



**All
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Descent of the Superman

Flower picture on the cover:

Superhumanity

The aim of our aspirations.

(Spiritual significance and explanation given by the Mother)

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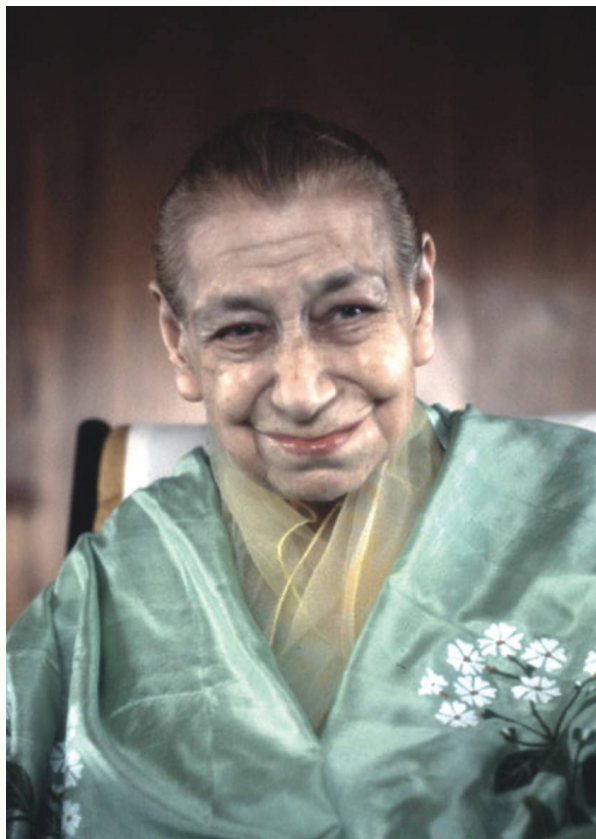
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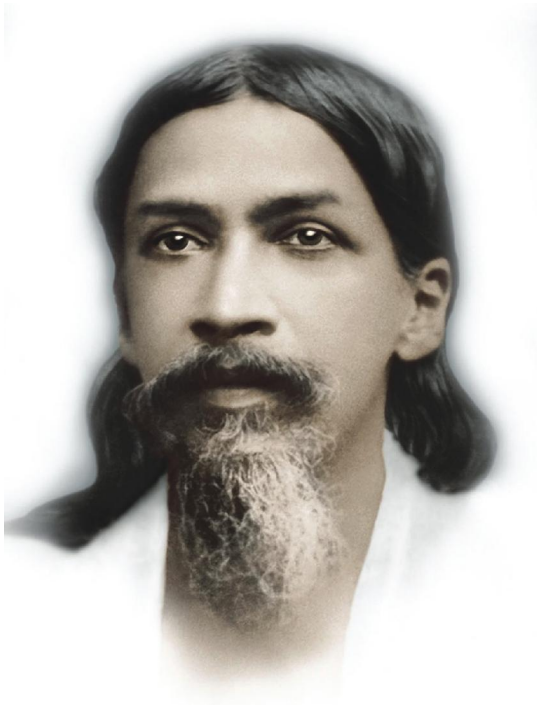
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Bonne Année
blessings

A stylized, handwritten signature in brown ink, consisting of several sweeping lines.



When superman is born as Nature's king
His presence shall transfigure Matter's world:
He shall light up Truth's fire in Nature's night,
He shall lay upon the earth Truth's greater law;
Man too shall turn towards the Spirit's call.
Awake to his hidden possibility,
Awake to all that slept within his heart
And all that Nature meant when earth was formed
And the Spirit made this ignorant world his home,
He shall aspire to Truth and God and Bliss.
Interpreter of a diviner law
And instrument of a supreme design,
The higher kind shall lean to lift up man.

CWSA 34: 708-09

Sri Aurobindo

Descent of the Superman

Matter shall reveal the Spirit's face. — Sri Aurobindo

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Editorial: Sri Aurobindo and the Mother spoke of the next evolutionary step that mankind must undertake, — the supramental. The gap between the now animal humanity and the divine humanity of the future is however too big to be crossed in one single leap. Therefore they saw the coming of Superman as the intermediate species that will be the bridge between man and the supramental being. While the supramental being is yet a distant though inevitable future, the superman is already here working through human bodies and personalities, preparing them for the future, as a benevolent mentor and guide. The Mother confirmed the descent of the Superman in January 1969. It is a landmark event, the missing link between Man and the Supramental Creation, if one may say so. On the 50th anniversary of this rather lesser known event which is nevertheless of a capital importance to the fulfilment of the Supramental Yoga we dedicate this issue to Advent of the Superman.

