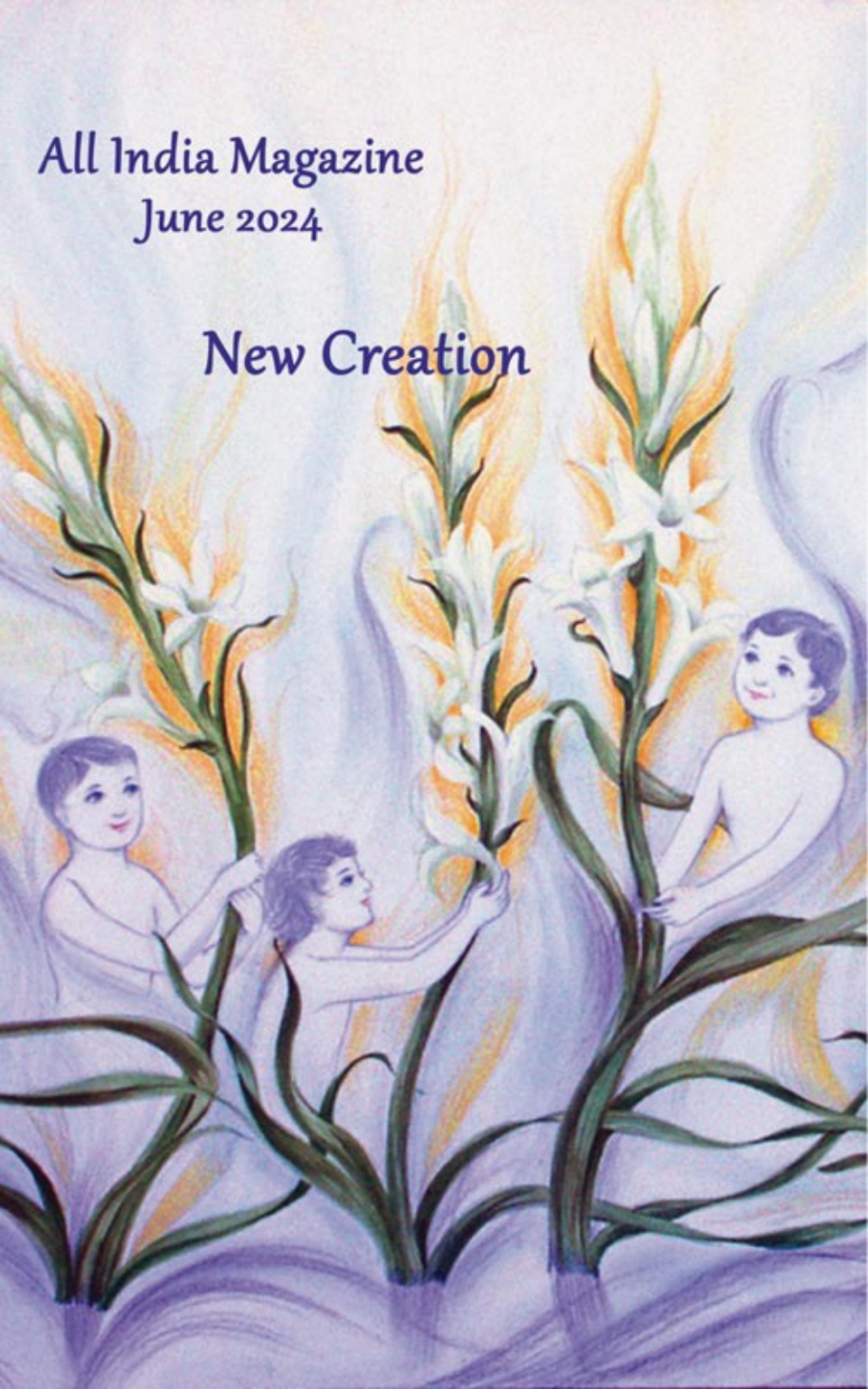


All India Magazine  
June 2024

New Creation





**Flower: New Creation**

*Strong, lasting and fragrant, it rises straight towards the sky.*

*(Spiritual name and significance of the flower given by the Mother)*

*Botanical name: Polianthes tuberosa*

**Cover page painting:**

Ritam Upadhyay

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# NEW CREATION

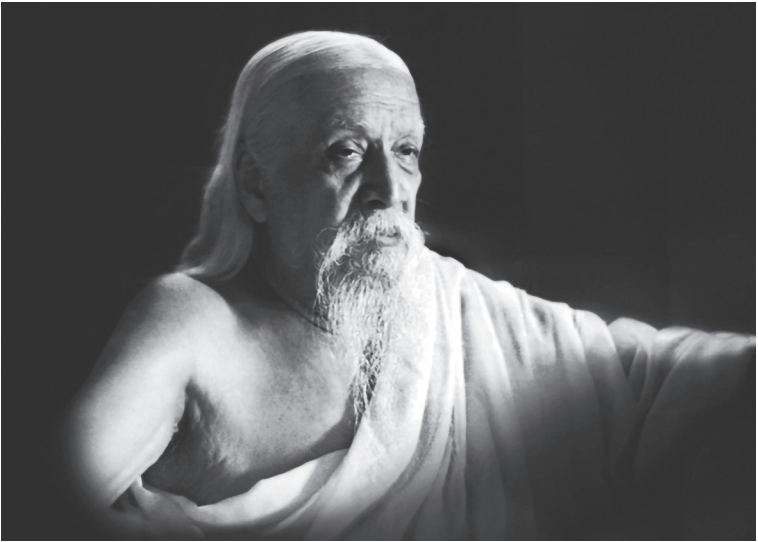
*Matter shall reveal the Spirit's face. — Sri Aurobindo*

