

The Supramental Evolution

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

The cycles of evolution tend always upward, but they are cycles and do not ascend in a straight line. The process therefore gives the impression of a series of ascents and descents, but what is essential in the gains of the evolution is kept or, even if eclipsed for a time, re-emerges in new forms suitable to the new ages. The creation has descended all the degrees of being from the Supermind to Matter and in each degree it has created a world, reign, plane or order proper to that degree. In the creating of the material world there was a plunge of this descending Consciousness into an apparent Inconscience and an emergence of it out

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

But Intuition takes its proper form only when one goes beyond the mental into the spiritual domain, for there only it comes fully forward from behind the veil and reveals its true and complete nature. Along with the mental evolution of man there has been going forward the early process of another evolution which prepares the spiritual and supramental being. This has had two lines, one the discovery of the occult forces secret in Nature and of the hidden planes and worlds concealed from us by the world of Matter and the other the discovery of man's soul and spiritual self. If the tradition of Atlantis is correct, it is that of a progress which went to the extreme of occult knowledge, but could go no farther. In the India of Vedic times we have the record left of the other line of achievement, that of spiritual self-discovery; occult knowledge was there but kept subordinate. We may say that here in India the reign of Intuition came first, intellectual Mind developing afterwards in the later philosophy and science. But in fact the mass of men at the time, it is quite evident, lived

entirely on the material plane, worshipped the Godheads of material Nature, sought from them entirely material objects. The effort of the Vedic mystics revealed to them the things behind through a power of inner sight and hearing and experience which was confined to a limited number of seers and sages and kept carefully secret from the mass of humanity — secrecy was always insisted on by the mystic. We may very well attribute this flowering of Intuition on the spiritual plane to a rapid re-emergence of essential gains brought down from a previous cycle. If we analyse the spiritual history of India we shall find that after reaching this height there was a descent which attempted to take up each lower degree of the already evolved consciousness and link it to the spiritual at the summit. The Vedic age was followed by a great outburst of intellect and philosophy which yet took spiritual truth as its basis and tried to reach it anew, not through a direct Intuition or occult process as did the Vedic seers, but by the power of the mind's reflective, speculative, logical thought; at the same time processes of yoga were developed which used the thinking mind as a means of arriving at spiritual realisation, spiritualising this mind itself at the same time. Then followed an era of the development of philosophies and yoga processes which more and more used the emotional and aesthetic being as the means of spiritual realisation and spiritualised the emotional level in man through the heart and feeling. This was accompanied by Tantric and other processes which took up the mental will, the life-will, the will of sensations and made them at once the instruments and the field of spiritualisation. In the Hathayoga and the various attempts at divinisation of the body there is also a line of endeavour which attempted to arrive at the same achievement with regard to living Matter; but this still awaits the discovery of the true characteristic method and power of Spirit in the body. We may say therefore that the universal Consciousness after its descent into Matter has conducted the evolution there along two lines, one of ascent to the discovery of the Self and Spirit, the other of descent through the already evolved levels of mind, life and body so as to bring down the spiritual consciousness into these also and to fulfil thereby some secret intention in the

creation of the material universe. Our yoga is in its principle a taking up and summarising and completing of this process, an endeavour to rise to the highest possible supramental level and bring down its consciousness and power into mind, life and body.

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

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All the phases of human history may be regarded as a working out of the earth-consciousness in which each phase has its place and significance, so this materialistic intellectual phase had to come and has had, no doubt, its purpose and significance. One may also hold that one of its issues was as an experiment to see how far and whither the human consciousness would go through an intellectual and external control of Nature with physical and intellectual means only and without the intervention of any higher consciousness and knowledge — or that it may help by resistance to draw the spiritual consciousness that