Idea of the Superman

The one essential object of the Yoga

A union with the Divine Reality of our being and all being is the one essential object of the Yoga. It is necessary to keep this in mind; we must remember that our Yoga is not undertaken for the sake of the acquisition of supermind itself but for the sake of the Divine; we seek the supermind not for its own joy and greatness but to make the union absolute and complete, to feel it, possess it, dynamise it in every possible way of our being, in its highest intensities and largest widenesses and in every range and turn and nook and recess of our nature. It is a mistake to think, as many are apt to think, that the object of a supramental Yoga is to arrive at a mighty magnificence of supermanhood, a divine power and greatness, the self-fulfilment of a magnified individual personality. This is a false and disastrous conception, — disastrous because it is likely to raise the pride, vanity and ambition of the rajasic vital mind in us and that, if not overpassed and overcome, must lead to spiritual downfall, false because it is an egoistic conception and the first condition of the supramental change is to get rid of ego.

CWSA 23: 280

As for the Superman, that is the conscious being whose emancipation is complete by his rising to a station beyond the limits of mind. He can determine his action in complete accord with an awareness which perceives all the forces acting in and on and around him and is able, instead of undergoing, to use them and even to determine.

CWSA 28: 514

A preparation for the Earth

No individual solitary transformation apart from the work for the earth (which means more than any individual transformation) would be either possible or useful. (Also no individual human being can by his own power alone work out the transformation, nor is it the object of the Yoga to create an individual superman here and there.) The object of the Yoga is to bring down the supramental consciousness on earth, to fix it there, to create a new race with the principle of the supramental consciousness governing the inner and outer individual and collective life. Therefore the existence of the Asram, whatever difficulties it created for ourselves or for the individual, was inevitable. The method was the preparation of the earth consciousness in the human being as represented by the members of the Asram and others (with also a certain working in the general earth consciousness) so as to make the descent of the supramental Force possible.

CWSA 28: 296

The two lines of Supermanhood

A life of gnostic beings carrying the evolution to a higher supramental status might fitly be characterised as a divine life; for it would be a life in the Divine, a life of the beginnings of a spiritual divine light and power and joy manifested in material Nature. That might be described, since it surpasses the mental human level, as a life of spiritual and supramental supermanhood. But this must not be confused with past and present ideas of supermanhood; for supermanhood in the mental idea consists of an overtopping of the normal human level, not in kind but in degree of the same kind, by an enlarged personality, a magnified and exaggerated ego, an increased power of mind, an increased power of vital

force, a refined or dense and massive exaggeration of the forces of the human Ignorance; it carries also, commonly implied in it, the idea of a forceful domination over humanity by the superman. That would mean a supermanhood of the Nietzschean type; it might be at its worst the reign of the “blonde beast” or the dark beast or of any and every beast, a return to barbaric strength and ruthlessness and force: but this would be no evolution, it would be a reversion to an old strenuous barbarism. Or it might signify the emergence of the Rakshasa or Asura out of a tense effort of humanity to surpass and transcend itself, but in the wrong direction. A violent and turbulent exaggerated vital ego satisfying itself with a supreme tyrannous or anarchic strength of self-fulfilment would be the type of a Rakshasic supermanhood: but the giant, the ogre or devourer of the world, the Rakshasa, though he still survives, belongs in spirit to the past; a larger emergence of that type would be also a retrograde evolution. A mighty exhibition of an overpowering force, a self-possessed, self-held, even, it may be, an ascetically self-restrained mind-capacity and life-power, strong, calm or cold or formidable in collected vehemence, subtle, dominating, a sublimation at once of the mental and vital ego, is the type of the Asura.

CWSA 22: 1104– 05

The gospel of true supermanhood

The ideal of the Superman has been brought recently into much notice, some not very fruitful discussion and a good deal of obloquy. It is apt to be resented by average humanity because men are told or have a lurking consciousness that here is a claim of the few to ascend to heights of which the many are not capable, to concentrate moral and spiritual privileges and enjoy a domination, powers and

immunities hurtful to a diffused dignity and freedom in mankind. So considered, supermanhood is nothing more important than a deification of the rare or solitary ego that has out-topped others in the force of our common human qualities. But this presentation is narrow and a travesty. The gospel of true supermanhood gives us a generous ideal for the progressive human race and should not be turned into an arrogant claim for a class or individuals. It is a call to man to do what no species has yet done or aspired to do in terrestrial history, evolve itself consciously into the next superior type already half foreseen by the continual cyclic development of the world-idea in Nature's fruitful musings. And when we so envisage it, this conception ranks surely as one of the most potent seeds that can be cast by thought into the soil of our human growth.