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*Editorial note: After the deluge there is the resurgence of a New Life. After the shedding of old leaves in winter the spring blossom awaits us. The destruction prepares for the New Creation. This is the theme of the present issue.*



A Bliss, a Light, a Power, a flame-white Love  
Caught all into a sole immense embrace;  
Existence found its truth on Oneness' breast  
And each became the self and space of all.

The great world-rhythms were heart-beats of one Soul,  
To feel was a flame-discovery of God,  
All mind was a single harp of many strings,  
All life a song of many meeting lives;  
For worlds were many, but the Self was one.

This knowledge now was made a cosmos' seed:  
This seed was cased in the safety of the Light,  
It needed not a sheath of Ignorance.

Then from the trance of that tremendous clasp  
And from the throbbings of that single Heart  
And from the naked Spirit's victory  
A new and marvellous creation rose.

*Savitri: 322-23*

## Action of the Supramental Force

### Quality of the atmosphere

The very quality of the atmosphere has changed.

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

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

\*

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

CWM 8: 178, 314

### Change of the laws of Nature

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

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

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

CWM 8: 315-16

The Mother

***We are at a specially favorable time of universal existence, when everything on the earth is preparing for a new creation, or rather a new manifestation in the eternal creation.***

*The Mother: Conversation with a Disciple, November 7, 1970*

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

Then there would no longer be any limits to the possibilities, to the unexpected, the marvellous; and one could hope for the most splendid, the most delightful things from this sovereignly free Will, playing eternally with all the elements and creating unceasingly a new world which logically would have absolutely nothing to do with the preceding one.

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

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

CWM 8: 316

**The Mother**

## **Descent of the superman**

Since the beginning of this year a new consciousness is at work upon earth to prepare the men for a new creation, the superman. For this creation to be possible the substance that constitutes man's body must undergo a big change, it must become more receptive to the consciousness and more plastic under its working.

These are just the qualities that one can acquire through physical education.

So, if we follow this discipline with such a result in view, we are sure to obtain the most interesting result.

My blessings to all, for progress and achievement.

*CWM 12: 278*

## **Change in the law of evolution**

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.

CWM 13: 570-71

### **A New and stupendous Power**

Truly the Power is in the world, a new and stupendous Power which has come into the world to manifest the divine Almightiness and make it "manifestable," so to say.

Through careful observation and attention, I have come to this conclusion: I have seen that what we call the "Supramental," for lack of a better word, is actually making the creation more susceptible to the higher Power, which we call "divine" because we... (it is divine compared to what we are, but...). It's something (*gesture of descent and pressure*) that will make Matter more receptive and more ... responsive to the Force. How can I explain it?... At present, whatever is invisible or imperceptible is unreal to us (I mean to human beings in general); we say that some things are "concrete" and others are not. But this Power, this Might, which is not material, is becoming more concretely effective on earth than earthly material things. That's it.

And that is how the supramental beings will protect and defend themselves. In its appearance it won't be material but over

matter its power will be greater than material things. Day by day, hour by hour this is getting truer and truer. The feeling that when this Force is guided by what we call the “Divine,” it has power, a real power – the power to move Matter, you understand; it can cause a material accident, or save you from a wholly material accident, it can cancel the consequences of an absolutely material event – it is stronger than Matter. This is the totally new and incomprehensible fact. But it ... (*fluttering gesture in the atmosphere*), it creates a sort of panic in the ordinary human consciousness.

That's it. It seems that... things are no longer what they were. There's really something new – things are no longer what they were.

All our common sense, our human logic, our practical sense – collapsed, finished! No longer effective. No longer realistic. They are no longer relevant.

A new world, really.

*The Mother: Conversation with a Disciple, May 6, 1972*

## **A new world is born**

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

First, it is not only a "new conception" of spiritual life and the divine Reality. This conception was expressed by Sri Aurobindo, I have expressed it myself many a time, and it could be formulated somewhat like this: the old spirituality was an escape from life into

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

### **Age of religions is over**

In any case, to simplify things, it could be said that characteristically the old world, the creation of what Sri Aurobindo calls the Overmind, was an age of the gods, and consequently the age of religions. As I said, the flower of human effort towards what is above it gave rise to innumerable religious forms, to a religious relationship between the best souls and the invisible world. And at the very summit of all that, as an effort towards a higher realisation there has arisen the idea of the unity of religions, of this "one single thing" which is behind all these manifestations; and this idea has truly been, so to speak, the extreme limit of human aspiration. Well, that is at the frontier, it is something that still belongs completely to the Overmind world, the Overmind creation

and which from there seems to be looking towards this "other thing" which is a new creation it cannot grasp — which it tries to reach, feels coming, but cannot grasp. To grasp it, a reversal is needed. It is necessary to leave the Overmind creation. It was necessary that the new creation, the supramental creation should take place.

