeared in the course of universal history. Nature is quite clear that all those who do not and cannot and will not progress spiritually will be thrown out of Nature as a failed species. In fact this is what has been happening in the last fifty years in the world history — a demolition of the old.

Supramental Flooding in the Last Fifty Years

The invasion of the supramental light and consciousness, in 1950, was more like a reconnaissance invasion, and then in 1956, the shutters of the dam separating the supramental light and consciousness were lifted up and since then there has been a flooding of the forces of light upon earth and men. If Prometheus had brought fire from the gods and gave it to mankind, bringing it a new hope, Sri Aurobindo and the Mother gifted to mankind the supramental fire which meant: "a new creation on earth, a bringing in of the ultimate powers which would reverse the conditions here..." (CWSA 28: 260).

This supramental flood seems to be submerging everything, the sacred and the mundane, the beautiful and the ugly, the religious and scientific values, etc. It is sweeping away the illusion of a single truth, single values, single religion, single country or culture. The force of the flood and the fire are tearing down and wrecking all walls of separation and division, all notions of superior and inferior.

A mightiness of something invincible is pervading the world; Shiva's *tandava* is aboard the human consciousness. Something seems to be in the offing; the world can never go back to its quiet and pastoral rhythms of life. A sudden bursting of light everywhere is being awaited; a new release of life, a new explosion of consciousness submerging the present and formidable darkness and ugliness and the violence of the helpless world in its last throes of survival.

The silent invasion of this supramental flooding had begun on 29th February 1956, about fifty-two years ago. Since then, human history has taken on a rapidity that is inexplicable, a turn of events which are unpredictable. The golden force is pressing upon matter and man to change, to transform, compelling both to turn to the inner divinity. "And so the apparent result is as though catastrophes were inevitable." (CWM 11: 313) — warns the Mother. Man is confused with the present workings of this pressure because there seems to be an explosion of both the positive and the negative: the good is getting better and equally rapidly, if not more rapidly, the bad is becoming worse.

This struggle, this conflict between the constructive forces of the ascending evolution of a more and more perfect and divine realisation, and the more and more destructive, powerfully destructive forces – forces that are mad beyond all control – is more and more obvious, marked, visible, and it is a kind of race or struggle as to which will reach the goal first. It would seem that all the adverse, anti-divine forces, the forces of the vital world, have descended on the earth, are making use of it as their field of action, and that at the same time a new, higher, more powerful spiritual force has also descended on earth to bring it a new life. This makes the struggle more acute, more violent, more visible, but it seems also more definitive, and that is why we can hope to reach an early solution. (CWM 9: 297)

It is not that, the difficulties are new or they were not there before. They were always there before, only we did not know them. The only difference now is that the Supermind gives us the light and acts like a mirror on our nature revealing all the hidden hypocrisies, insincerities and difficulties of our nature. We become more and more conscious of ourselves, the potentials and the incapacities and the limitations and the incongruence of our nature.

"A terrestrial reorganisation and a new creation" (CWM 11: 116) will alone stop this flooding. But, any birth is a pang and much is at stake, so is the birth of the new world: "a dark confusion ... the confusion becomes all the more intense and dark at the time the light is about to dawn. It is so. It appears as a dark chaos." (Ibid: 175)

An impatient cleansing is taking place in earth's consciousness, and it is this which is felt as the great supramental deluge. But out of this, the true earth and the real man shall be reborn. There shall be the reversal of conditions here, on the earth. Surely: "It would seem to be the onrush of the new species, the new creation, or at any rate a new creation... How long will it take to reach a concrete, visible and organized realization? I don't know". (*Agenda* 9: 227) said the Mother.