CWSA 13: 151

Lines of human evolution: Gods and the Titans

God and Titan, Deva and Asura, are indeed close kin in their differences; nor could either have been spared in the evolution. Yet do they inhabit opposite poles of a common existence and common nature. The one descends from the light and the infinity, satisfied, to the play; the other ascends from the obscurity and the vagueness, angry, to the struggle. All the acts of the God derive from the universal and tend to the universal. He was born out of a victorious harmony. His qualities join pure and gracious hands and link themselves together naturally and with delight as in the pastoral round of Brindavan, divine Krishna dominating and holding together its perfect circles. To evolve in the sense of the God is to grow in intuition, in light, in joy, in love, in happy mastery; to serve by rule and to rule by service; to be able to be bold and swift and even violent without hurt or

wickedness and mild and kindly and even self-indulgent without laxity or vice or weakness; to make a bright and happy whole in oneself and, by sympathy, with mankind and all creatures. And in the end it is to evolve a large impersonal personality and to heighten sympathy into constant experience of world-oneness. For such are the Gods, conscious always of their universality and therefore divine.

CWSA 13: 152-53

The Divine Man

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

CWSA 13: 153

A perfect vessel of the Godhead

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

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

CWSA 12: 150

Sri Aurobindo

The animal is a laboratory in which Nature has worked out man; man may very well be a laboratory in which she wills to work out superman, to disclose the soul as a divine being, to evolve a divine nature.

CWSA 13: 502

Sri Aurobindo

Emergence of the Superman

Man is a transitional being

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

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

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

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

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

CWSA 12: 157

The boon we have asked

The boon that we have asked from the Supreme is the greatest that the earth can ask from the Highest, the change that is most difficult to realise, the most exacting in its conditions. It is nothing less than the descent of the supreme Truth and Power into Matter, the supramental established in the material plane and consciousness and the material world and an integral transformation down to the very principle of Matter. Only a supreme Grace can effect this miracle.

The supreme Power has descended into the most material consciousness but it has stood there behind the density of the physical veil demanding before manifestation, before its great open workings can begin, that the conditions of the supreme Grace shall be there, real and effective. And the first condition is that the Truth shall be accepted within you entirely and without reserve before it can be manifested in the material being and Nature.

A total surrender, an exclusive self-opening to the divine influence, a constant and integral choice of the Truth and rejection of the falsehood, these are the only conditions made. But these must be fulfilled entirely, without reserve, without any evasion or pretence, simply and sincerely down to the most physical consciousness and its workings.

CWSA 12: 372-73

Sri Aurobindo

To be the slave of all mankind means to be ready to serve mankind; and to make oneself as the cow of plenty means to be able to pour forth abundantly all the force, the light, the power that mankind needs in order to emerge from its ignorance and incapacity; for if this were not so, a superhuman being would be a burden rather than a help to earth.

CWM 10: 247

The Mother

Appearance of a new species

We have already seen that the appearance of a new species always announces the manifestation on earth of a new principle, a new plane of consciousness, a new force or power. But, at the same time, while the new species acquires this formerly unmanifested power or consciousness, it may lose one or many of the perfections which were the characteristics of the immediately preceding species. For instance, to speak only of the last step of Nature's development, what are the greatest differences between man and his immediate predecessor, the ape? In the monkey we see vitality and physical ability reaching the utmost perfection, a perfection that the new species had to abandon. For man, there has been no more of that marvellous climbing up trees, somersaults over abysses, jumps from summit to summit, but in exchange he acquired intelligence, the power of reasoning, combining, constructing. Indeed with man it is the life of mind, of intellect which appeared on earth. Man is essentially a mental being; and if his possibilities do not stop there, if he feels in himself other worlds, other faculties, other planes of consciousness beyond his mental life, they are only as promises for the future, in the same way as the mental possibilities are latent in the monkey.

CWM 2: 162-63

The required state

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.

CWM 7: 328-29

The Mother

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

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

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

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

CWSA 12: 152

Sri Aurobindo



Some shall be made the glory's receptacles
And vehicles of the Eternal's luminous power.
These are the high forerunners, the heads of Time,
The great deliverers of earth-bound mind,
The high transfigurers of human clay,
The first-born of a new supernal race.
The incarnate dual Power shall open God's door,
Eternal supermind touch earthly Time.
The superman shall wake in mortal man
And manifest the hidden demigod
Or grow into the God-Light and God-Force
Revealing the secret deity in the cave.

Savitri, p. 705

Sri Aurobindo

The New Race

Who is the superman

Who is the superman? He who can rise above this matter regarding broken mental human unit and possess himself universalised and deified in a divine force, a divine love and joy and a divine knowledge.

*

If thou keepest this limited human ego and thinkest thyself the superman, thou art but the fool of thy own pride, the plaything of thy own force and the instrument of thy own illusions.