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

CWM 9: 149-51

### **The golden Force pressing upon Matter**

I believe I already told you that there is as though a golden Force which is pressing down (*gesture of pressing*) that has no material consistence and yet seems to be tremendously heavy...

Yes, yes.

... and which is pressing upon Matter, thus, to compel it to turn towards the Divine *inwardly* — not an outward escape (*gesture upward*), but inwardly to turn to the Divine. And so the apparent result is as though catastrophes were inevitable. And yet along with this perception of inevitable catastrophe, there are at the same time solutions to the situation, events which come about that are by themselves altogether miraculous. It is as though the two extremes were becoming more extreme, as though what is good was becoming better and what is bad becoming worse. It is like that. With the formidable Power that is *pressing* upon the world — that was my impression.

Yes, it is perceptible.

Yes, it is felt like that (*Mother fingers the air*). And then in the circumstances, many things that happen generally in an indifferent way become acute; situations, differences become acute; bad wills become acute; *and*, at the same time, extraordinary miracles — extraordinary! People are saved who were about to die, things

that were inextricable all of a sudden get sorted out.

And then, for individuals also, it is the same thing.

They who know how to turn towards... (*how to say it?*) who sincerely call the Divine, who feel that it is the only salvation, the only way out, and who sincerely give themselves, then (*gesture of breaking through*) in a few minutes it becomes wonderful. For the smallest things — there is nothing small or big, important or unimportant — it is all the same.

The values change.

It is as though the vision of the world changes. (*Silence*)

It is, as it were, to give an idea of the change in the world by the descent of the Supramental. Truly things that were neutral become absolute: a little error becomes categorical in its consequences, and a little sincerity, a little true aspiration becomes miraculous in its result. The values have intensified in people, and even from the material point of view the smallest fault, the very smallest, has big consequences, and the least sincerity in the aspiration has wonderful results. The values have intensified, become precise.

*CWM 11: 313-14*

### **Making Matter more responsive to the Divine**

I have come to this conclusion. I have looked, I have observed and I have seen that what we call “supramental”, lacking a better word, this Supramental makes the creation more sensitive to the higher Power; we call that “divine” because we... It is divine in relation to what we are, but... It is something (*gesture of descent and pressure*) which must make Matter more sensitive and more... “responsive” to the Force. How to say it? At present whatever is invisible or insensible is unreal for us (I mean to say for the human being in general). We say that there are “concrete” things and things that are not so; yet this Puissance, this Power that is *not material*, becomes more concretely powerful upon earth than

earthly material things. Yes, it is that.

This is the protection and the means of defence for supramental beings. It will be a thing which is not material in appearance but which has a greater power over Matter than material things. This is becoming more and more true from day to day, from hour to hour — the feeling that this Force, when it is directed by what we call “the Divine”, *it can*, truly it can — you understand — it has the power to move Matter, it can produce a *material accident*; and it can efface the consequences of an absolutely material thing — it is stronger than... Matter. This is what is altogether new and incomprehensible; and therefore it produces a kind of panic in the ordinary consciousness of people. Yes, it is that. It seems... it is no more what it was. And truly there is something new — it is no more as it was.

All our common sense, all our logic, all our practical sense is dashed to the ground! Useless! It has no force any more, no reality any more; it no longer corresponds to what is. It is truly a new world.

CWM 11: 315-16

The Mother

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

CWSA 12: 231

Sri Aurobindo

# The Great Change

## Preparing for the New Creation

*Mother, "The world is preparing for a big change, will you help?"<sup>1</sup>  
What is this great change of which you speak? And how are we to  
be of help to it?*

This great change is the appearance upon earth of a new race which will be for man what man is for the animal. The consciousness of this new race is already at work upon earth to enlighten all who are able to receive it and heed it.

*You have asked us to help You. How can I help You? What am I to do?*

To concentrate and open to receive the new progressive consciousness, to receive the new things which are coming down.

The change does not need our help to come, but we need to open ourselves to the consciousness so that its coming is not in vain for us.

*To allow the free working of the New Consciousness that descended last year, what should a sadhak do?*

- 1) Be receptive  
and
- 2) Be plastic

The first indispensable condition to prepare ourselves to receive the new consciousness is a true and spontaneous humility which makes us feel deeply that we know nothing and are nothing in the face of the marvellous things we have to acquire.

CWM 15: 107-08

## Ego is the big obstacle

But one essential condition: the reign of the ego must be ended. The ego is now the obstacle. The ego must be replaced by the divine consciousness — Sri Aurobindo himself called it “supramental”; we can call it supramental so that there might not be any misunderstanding, because when one speaks of “the Divine”, immediately people think of a “God”, and that spoils everything. It is not that. No, it is not that. (*Mother slowly brings down her closed fists*) It is the descent of the supramental world, which is not a purely imaginative thing (*gesture upward*), it is an absolutely material Power. But (*Mother smiles*) it has no need of material means. A world which wants to take a body in the world.