is growing behind all vicissitudes to attempt the control of Matter and turn it towards the Divine, as the Tantriks and Vaishnavas tried to do with the emotional and lower vital nature, not contenting themselves with the Vedantic turning of the mind towards the Supreme. But it is difficult to go farther than that or to hold that this materialism is itself a spiritual thing or that the dark, confused and violent state of contemporary Europe was an indispensable preparation for the descent of the Spirit. This darkness and violence which seems bent on destroying such light of mental idealism and desire of harmony as had succeeded in establishing itself in the mind of humanity, is obviously due to a descent of fierce and dark vital Powers which seek to possess the human world for their own, not for a spiritual purpose. It is true that such a precipitation of Asuric forces from the darker vital worlds has been predicted by some occultists as the one first result of the pressure of the Divine descent on their vital domain, but it was regarded as a circumstance of the battle, not as something helping towards the Divine Victory. The churning of Matter by the attempt of human intellect to conquer material Nature and use it for its purpose may break something of the passivity and inertia, but it is done for material ends, in a rajasic spirit, with a denial of spirituality as its mental basis. Such an attempt may end, seems to be ending indeed, in chaos and disintegration, while the new attempts at creation and reintegration seem to combine the obscure rigidity of material Nature with a resurgence of the barbaric brutality and violence of a half-animal vital Nature. How are the spiritual forces to deal with all that or make use of such a churning of the energies of the material universe? The way of the Spirit is the way of peace and light and harmony; if it has to battle, it is precisely because of the presence of such forces which seek either to extinguish or to prevent the spiritual light. In the spiritual change inertia has to be replaced by the divine peace and calm, the rajasic troubled energy by a tranquil and potent, pure and liberated dynamis, while the mind must be kept plastic for the workings of a higher Light of knowledge. How will the activity of Materialism lend itself to that change?

Materialism can hardly be spiritual in its basis, because its basic method is just the opposite of the spiritual way of doing things. The spiritual works from within outward, the way of materialism is to work from out inwards. It makes the inner a result of the outer, fundamentally a phenomenon of Matter and it works upon that view of things. It seeks to "perfect" humanity by outward means and one of its main efforts is to construct a perfect social machine which will train and oblige men to be what they ought to be. The loss of the ego in the Divine is the spiritual ideal; here it is replaced by the immolation of the individual to the military and industrial State. Where is there any spirituality in all that? Spirituality can only come by opening of the mind, vital and physical to the inmost soul, to the higher Self, to the Divine, and their subordination to the spiritual forces and instrumentation as channels of the inner Light, the higher Knowledge and Power. Other things, mental, aesthetic, vital, are often misnamed 'spirituality', but they lack the essential character without which the word loses its true significance.

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When there is a pressure on the vital world due to the preparing Descent from above, that world usually precipitates something of itself into the human. The vital world is very large and far exceeds the human in extent. But usually it dominates by influence not by descent. Of course the effort of this part of the vital world is always to maintain humanity under its sway and prevent the higher Light.

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The vital descent cannot prevent the supramental — still less can the possessed nations do it by their material power, since the supramental descent is primarily a spiritual fact which will bear its necessary outward consequences. What previous vital descents have done is to falsify the Light that came down as in the history of Christianity where it took possession of the

teaching and diluted it and deprived it of any widespread fulfilment. But the supermind is by definition a Light that cannot be distorted if it comes in its own right and by its own presence. It is only when it holds itself back and allows inferior Powers of consciousness to use a diminished and already deflected Truth that the knowledge can be seized by the vital Forces and made to serve their own purpose.

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All that you say only amounts, on the general issue, to the fact that this is a world of slow evolution in which man has emerged out of the beast and is still not out of it, light out of darkness, and a higher consciousness out of first a dead and then a struggling and troubled unconsciousness. A spiritual consciousness is emerging and it is through this spiritual consciousness that one can meet the Divine. Religions, full of vital and mental, mixed, troubled and ignorant stuff, can only get glimpses of the Divine; positivist reason with its questioning based upon things as they are and refusing to believe in anything that may or will be cannot get any vision at all. The spiritual is a new consciousness that has to evolve and has been evolving. It is quite natural that at first and for a long time only a few should get the full light, while a greater number but still only a few compared with the mass of humanity, should get it partially. But what has been gained by the few can at a stage of the evolution be completed and more generalised and that is the attempt which we are making. But if this greater consciousness of light, peace and joy is to be gained, it cannot be by questioning and scepticism which can only fall back on what is and say: "It is impossible, what has not been in the past cannot be in the future, what is so imperfectly realised as yet cannot be better realised in the future." A faith, a will, or at least a persistent demand and aspiration are needed — a feeling that with this and this alone I can be satisfied and a push towards it that will not cease till it is done. That is why a spirit of scepticism and denial stands in the way, because they stand against the creation

of the conditions under which spiritual experience can unroll itself.