*

Nietzsche saw the superman as the lion-soul passing out of camel-hood, but the true heraldic device and token of the superman is the lion seated upon the camel which stands upon the cow of plenty. If thou canst not be the slave of all mankind, thou art not fit to be its master and if thou canst not make thy nature as Vasistha's cow of plenty with all mankind to draw its wish from her udders, what avails thy leonine supermanhood?

CWSA 12: 439-40

Sri Aurobindo

Birth of the superman

It is no longer sufficient to form a man similar to the greatest men we have heard of or known, or even greater, more accomplished and gifted than they; we must strive to come in touch mentally, by the constant aspiration of our thought and will, with the supreme possibility which, exceeding all human measures and features, will give birth to the superman.

Once again Nature feels one of her great impulses towards the creation of something utterly new, some-

thing unexpected. And it is to this impulse that we must answer and obey.

CWM 2: 160-61

The next evolutionary curve: Reason to Intuition

At present, man governs his life through reason; all the activities of the mind are of common use for him; his means of knowledge are observation and deduction; it is by and through reasoning that he takes his decision and chooses his way — or believes he does — in life.

The new race shall be governed by intuition, that is to say, direct perception of the divine law within. Some human beings actually know and experience intuition — as, undoubtedly, certain big gorillas of the forests have glimpses of reasoning.

In mankind, the very few who have cultivated their inner self, who have concentrated their energies on the discovery of the true law of their being, possess more or less the faculty of intuition. When the mind is perfectly silent, pure like a well-polished mirror, immobile as a pond on a breezeless day, then, from above, as the light of the stars drops in the motionless waters, so the light of the supermind, of the Truth within, shines in the quieted mind and gives birth to intuition. Those who are accustomed to listen to this voice out of the Silence, take it more and more as the instigating motive of their actions; and where others, the average men, wander along the intricate paths of reasoning, they go straight their way, guided through the windings of life by intuition, this superior instinct, as by a strong and unflinching hand.

This faculty which is exceptional, almost abnormal now, will certainly be quite common and natural for the new race, the man of tomorrow. But probably the constant exercise of it will be detrimental to the reasoning faculties. As man possesses no more the extreme physical ability of the monkey,

so also will the superman lose the extreme mental ability of man, this ability to deceive himself and others.

Thus, man's road to supermanhood will be open when he declares boldly that all he has yet developed, including the intellect of which he is so rightly and yet so vainly proud, is now no longer sufficient for him, and that to uncase, discover, set free this greater power within, shall be henceforward his great preoccupation. Then will his philosophy, art, science, ethics, social existence, vital pursuits be no longer an exercise of mind and life for themselves, in a circle, but a means for the discovery of a greater Truth behind mind and life and the bringing of its power into our human existence. And this discovery is that of our real, because our highest self and nature.

CWM 2: 163-64

The Individuals who will most help the future

Therefore, the individuals who will most help the future of humanity in the new age, will be those who will recognise a spiritual evolution as the destiny and therefore the great need of the human being, an evolution or conversion of the present type of humanity into a spiritualised humanity, even as the animal man has been largely converted into a highly mentalised humanity.

They will be comparatively indifferent to particular belief and form of religion, and leave men to resort to the beliefs and forms to which they are naturally drawn. They will only hold as essential the faith in the spiritual conversion. They will especially not make the mistake of thinking that this change can be effected by machinery and outward institutions; they will know and never forget that it has to be lived out by each man inwardly or it can never be made a reality.

CWM 2: 165-66

A new social order and a new race

As religious beliefs and cults will become secondary, so also the ethical restrictions or prescriptions, rules of conduct or conventions will lose their importance.

Actually, in human life, the whole moral problem is concentrated in the conflict between the vital will with its impulses and the mental power with its decrees. When the vital will is submitted to the mental power, then the life of the individual or of the society becomes moral. But it is only when both, vital will and mental power, are equally submissive to something higher, to the supermind, that human life is exceeded, that true spiritual life begins, the life of the superman; for his law will come from within, it will be the divine law shining in the centre of each being and governing life from therein, the divine law multiple in its manifestation but one in its origin. And because of its unity this law is the law of supreme order and harmony.

Thus the individual, no more guided by egoistical motives, laws or customs, shall abandon all selfish aims. His rule will be perfect disinterestedness. To act in view of a personal profit, either in this world or in another beyond, will become an unthinkable impossibility. For each act will be done in complete, simple, joyful obedience to the divine law which inspires it, without any seeking for reward or results, as the supreme reward will be in the very delight of acting under such inspiration, of being identified in conscience and will with the divine principle within oneself.