CWM 11: 316

*If a world-war breaks out, it may not only destroy the major portion of humanity but may even make living conditions for those who survive impossible due to the effects of the nuclear fall-out. In case the possibility of such a war is still there, will it not affect the advent of the Supramental Truth and the New Race upon earth?*

All these are mental speculations and once you enter the domains of mental imaginations there is no end to the problems and to their solutions. But all that does not bring you one step closer to the truth. The safest and most healthy attitude of the mind is like this one: We have been told in a positive and definite way that the supramental creation will follow the present one, so, whatever is in preparation for the future must be the circumstances needed for this advent whatever they are. And as we are unable to foresee correctly what these circumstances are, it is better to keep silent about them.

To anticipate difficulties is to help them happen.

Always to foresee the best with a total trust in the Divine Grace is to collaborate.

CWM 15: 111-12



## Collaborating with the New World

How long it will take is difficult to foresee. It will depend a great deal on the goodwill and the receptivity of a certain number of people, for the individual always advances faster than the collectivity, and by its very nature, humanity is destined to manifest the Supermind before the rest of creation.

At the basis of this collaboration there is necessarily the will to change, no longer to be what one is, for things to be no longer what they are. There are several ways of reaching it, and all the methods are good when they succeed! One may be deeply disgusted with what exists and wish ardently to come out of all this and attain something else; one may — and this is a more positive way — one may feel within oneself the touch, the approach of something positively beautiful and true, and willingly drop all the rest so that nothing may burden the journey to this new beauty and truth.

What is indispensable in every case is the *ardent* will for progress, the willing and joyful renunciation of all that hampers the advance: to throw far away from oneself all that prevents one from going forward, and to set out into the unknown with the ardent faith that this is the truth of tomorrow, *inevitable*, which must necessarily come, which nothing, nobody, no bad will, even that of Nature, can prevent from becoming a reality — perhaps of a not too distant future — a reality which is being worked out now and which those who know how to change, how not to be weighed down by old habits, will *surely* have the good fortune not only to see but to realise.

People sleep, they forget, they take life easy — they forget, forget all the time.... But if we could remember... that we are at an exceptional hour, a *unique* time, that we have this immense good fortune, this invaluable privilege of being present at the birth of a new world, we could easily get rid of everything that impedes and hinders our progress.

So, the most important thing, it seems, is to remember this fact; even when one doesn't have the tangible experience, to have the certainty of it and faith in it; to remember always, to recall it constantly, to go to sleep with this idea, to wake up with this perception; to do all that one does with this great truth as the background, as a constant support, this great truth that we are witnessing the birth of a new world.

We can participate in it, we can become this new world. And truly, when one has such a marvellous opportunity, one should be ready to give up everything for its sake.

*CWM 9: 159-60*

### **Exceptional turning point**

For we are living in an exceptional time at an exceptional turning point of the world's history. Never before, perhaps, did mankind pass through such a dark period of hatred, bloodshed and confusion. And, at the same time, never had such a strong, such an ardent hope awakened in the hearts of the people. Indeed, if we listen to our heart's voice, we immediately perceive that we are, more or less consciously, waiting for a new reign of justice, of beauty, of harmonious good-will and fraternity. And this seems in complete contradiction with the actual state of the world. But we all know that never is the night so dark as before the dawn. May not this darkness, then, be the sign of an approaching dawn? And as never was night so complete, so terrifying, maybe never will dawn have been so bright, so pure, so illuminating as the coming one.... After the bad dreams of the night the world will awaken to a new consciousness.

The civilisation which is ending now in such a dramatic way was based on the power of mind, mind dealing with matter and life. What it has been to the world, we have not to discuss here. But a new reign is coming, that of the Spirit: after the human, the divine.

Yet, if we have been fortunate enough to live on earth at such a stupendous, a unique time as this one, is it sufficient to stand and watch the unfolding events? All those who feel that their heart extends further than the limits of their own person and family, that their thought embraces more than small personal interests and local conventions, all those, in short, who realise that they belong not to themselves, or to their family, or even to their country, but to God who manifests Himself in all countries, through mankind, these, indeed, know that they must rise and set to work for the sake of humanity, for the advent of the Dawn.

*CWM 2: 158-59*

### **Man's road to supermanhood**

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 unfailing 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 him-

self 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*

### **Pioneers of the new age**

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.

And among these individuals, woman must be the first to realise this great change, as it is her special task to give birth in this world to the first specimens of the new race. And to be able to do

this she must, more or less, conceive what will be the practical results of this spiritual conversion. For if it cannot be effected simply by exterior transformations, it can neither be realised without bringing forth such transformations.

These will certainly not be less in the moral and social domains than in the intellectual.

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

*CWM 2: 166-67*

### **Man and superman**

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 con-

science 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: 167-68*

**The Mother**

*We are at an especially favourable moment in the universal existence, a moment when, upon earth, everything is being prepared for a new creation, or rather, for a new manifestation in the eternal creation.*

*CWM 16: 353*

**The Mother**

## Glimpses of the New Race

### Man is a transitional being

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

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

*CWSA 12: 262-65*

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.