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The descent of the supermind is a long process, or at least a process with a long preparation, and one can only say that the work is going on sometimes with a strong pressure for completion, sometimes retarded by the things that rise from below and have to be dealt with before further progress can be made. The process is a spiritual evolutionary process, concentrated into a brief period; it could be done otherwise (by what men would regard as a miraculous intervention) only if the human mind were more flexible and less attached to its ignorance than it is. As we envisage it, it must manifest in a few first and then spread, but it is not likely to overpower the earth in a moment. It is not advisable to discuss too much what it will do and how it will do it, because these are things the supermind itself will fix, acting out of the Divine Truth in it, and the mind must not try to fix for it grooves in which it will run. Naturally, the release from subconscious ignorance and from disease, duration of life at will, and a change in the functionings of the body must be among the ultimate elements of a supramental change; but the details of these things must be left for the supramental Energy to work out according to the Truth of its own nature.

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

stumbling mentality of this world of human consciousness and its reasoning ignorance.

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It is quite possible that there have been periods of harmony on different levels, not supramental, which were afterwards disturbed — but that could only be a stage or resting place in an arc of spiritual evolution out of the Inconscience.

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What is meant here is the Divine in its essential manifestation which reveals itself to us as Light and Consciousness, Power, Love and Beauty. But in its actual cosmic manifestation the Supreme, being the Infinite and not bound by any limitation, can manifest in Itself, in its consciousness of innumerable possibilities, something that seems to be the opposite of itself, something in which there can be Darkness, Inconscience, Inertia, Insensibility, Disharmony and Disintegration. It is this that we see at the basis of the material world and speak of nowadays as the Inconscient — the Inconscient Ocean of the Rigveda in which the One was hidden and arose in the form of this universe — or, as it is sometimes called, the non-being, Asat. The Ignorance which is the characteristic of our mind and life is the result of this origin in the Inconscience. Moreover, in the evolution out of inconscient existence there rise up naturally powers and beings which are interested in the maintenance of all negations of the Divine, error and unconsciousness, pain, suffering, obscurity, death, weakness, illness, disharmony, evil. Hence the perversion of the manifestation here, its inability to reveal the true essence of the Divine. Yet in this very base of this evolution all that is divine is there involved and pressing to evolve, Light, Consciousness, Power, Perfection, Beauty, Love. For in the Inconscient itself and behind the perversions of the Ignorance the Divine Consciousness lies concealed and works and must more and more appear, throwing off in the end its disguises. That is why it is said that the world is called to express the Divine.

Your statement about the supramental evolution is correct except that it does not follow that humanity as a whole will become supramental. What is more likely to happen is that the supramental principle will be established in the evolution by the descent just as the mental principle was established by the appearance of thinking Mind and Man in earthly life. There will be a race of supramental beings on the earth just as now there is a race of mental beings. Man himself will find a greater possibility of rising to the planes intermediary between his mind and supermind and making their powers effective in his life, which will mean a great change in humanity on earth, but it is not likely that the mental stage will disappear from the ascending ladder and, if so, the continued existence of a mental race will be necessary so as to form a stage between the vital and the supramental in the evolutionary movement of the Spirit.

Such a descent of higher beings as you suggest may be envisaged as a part of the process of the change. But the main part of the change will be the appearance of the supramental being and the organisation of a supramental nature here, as a mental being has appeared and a mental nature organised itself during the last stage of the evolution. I prefer nowadays not to speak of the descent of the higher beings because my experience is that it leads to a vain and often egoistic romanticism which distracts the attention from the real work, that of the realisation of the Divine and the transformation of the nature.