And in this identification the superman will find also his social standard. For in discovering the divine law in himself he will recognise the same divine law in every being, and by being identified with it in himself he will be identified with it in all, thus becoming aware of the unity of all, not only in essence and substance but also in the most exterior planes

of life and form. He will not be a mind, a life or a body, but the informing and sustaining Soul or Self, silent, peaceful, eternal, that possesses them; and this Soul or Self he will find everywhere sustaining and informing and possessing all lives and minds and bodies. He will be conscious of this Self as the divine creator and doer of all works, one in all existences; for the many souls of the universal manifestation are only faces of the one Divine. He will perceive each being to be the universal Divinity presenting to him many faces; he will merge himself in That and perceive his own mind, life and body as only one presentation of the Self, and all whom we, at present, conceive of as others will be to his consciousness his own self in other minds, lives and bodies. He will be able to feel his body one with all bodies, as he will be aware constantly of the unity of all matter; he will unite himself in mind and heart with all existences; in short, he will see and feel his own person in all others and all others in himself, realising thus true solidarity in the perfection of unity.

CWM 2: 166–68

Candidate for supermanhood

If you are a candidate for supermanhood, you must resolve to dispense with your ego, to go beyond it, for as long as you keep it with you, the supermind will be for you something unknown and inaccessible.

But if through effort, through discipline, through progressive mastery, you surmount your ego and go beyond it, even if only in the tiniest part of your being, this acts like the opening of a small window somewhere, and by looking carefully through the window, you will be able to glimpse the supermind. And that is a promise. When you glimpse it, you find it so beautiful that you immediately want to get rid

of all the rest... of the ego!

Please note that I am not saying that you must be totally free from all ego in order to have a glimpse of the supramental; for then that would be something almost impossible. No, to be free from ego, just a little bit somewhere, in some corner of your being, even only a little corner of the mind; if it is the mind and the vital, it is well and good, but if by chance — oh! not by chance — if by repeated efforts you have entered into contact with your psychic being, then the door is wide open. Through the psychic you can suddenly have a very clear and beautiful vision of what the supermind is, only a vision, not a realisation. That is the great way out. But even without going so far as this beautiful realisation, the psychic realisation, if you succeed in liberating some part of your mind or your vital, that makes a kind of hole in the door, a keyhole; through this keyhole you have a glimpse, just a little glimpse. And that is already very attractive, very interesting.

CWM 3: 242

Number of intermediary stages

Certainly the perfect race will not come spontaneously. Very probably not. But already, even the first attempts... in comparison with the present human being, it will make a great difference, great enough for one to feel that this is something miraculous.

It can very well happen that the first supramental manifestations will be altogether incomplete. But even to these, man as he is at present will seem something absolutely gross. There is no halt in the universal development and even the thing which would seem at a certain time absolutely perfect and finished, will still be only a stage for future manifestations. But men very much like to sit down and say,

“Now I have done what I had to do.”

But the universe is not like that; it does not sit down, it does not rest, it always goes on. One can never say, “Now it is over, I close the door and that’s all.” One may shut the door but then one cuts himself off from the universal movement. Expressions are always relative, and the first being which is no longer a human animal but begins to be a divine human, a divine man, will seem something absolutely marvellous, even if he is still very incomplete as the perfect type of this new race. One must get accustomed to living in a perpetual movement. There is something which likes very much — perhaps it is necessary for facilitating the action — to fix a goal and say, “This indeed is the end”, but not at all. “This is perfection” — there is no absolute perfection. All things are always relative and constantly they are changing.

CWM 6: 417-18

The Mother

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

CWSA 13: 157

Sri Aurobindo

Man and Superman

Attitude towards other species

... 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.

CWM 7: 329

(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 7: 330

Possibility of conscious evolution in man

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.

CWM 8: 126 – 27

Man can collaborate

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. ...

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!

CWM 8: 130

The three layers of humanity

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

The man who dwells in the higher or divine and now hidden hemisphere of his consciousness, having rent the veil, is the true superman and the last product of that pro-

gressive self manifestation of God in world, Spirit out of matter, which is now called the principle of evolution.

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

CWSA 12: 102

A higher humanity

Sri Aurobindo was there from the morning till the evening. (24th November 1965)

For, yes, for more than an hour he made me live, as in a concrete and living vision of the condition of humanity and of the different strata of humanity in relation to the new or supramental creation. And it was wonderfully clear and concrete and living.... There was all the humanity which is no longer altogether animal, which has benefited by mental development and created a kind of harmony in its life — a harmony vital and artistic, literary — in which the large majority are content to live. They have caught a kind of harmony, and within it they live life as it exists in a civilised surrounding, that is to say, somewhat cultured, with refined tastes and refined habits. And all this life has a certain beauty where they are at ease, and unless something catastrophic happens to them, they live happy and contented, satisfied with life. These people can be drawn (because they have a taste, they are intellectually developed), they can be attracted by the new forces, the new things, the future life; for example, they can become disciples of Sri Aurobindo mentally, intellectually. But they do not feel at all the need to change materially; and if they were compelled to do so, it would be first of all premature, unjust, and would simply

create a great disorder and disturb their life altogether uselessly.