\*

Superman is not man climbed to his own natural zenith, not a superior degree of human greatness, knowledge, power, intel-

ligence, 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: 157-58

Sri Aurobindo

### **Intermediaries between Man and superman**

*Sweet Mother, will there not be any intermediary states between man and superman?*

There will probably be many.

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 race towards transformation**

All these are stages, so... In reality, in this race to the Transformation, the question is to know which of the two will arrive first: the one who wants to transform his body in the image of the divine Truth, or the old habit of the body to go on disintegrating until it is so deformed that it can no longer continue to live in its outer integrality. It is a race between transformation and decay. For there are only two stopping-places, two things which can indicate to what extent one has succeeded: either success, that is to say, becoming a superman — then of course one can say, "Now I have reached the goal"... or else death. Till then, normally, one is "on the way".

It is one of these two things — either attaining the goal or a sudden rupture of life — which temporarily puts an end to the advance. And on the road each one has gone more or less far, but until one reaches the end one cannot say what stage one is at. It is the final step that will count. So only the one who comes a few hundred or thousand years later and looks back, will be able to say, "There was this stage and that stage, this realisation and that realisation...." That is history, it will be a historical perception of the event. Till then all of us are in the movement and the work.

How far have we gone and how far shall we go? It is better not to think too much about that, for it cripples you and you can't run well. It is better to think only about running and nothing else. That is the only way to run well. You look at where you want to go and put all your effort in the movement to go forward. How far you have gone is not your concern. I say, "This is history", it will come later. The historians of our effort will tell us — because perhaps we shall still be there — will tell us what we did, how we did it. For the

moment what is necessary is to do it; this is the only thing that matters.

CWM 9: 411

## The Superman

*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 annèe*” to people, it is this which I pass on to them. And this morning, I have passed my time like this, spontaneously, saying: “*Bonne annèe, Bonne annèe.*” So...

CWM 11: 148

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.

What is it?... Yes, perhaps it is this... Since it came, the feeling of the body is a kind of certitude, a certitude as though now it was no longer in anxiety or uncertainty to know: “What will it be? What will the Supramental be like? *Physically*, what will it be physi-

cally?” The body used to ask itself. Now it does not think of it any more, it is contented.

*Is it something that will suffuse the bodies that are ready?*

Yes, I believe so, yes. 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*

## **World personality**

*“What are the characteristic features of a world-personality?”*

The most characteristic feature is precisely this change of consciousness. Instead of feeling like a little, isolated person, separated from others, one feels one is a universal person, containing all others and intimately united and identified with all others. ...

*“How does this person speak and act?”*

Speak!... The question is not very well put, for if you ask how he speaks, well, he speaks as everybody does, with his voice, his tongue, his mouth and with words! If you were to ask what is the nature of what he says... obviously, if he expresses the state of consciousness in which he lives, he expresses a universal state of consciousness, and seeing things in a different way from ordinary men, he will express them differently, in accordance with what he sees and feels. As for acting... if all the parts of his being are in harmony, his action will obviously express his state of consciousness.

Now, there are people who have very decisive experiences in one part of their being, but these are not necessarily translated, or at least not immediately, in the other parts of their being. It is possible that through sadhana or concentration or through Grace, somebody has attained the consciousness of a world personality, but that he still continues to act physically in quite an ordinary, non-descript way, because he has not taken care to unify his whole being, and though one part of his being is universally conscious, as soon as he begins to eat, to sleep, walk, act, he does this like all human animals. That may happen. So, it is again a purely personal question, it depends on each one, on his stage of development.

But if it is someone who has taken care to unify his being, to identify all its parts with the central truth, then naturally he will act with a total absence of egoism, with an understanding of others, an understanding which comes to him from his identification with others — and so he will act like a sage. But that depends on the care he has taken to unify his whole being around the central consciousness.

For example, to take the most positively material things like food and sleep: it is quite possible that, if he has not taken care to infuse, as it were, his new consciousness into his body, his need for food and sleep will remain almost the same and that he won't have much control over them. On the other hand, if he has taken care to unify his being and has infused his consciousness into the elements constituting his body, well, his sleep will be a conscious sleep and of a universal kind; he will be able to know at will what goes on here or anywhere, in this person or that other, in this corner of the world or any other; and his consciousness, being universal, will naturally put him in contact with all the things he wants to know. Instead of having a sleep that's unconscious and useless, except from a purely material point of view, he will have a productive and altogether conscious sleep.

*CWM 8: 380-81*

**The Mother**

## **The Gnostic being**

The gnostic life will exist and act for the Divine in itself and in the world, for the Divine in all; the increasing possession of the individual being and the world by the Divine Presence, Light, Power, Love, Delight, Beauty will be the sense of life to the gnostic being.....

The gnostic being, using Matter but using it without material or vital attachment or desire, will feel that he is using the Spirit in this form of itself with its consent and sanction for its own purpose. There will be in him a certain respect for physical things, an awareness of the occult consciousness in them, of its dumb will of utility and service, a worship of the Divine, the Brahman in what he uses, a care for a perfect and faultless use of his divine material, for a true rhythm, ordered harmony, beauty in the life of Matter, in the utilisation of Matter.....