In fact that is what she had asked the Lord when she had completed the task of bringing down the supramental light:

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... 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? (CWM 13: 56)

Then she gets a reply from the Lord:

“If you cannot do it, no other body upon earth can do it.” (Ibid)

She did it for seventeen years:

It is a delightful work I am engaged in, constantly, night and day ... I take up one cell (Mother makes a gesture with Her fingers), it is a very small cell, like this, microscopic, which one cannot see with the naked eye, but I possess that power and that vision. Like this, I take up one tiny little cell and I open it to the transforming light of the Divine Consciousness. These cells vibrate and radiate with a resplendent consciousness. The ones that are ready, I collect them and keep them aside and I observe the difference between those that are ready and the ones that I have not touched... In the old cells ... there is only a faint glow, a spark of the Divine, whereas in the cells that are charged with the Supramental Consciousness, there is the perception of the Ananda of the soul, the soul of Matter which is awakening after thousands of years from its torpor of inconscience. (Mona Sarkar, *The Supreme*: 41-42)

...Yet there remains a problem which must be solved. How all this work that I have done on my body, -that I have accomplished and achieved in my body, – this work of the transformation of matter, (*gesture*) even of this body, – which has begun well, – how to perpetuate this movement in the terrestrial existence so that the nucleus of a new race can take root? (Ibid: 52)

How could we (if at all) be useful in this process of rooting the new race? Is it possible at all? Perhaps if we think and ponder over all the concepts and ideas about the Supermind, we will get confused and may even abandon the idea of collaborating in this grand attempt. So, the Mother advised:

Leave everything to me and abandon yourself in the current and you shall be guided. It is evident that the purpose of my descending here on earth, for the transformation of the body and eventually of the earth, by the transforming action of the Supramental, would be accomplished... (Ibid: 53)

Sarva dharmān parityajya māmekam saranam vraja

Only to repeat: “Ma–Sri Aurobindo, Ma–Sri Aurobindo” (Ibid: 82)

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. (CWM 13: 32)

[This article is based on a talk given by the author at the Hall of Harmony, Sri Aurobindo International Centre of Education, Pondicherry, on the occasion of the 50th anniversary of the Golden Day celebrated in 2006. A slightly different version of this article was earlier published in: *Aspiration*, Sri Aurobindo Study Centre, Kolkata, Vol. 1, No. 3, 2007: 15–21.]

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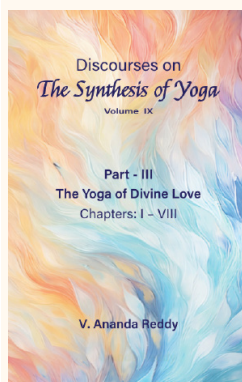
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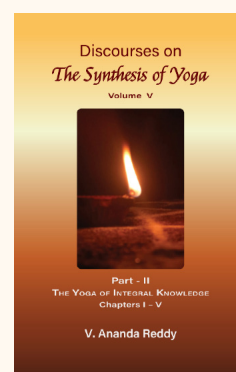
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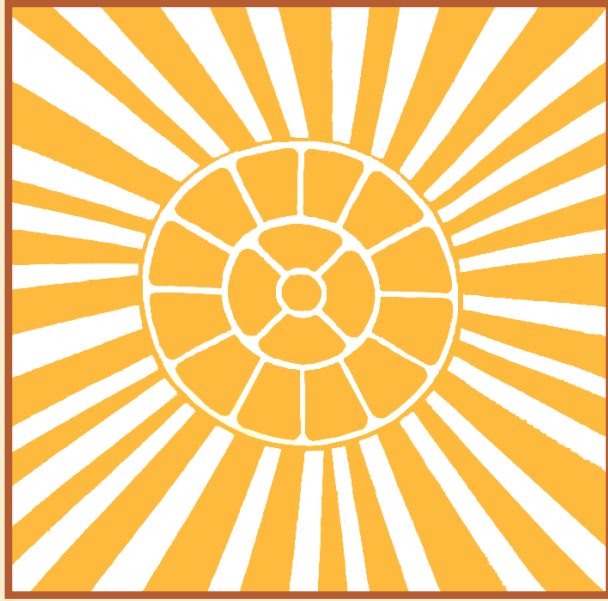


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Distributed on 29th February 2024 during Darshan

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.

Sri Aurobindo (CWSA 2: 605)