This was very clear.

Then there were some — rare individuals — who were ready to make the necessary effort to prepare for the transformation and to draw the new forces, to try to adapt Matter, to seek means of expression, etc. These are ready for the yoga of Sri Aurobindo. They are very few in number. There are even those who have the sense of sacrifice and are ready for a hard, painful life, if that would lead or help towards this future transformation. But they should not, they should not in any way try to influence the others and make them share in their own effort; it would be altogether unfair — not only unfair, but extremely maladroit, for it would change the universal rhythm and movement, or at least the terrestrial movement, and instead of helping, it would create conflicts and end in a chaos.

CWM 11: 24–25

A period of transition

It is clearly, even now, a period of transition which may last quite long and which is rather painful. Only, the effort, sometimes painful (often painful) is compensated by a clear vision of the goal to attain, of the goal that *will* be attained: an assurance, yes, a certainty. But it would be something that would have the power to eliminate all error, all deformation, all the ugliness of the mental life — and then a humanity very happy, very satisfied with being human, not at all feeling the need of being anything other than human, but with a human beauty, a human harmony.

CWM 11: 26

Intermediate species

It can be asserted with certainty that there will be an intermediate specimen between the mental and the supramental being, a kind of superman who will still have the qualities and in part the nature of man, that is, who will still belong in his most external form to the human being with its animal origin, but will transform his consciousness sufficiently to belong in his realisation and activity to a new race, a race of supermen.

This species may be considered a transitional species, for one can foresee that it will discover the means of producing new beings without going through the old animal method, and these beings — who will have a truly spiritual birth — will constitute the elements of the new race, the supramental race.

So we could call supermen those who, in their origin, still belong to the old method of generation but in their achievement are in conscious and active contact with the new world of supramental realisation.

It seems — it is even certain — that the very substance which will constitute this intermediate world that is already being built up, is richer, more powerful, more luminous, more resistant, with certain subtler, more penetrating new qualities, and a kind of innate capacity of universality, as if its degree of subtlety and refinement allowed the perception of vibrations in a much wider, if not altogether total way, and it removes the sensation of division one has with the old substance, the ordinary mental substance. There is a subtlety of vibration which makes global, universal perception a spontaneous and natural thing.

CWM 9: 313–14

Apprentice-superman

Man and superman? You are not speaking of the new supramental race, are you? Are you really speaking of what we call the superman, that is, man born in the human way and trying to transform the physical being he has received by his ordinary human birth? Are there any stages? — There will certainly be countless *partial* realisations. According to each one's capacity, the degree of transformation will differ, and it is certain that there will be a considerable number of attempts, more or less fruitful or unfruitful, before we come to something like the superman, and even those will be more or less successful attempts.

All those who strive to overcome their ordinary nature, all those who try to realise materially the deeper experience which has brought them into contact with the divine Truth, all those who, instead of turning to the Beyond or the Highest, try to realise physically, externally, the change of consciousness they have realised within themselves — all are apprentice-supermen. And there, there are countless differences in the success of their efforts. Each time we try not to be an ordinary man, not to live the ordinary life, to express in our movements, our actions and reactions the divine Truth, when we are governed by that Truth instead of being governed by the general ignorance, we are apprentice-supermen, and according to the success of our efforts, well, we are more or less able apprentices, more or less advanced on the way.

CWM 9: 410

The Mother

The first supramental race

Some people, it seems, thought that I was announcing that the superman would not come before another million years! I want to correct this impression.

Sri Aurobindo has said that as the development rises in the scale of consciousness, the movement becomes more and more rapid, and that when the Spirit or the Supermind intervenes, it can go much faster. Therefore we may hope that in a few centuries, the first supramental race will appear.

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

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

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

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

CWM 8: 322

The supramental being created in the supramental way

This was certainly what he expected of us, what he conceived of as the superman who must be the intermediate being between humanity as it is and the supramental being *created* in the supramental way, that is, no longer belonging to animality at all and delivered from all animal needs.

As we are, we have been created in the ordinary animal way, and therefore, even if we transform ourselves, there will remain something of this animal origin. The supramental being as he conceived of it, is not formed in the ordinary animal way *at all* but directly, through a process that for the moment still seems occult to us, but is a direct handling of forces and substance in such a way that the body can be a “materialisation” and not a formation according to the ordinary animal principle.