\*

## **The supramental gnostic individual**

A supramental gnostic individual will be a spiritual Person, but not a personality in the sense of a pattern of being marked out by a settled combination of fixed qualities, a determined character; he cannot be that since he is a conscious expression of the universal and the transcendent. But neither can his being be a capricious impersonal flux throwing up at random waves of various form, waves of personality as it pours through Time. Something like this may be felt in men who have no strong centralising Person in their depths but act from a sort of confused multi-personality according to whatever element in them becomes prominent at the time; but the gnostic consciousness is a consciousness of harmony and self-knowledge and self-mastery and would not present such a disorder.

*CWSA 22: 1020-1031*



There were no contraries, no sundered parts,  
All by spiritual links were joined to all  
And bound indissolubly to the One:  
Each was unique, but took all lives as his own,  
And, following out these tones of the Infinite,  
Recognised in himself the universe.....

None was apart, none lived for himself alone,  
Each lived for God in him and God in all,  
Each soleness inexpressibly held the whole.

*Savitri*: 323

**Sri Aurobindo**

## The divine body

The new type, the divine body, must continue the already developed evolutionary form; there must be a continuation from the type Nature has all along been developing, a continuity from the human to the divine body, no breaking away to something unrecognisable but a high sequel to what has already been achieved and in part perfected. The human body has in it parts and instruments that have been sufficiently evolved to serve the divine life; these have to survive in their form, though they must be still further perfected, their limitations of range and use removed, their liability to defect and malady and impairment eliminated, their capacities of cognition and dynamic action carried beyond the present limits. New powers have to be acquired by the body which our present humanity could not hope to realise, could not even dream of or could only imagine. Much that can now only be known, worked out or created by the use of invented tools and machinery might be achieved by the new body in its own power or by the inhabitant spirit through its own direct spiritual force. The body itself might acquire new means and ranges of communication with other bodies, new processes of acquiring knowledge, a new aesthesis, new potencies of manipulation of itself and objects. It might not be impossible for it to possess or disclose means native to its own constitution, substance or natural instrumentation for making the far near and annulling distance, cognising what is now beyond the body's cognisance, acting where action is now out of its reach or its domain, developing subtleties and plasticities which could not be permitted under present conditions to the needed fixity of a material frame. These and other numerous potentialities might appear and the body become an instrument immeasurably superior to what we can now imagine as possible. There could be an evolution from a first apprehending truth-consciousness to the utmost heights of the ascending ranges of supermind and it may pass the borders of the supermind proper itself where it begins

to shadow out, develop, delineate expressive forms of life touched by a supreme pure existence, consciousness and bliss which constitute the worlds of a highest truth of existence, dynamism of tapas, glory and sweetness of bliss, the absolute essence and pitch of the all-creating Ananda. The transformation of the physical being might follow this incessant line of progression and the divine body reflect or reproduce here in a divine life on the earth something of this highest greatness and glory of the self-manifesting Spirit.

CWSA 13: 556-57

Sri Aurobindo

***This truth that man has vainly sought to know will be the birthright of the new race, the race of tomorrow, the superman.***

***To live according to Truth will be his birthright.***

***Let us do our best to prepare the coming of the New Being. The mind must fall silent and be replaced by the Truth-Consciousness — the consciousness of details harmonised with the consciousness of the whole.***

CWM 16: 438

The Mother



## Humanity and the New Creation

### The supramental ship

I found myself upon an immense ship, which is the symbolic representation of the place where this work is being carried out. This ship, as big as a city, is thoroughly organised, and it had certainly already been functioning for quite some time, for its organization was fully developed. It is the place where people destined for the supramental life are being trained. These people (or at least a part of their being) had already undergone a supramental transformation because the ship itself and all that was aboard was neither material nor subtle-physical, neither vital nor mental: it was a supramental substance. This substance itself was of the most material supramental, the supramental substance nearest the physical world, the first to manifest. The light was a blend of red and gold, forming a uniform substance of luminous orange. Everything was like that — the light was like that, the people were like that — everything had this color, in varying shades, however, which enabled things to be distinguished from one another. The overall impression was of a shadowless world: there were shades, but no shadows. The atmosphere was full of joy, calm, order; everything worked smoothly and silently. At the same time, I could see all the details of the education, the training in all domains by which the people on board were being prepared.

This immense ship had just arrived at the shore of the supramental world, and a first batch of people destined to become the future inhabitants of the supramental world were about to disembark. Everything was arranged for this first landing. A certain number of very tall beings were posted on the wharf. They were not human beings and never before had they been men. Nor were they permanent inhabitants of the supramental world. They had been delegated from above and posted there to control and

supervise the landing. I was in charge of all this since the beginning and throughout. I myself had prepared all the groups. I was standing on the bridge of the ship, calling the groups forward one by one and having them disembark on the shore. The tall beings posted there seemed to be reviewing those who were disembarking, allowing those who were ready to go ashore and sending back those who were not and who had to continue their training aboard the ship. While standing there watching everyone, that part of my consciousness coming from here became extremely interested: it wanted to see, to identify all the people, to see how they had changed and to find out who had been taken immediately as well as those who had to remain and continue their training. After awhile, as I was observing, I began to feel pulled backwards and that my body was being awakened by a consciousness or a person from here, — and in my consciousness, I protested: 'No, no, not yet! Not yet! I want to see who's there!' I was watching all this and noting it with intense interest ... It went on like that until, suddenly, the clock here began striking three, which violently jerked me back. There was the sensation of a sudden fall into my body. I came back with a shock, but since I had been called back very suddenly, all my memory was still intact. I remained quiet and still until I could bring back the whole experience and preserve it.

The nature of objects on this ship was not that which we know upon earth; for example, the clothes were not made of cloth, and this thing that resembled cloth was not manufactured—it was a part of the body, made of the same substance that took on different forms. It had a kind of plasticity. When a change had to be made, it was done not by artificial and outer means but by an inner working, by a working of the consciousness that gave the substance its form or appearance. Life created its own forms. There was one single substance in all things; it changed the nature of its vibration according to the needs or uses.

Those who were sent back for more training were not of a uniform color; their bodies seemed to have patches of a grayish opacity, a substance resembling the earth substance. They were dull, as though they had not been wholly permeated by the light or wholly transformed. They were not like this all over, but in places. The tall beings on the shore were not of the same color, at least they did not have this orange tint; they were paler, more transparent. Except for a part of their bodies, only the outline of their forms could be seen. They were very tall, they did not seem to have a skeletal structure, and they could take on any form according to their needs. Only from their waists to their feet did they have a permanent density, which was not felt in the rest of their body. Their color was much more pallid and contained very little red, it verged rather on gold or even white. The parts of whitish light were translucent; they were not absolutely transparent, but less dense, more subtle than the orange substance. ...

Just as I was called back, when I was saying, 'Not yet ...', I had a quick glimpse of myself, of my form in the supramental world. I was a mixture of what these tall beings were and the beings aboard the ship. The top part of myself, especially my head, was a mere silhouette of a whitish color with an orange fringe. The more it approached the feet, the more the color resembled that of the people on the ship, or in other words, orange; the more it went up towards the top, the more translucent and white it was, and the red faded. The head was only a silhouette with a brilliant sun at its center; from it issued rays of light which were the action of the will.

*The Mother: Conversation with a disciple, Feb 3, 1958*

## Difference between our world and the supramental

But one thing — and I wish to stress this point to you — which now seems to me to be the most essential difference between our world and the supramental world (and it is only after having gone there consciously, with the consciousness that ordinarily works here, that this difference appeared to me in what might be called its enormity): everything here, except for what happens within and at a very deep level, seemed absolutely artificial to me. Not one of the values of ordinary physical life is based upon truth. Just as we have to buy cloth, sew it together, then put it on our backs in order to dress ourselves, likewise we have to take things from outside and then put them inside our bodies in order to feed ourselves. For everything, our life is artificial.

A true, sincere, spontaneous life, as in the supramental world, is a springing forth of things through the fact of conscious will, a power over substance that shapes this substance according to what we decide it should be. And he who has this power and this knowledge can obtain whatever he wants, whereas he who does not has no artificial means of getting what he desires.

In ordinary life, everything is artificial. Depending upon the chance of your birth or circumstances, you have a more or less high position or a more or less comfortable life, not because it is the spontaneous, natural and sincere expression of your way of being and of your inner need, but because the fortuity of life's circumstances has placed you in contact with these things. An absolutely worthless man may be in a very high position, and a man who might have marvelous capacities of creation and organization may find himself toiling in a quite limited and inferior position, whereas he would be a wholly useful individual if the world were sincere.

It is this artificiality, this insincerity, this complete lack of truth that appeared so shocking to me that... one wonders how, in a world as false as this one, we can arrive at any truthful evaluation of things.

*The Mother: Conversation with a Disciple, Feb 3, 1958*

## Layers of humanity and the supramental creation

Sri Aurobindo was there from the morning till the evening.

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.

But it was so living, so real that my whole attitude (how to say it? — a passive attitude which is not the result of an active will), the whole position taken in the work has changed. And that has brought a peace — a peace and a calmness and a confidence altogether decisive. A decisive change. And even what seemed in the earlier position to be obstinacy, clumsiness, inconsideration, all kinds of deplorable things, all that has disappeared. It was like the vision of a great universal Rhythm in which each thing takes its place and... everything is all right. And the effort for transformation, reduced to a small number, becomes a thing much more precious and *much* more powerful for the realisation. It is as though a choice has been made for those who will be the pioneers of the new creation. And all these ideas of "spreading", of "preparing", or of "churning Matter"... are a childishness. It is human restlessness.

The vision was of a beauty so majestic, so calm, so smiling. Oh! it was full, truly full of the divine Love. And not a divine Love that "pardons"— it is not at all that, not at all! Each thing in its place, realising its inner rhythm as perfectly as it can.