It is quite obvious that intermediate beings are necessary, that it is these intermediate beings who must find the means of creating beings of the supermind, and, undoubtedly, when Sri Aurobindo wrote this he was convinced that this is what we must do.

I think — I know — that it is now certain that we shall realise what he expects of us. It has become no longer a hope but a certainty. Only the time necessary for this realisation will be longer or shorter according to our individual effort, our concentration, our goodwill... and the *importance* we give to this fact. For the inattentive observer things may appear very much what they were before, but for one who knows how to see and is not deceived by appearances things are going well.

Let each one do his best and perhaps not many years will have to elapse before the first visible results become apparent to all.

CWM 9: 191–92

The Mother

Descent of the Superman Consciousness

Golden Dawn:1 January 1969

[About the descent of what Mother later identified as the superman consciousness (*la conscience du surhomme*)]

In the night it came slowly and on waking up this morning, there was as though a golden dawn, and the atmosphere was so light. The body felt: "Well, it is truly, truly new." A golden light, transparent and... benevolent. "Benevolent" in the sense of a certainty — a harmonious certainty. It was new.

There you are.

And when I say "*Bonne annee*" to people, it is this which I pass on to them. And this morning, I have passed my time like this, spontaneously, saying: "*Bonne annee, Bonne annee.*" So...

CWM 11: 148

On the first, something truly strange happened....

It was something very material, I mean it was very external — very external — and it was luminous, with a golden light. It was very strong, very powerful; but even so, its character was a smiling benevolence, a peaceful delight and a kind of opening out into delight and light. And it was like a "*Bonne année*", like a greeting. It took me by surprise. It lasted, for at least three hours I felt it. Afterwards I was no longer busy with it, I do not know what happened. But I told you a word or two about it and I spoke of it also to two or three persons: they all had felt it. That is to say, it was very material. They all had felt it, like this, a kind of joy, but a joy friendly, powerful and... oh! very, very gentle, very smiling, *very benevolent*....

CWM 11: 149

An immense, benevolent personality

...my own impression was that of an immense personality — immense, that is to say, for it the earth was small, small like this (*gesture, as though holding a small ball in her palm*), like a ball — an immense personality, very, very benevolent, which came for... (*Mother seems to lift this ball gently from the hollow of her hands*). It gave the impression of a personal divinity (and yet it was... I do not know) who comes to help, and so strong, so strong and at the same time so gentle, so all embracing.

And it was very external: the body felt it everywhere, everywhere (*Mother touches her face, her hands*), everywhere....

It was the beginning of the year. As if someone having the dimensions of a god (that is to say, someone) came to say “*Bonne année*”, with all the power to make it a *Bonne année*. It was like this. ...

It was luminous, smiling, and so benevolent *through powerfulness*; that is to say, generally in the human being benevolence is something a little weak, in this sense that it does not like battle, it does not like fight; but this is nothing of the kind! A benevolence that imposes itself (*Mother brings her fists down upon the arms of her chair*).

It has interested me because it is altogether new. And so concrete! Concrete like this (*Mother touches the arms of her chair*), like what the physical consciousness usually considers as “others”, concrete like that. That is to say, it did not pass through an inner being, through the psychic being, it came *directly* upon the body....

CWM 11: 149–50

A human in divine proportions

I have the feeling that it is the formation which is going to enter, going to express itself — to enter and express itself — in the bodies... that will be the bodies of the supramental.

Or perhaps... perhaps the superman, I do not know. The intermediary between the two. Perhaps the superman: it was very human, but a human in divine proportions, I must say.

A human without weaknesses and without shadows: it was all light — all light and smiling and... sweetness at the same time.

Yes, perhaps the superman.

CWM 11: 151

It is the descent of the superman consciousness. I had the assurance later on.

It was the first of January after midnight. I woke up at two in the morning, surrounded by a consciousness, so concrete, and *new* in the sense that I had never felt it before. And it lasted, absolutely concrete, present, for two or three hours, and afterwards it spread out and went about to find people who could receive it. And I knew that it was the consciousness of the superman, that is to say, the intermediary between man and the supramental being.

CWM 11: 153

A practical mentor and a guide

There is within it a consciousness — a *very* precious thing — which gives lessons to the body, teaching it what it must do, that is to say, the attitude it must have, the reaction it must have.... I have already told you many a time that it is very difficult to find the process of transformation when there is no one to give you any indications; well, it

was as though the reply; it came to tell the body: "Take this attitude, do this in this way, do that in that way", and so the body is satisfied, it is completely reassured, it can no longer be mistaken.

It is very interesting.