*CWM 11: 24-25*

### **Humanity under the supramental influence**

It came after a vision of plants and the spontaneous beauty of plants (it is something so wonderful), then of the animal with so harmonious a life (so long as men do not intervene), and all that was in its right place; then of the true humanity as humanity, that is to say, the maximum of what a mental poise could create of beauty, harmony, charm, elegance of life, taste of living — a taste of living in beauty, and, naturally, suppressing all that is ugly and

low and vulgar. It was a fine humanity — humanity at its maximum, but nice. And perfectly satisfied with its being humanity, because it lives harmoniously. And it is perhaps also like a promise of what almost the whole of humanity will become under the influence of the new creation. It appeared to me that it was what the supramental consciousness could make of humanity. There was even a comparison with what humanity has made of the animal species. It is extremely mixed, naturally, but things have been perfected, bettered, utilised more completely. Animality, under the mind's influence, has become another thing, which is, naturally, something mixed because the mind was incomplete. In the same way there are examples of a harmonious humanity among well — balanced people, and this seemed to be what humanity could become under the supramental influence.

Only, it is very far ahead. You must not expect that it will be immediately — it is very far ahead.

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: 25-26*

### **A superior humanity**

I was seeing, I saw that in such a concrete way. Apart from those who are fit to prepare the transformation and the supramental realisation, and whose number is necessarily very restricted, there must develop more and more, in the midst of the ordinary

human mass, a superior humanity which has towards the supra-mental being of the future or in the making the same attitude as animality, for example, has towards man. There must be, besides those who work for the transformation and who are ready for it, a superior humanity, intermediary, which has found in itself or in life this harmony with Life — this harmony *human* — and which has the same feeling of adoration, devotion, faithful consecration to "something" which seems to it so high that it does not even try to realise it, but worships it and feels the need of its influence, its protection, and the need to live under this influence, to have the delight of being under this protection. It was so clear. But not this anguish, these torments of wanting something that escapes you because — because it is not your destiny yet to have it, and because the amount of transformation needed is premature for your life and it is that then which creates a disorder and suffering. For example, one of the very concrete things that brings out the problem well: humanity has the sexual impulse in a way altogether natural, spontaneous and, I would say, legitimate. This impulse will naturally and spontaneously disappear with animality. Many other things will disappear, as for example the need to eat and perhaps also the need to sleep in the way we sleep now. But the most conscious impulse in a superior humanity, which has continued as a source of... bliss is a big word, but joy, delight — is certainly the sexual activity, and that will have absolutely no reason for existence in the functions of Nature when the need to create in that way will no longer exist. Therefore, the capacity of entering into relation with the joy of life will rise by one step or will be oriented differently. But what the ancient spiritual aspirants had sought on principle — sexual negation — is an absurd thing, because this must be only for those who have gone beyond this stage and no longer have animality in them. And it must drop off naturally, without effort and without struggle. To make of it a centre of conflict and struggle is ridiculous. It is only when the consciousness ceases to be human that it drops off quite



naturally. Here also there is a transition which may be somewhat difficult, because the beings of transition are always in an unstable equilibrium; but within oneself there is a kind of flame and a need which makes it not painful — it is not painful effort, it is something that one can do with a smile. But to seek to impose it upon those who are not ready for this transition is absurd.

It is common sense. They are human, but they must not pretend that they are not.

It is only when spontaneously the impulse becomes impossible for you, when you feel that it is something painful and contrary to your deeper need that it becomes easy; then, well, externally you cut these bonds and it is finished.

It is one of the most convincing examples. It is the same with regard to food. It will be the same thing. When animality will drop off, the absolute necessity of food also will drop off. And there will probably be a transition where one will have less and less purely material food. For example, when you smell flowers it is nourishing. I have seen it, you nourish yourself in a more subtle way.

*CWM 11: 27-29*

## **Material Nature and the New Creation**

I see her, I still see Nature.... Her hair is... I don't know, its color isn't the same as that of our hair: it's like all colors together. And she has her hair as I do, always (Mother shows the bun at the back of her head); always, she has always had her hair as I do, and always hair with no... I don't know, it has all colors together. And she has a long, tranquil face.... Ageless, neither young nor old; I don't know, ageless. And an extraordinary power in the face.

It's the material Nature, the physical Nature, the material physical Nature, and she said, "I've put on the dress, I've put on your dress — I've put on your dress to tell you that I've adopted it."

It means that material Nature has adopted the new creation.

*The Mother: Conversation with a Disciple, May 9, 1970*



*It is the Lord who sets all in motion from the depths  
of the being; it is His will that directs,  
His force that acts.*

*The Mother*



*Our Gratitude and consecration to the  
Mother and Sri Aurobindo*

**Sri Aurobindo Society, Nairobi Centre, Kenya**

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# SRI AUROBINDO

## A New Dawn

A HAND-PAINTED ANIMATION FILM BY SRI AUROBINDO SOCIETY

*I looked and it was not the Magistrate whom I saw ...  
it was Srikrishna who sat there,  
it was my Lover and Friend  
who sat there and smiled.*

~Sri Aurobindo  
on his realisation of the Divine in everything



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