It came as a "mentor", it was practical, quite practical: "This thing must be rejected, that must be accepted; this must be made general, that..."; all the inner movements. And it even becomes very material in the sense that it says with regard to some vibrations: "This you must encourage", to others: "That must be canalised", to others again: "This must be removed." Little indications like that.

*

I was wondering how this consciousness will act individually, outside of you, for example.

In the same way. Only, those who are not accustomed to observing themselves objectively will notice it less, that is all. It will pass as though through cotton, as it always does so. But otherwise it is the same.

I mean to say: this consciousness will not act so much on the mind as on the body?

I do hope that it will make one think correctly.

Fundamentally it is a guide.



Yes, it is a guide....

There is a very marked change in those who have been touched on the first of January: it is particularly... indeed a precision and a certitude that has entered into their way of thinking.

It was there (*Mother looks at the region of the heart*). It is curious, as though I was given the charge of putting it into contact with all those who come near me.

CWM 11: 154, 156

The Mother



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

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

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

CWSA 12: 160

Sri Aurobindo



The change is done

That was the old division made by the mind: "Above, things are very fine, you may have all experiences and everything is luminous and marvelous; here, nothing doing." And the impression that when one is born, one is born again into the "hopeless world." ...

(silence)

Naturally, for things to be truly established, it's going to take time. That's the battle going on. From every side, on every plane, there's an onslaught of things coming to say outwardly, "Nothing has changed" – but it's not true. It's not true, the body knows it's not true. And now it knows, it knows in what sense....

Now I see, I see how his [Sri Aurobindo] departure and his work so ... so immense, you know, and constant in this subtle physical, how much, how much it has helped! How much he has (*Mother gestures as if kneading Matter*) ... how much he has helped prepare things, change the structure of the physical.

All the experiences others had had of making contact with the higher worlds, used to leave the physical here as it is. (How should I put it?...) From the very beginning of existence up to Sri Aurobindo's departure, I lived in the awareness that one may rise, one may know, one may have all experiences (and one did have them), but when one came back into this body ... it was those formidable old laws of the mind that ruled everything. So then, all these years have been years spent preparing and preparing – freeing oneself and preparing – and these last few days, it was ... ah! the body physically noting that things had changed.

It has to be *worked out*, as they say, realised in every detail, but the change is done – the change is done.

Which means that the material conditions, which were

elaborated by the mind, fixed by it (*Mother clenches her fist tight*), and which appeared so inescapable, to such a point that those who had a living experience of the higher worlds thought one had to flee this world, abandon this material world if one really wanted to live in the Truth (that's the cause of all those theories and beliefs), now things are no longer like that. Now things are no longer like that. The physical is capable of receiving the higher Light, the Truth, the true Consciousness, and of manifesting it.

It's not easy, it calls for endurance and will, but a day will come when it will be quite natural. It's only just the open door — that's all, now we have to go on.

The Mother: Conversation with a Disciple, March 14, 1970

Man rose out of the animal by developing a body capable of a progressive mental illumination; to rise beyond himself to a divine manhood or supermanhood he must develop a physical instrumentation or body capable of a still greater supramental illumination.

CWSA 13: 504

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

CWSA 12: 158

Sri Aurobindo

The Victory is won

Naturally, what was established hangs on tight and defends itself desperately. That's the cause of this whole trouble (*swarming gesture in the earth atmosphere*) — but it has lost the battle. It's over. It's over.

It has taken this Consciousness¹ ... a little more than a year to win this Victory. Naturally, as yet it's visible only to those who have the inner vision, but ... its done....

All the rest looks so old, so old, like something ... that belongs to a dead past — which is trying to come back to life, but it can't anymore.

And all, all circumstances are as catastrophic as they can be: troubles, complications, difficulties, everything, just everything goes at it relentlessly like that, like wild beasts, but ... it's over. The body knows that it's over. It may take centuries, but it's over. To disappear, it may take centuries, but it's over now.

This wholly concrete and absolute realisation that one could have only when going out of Matter (*Mother brings a finger down*), it's sure, sure and certain that we will have it right here.

It's the fourteenth month since the Consciousness came — fourteenth month: twice seven. ...

Does it mean that all the human consciousnesses that have a little faith now have the possibility of emerging from this mental hypnosis?

Yes, yes, exactly. Exactly. Exactly.

The Mother: Conversation with a Disciple, March 14, 1970

1. The "superman consciousness" which came on January 1, 1969.

New Year Messages

1969

No words - acts



No words — acts.

1970

The world is preparing for a big change.

Will you help?

1971

Blessed are those who take a leap

towards the Future.

1972

Let us all try to be worthy of

Sri Aurobindo's centenary.

1973

When you are conscious of the whole world

at the same time,

then you can become conscious

of the Divine.

CWM 15:175-76

The Mother

2019

January

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February

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March

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September

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November

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December

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