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What we are doing, if and when we succeed, will be a beginning, not a completion. It is the foundation of a new consciousness on earth — a consciousness with infinite possibilities of manifestation. The eternal progression is in the manifestation and beyond it there is no progression.

If the redemption of the soul from the physical vesture be the object, then there is no need of supramentalisation. Spiritual Mukti and Nirvana are sufficient. If the object is to rise to supraphysical planes, then also there is no need of supra-

mentalisation. One can enter into some heaven above by devotion to the Lord of that heaven. But that is no progression. The other worlds are typical worlds, each fixed in its own kind and type and law. Evolution takes place on the earth and therefore the earth is the proper field for progression. The beings of the other worlds do not progress from one world to another. They remain fixed to their own type.

The purely monistic Vedantist says, all is Brahman, life is a dream, an unreality, only Brahman exists. One has Nirvana or Mukti, then one lives only till the body falls — after that there is no such thing as life.

They do not believe in transformation, because mind, life and body are an ignorance, an illusion — the only reality is the featureless relationless Self or Brahman. Life is a thing of relations; in the pure Self, all life and relations disappear. What would be the use or the possibility of transforming an illusion that can never be anything else (however transformed) than an illusion? There is no such thing for them as a “Nirvanic life”.

It is only some yogas that aim at a transformation of any kind except that of ignorance into knowledge. The idea varies, — sometimes a divine knowledge or power or else a divine purity or an ethical perfection or a divine love.

What has to be overcome is the opposition of the Ignorance that does not want the transformation of the nature. If that can be overcome, then old spiritual ideas will not form an obstacle.

It is not intended to supramentalise humanity at large, but to establish the principle of the supramental consciousness in the earth-evolution. If that is done, all that is needed will be evolved by the supramental Power itself. It is not therefore important that the mission should be widespread. What is important is that the thing should be done at all in however small a number; that is the only difficulty.

If the transformation of the body is complete, that means no subjection to death — it does not mean that one will be bound to keep the same body for all time. One creates a new body for oneself when one wants to change, but how it will be done cannot be said now. The present method is by physical

birth —, some occultists suppose that a time will come when that will not be necessary — but the question must be left for the supramental evolution to decide.

The questions about the supermind cannot be answered profitably now. Supermind cannot be described in terms that the mind will understand, because the terms will be mental and mind will understand them in a mental way and mental sense and miss their true import. It would therefore be a waste of time and energy which should be devoted to the preliminary work — psychicisation and spiritualisation of the being and nature without which no supramentalisation is possible. Let the whole dynamic nature led by the psychic make itself full of the dynamic spiritual light, peace, purity, knowledge, force; let it afterwards get experience of the intermediate spiritual planes and know, feel and act in their sense; then it will be possible to speak last of the supramental transformation.

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What is a perfect technique of yoga or rather of a world-changing or Nature-changing yoga? Not one that takes a man by a little bit of him somewhere, attaches a hook, and pulls him up by a pulley into Nirvana or Paradise. The technique of a world-changing yoga has to be as multiform, sinuous, patient, all-including as the world itself. If it does not deal with all the difficulties or possibilities and carefully deal with each necessary element, has it any chance of success? And can a perfect technique which everybody can understand do that? It is not like writing a small poem in a fixed metre with a limited number of modulations. If you take the poem simile, it is the Mahabharata of a Mahabharata that has to be done. And what, compared with the limited Greek perfection, is the technique of the Mahabharata?

Next, what is the use of *vicārabuddhi* in such a case? If one has to get a new consciousness which surpasses the reasoning intellect, can one do it on lines which are to be judged and understood by the reasoning intellect, controlled at every step by it, told by the intellect what it is to do, what is the measure

of its achievements, what its steps must be and what their value? If one does that, will one ever get out of the range of the reasoning intelligence into what is beyond it? And if one does, how shall others judge what one is doing by the intellectual measure? How can one judge what is beyond the ordinary consciousness when one is oneself in the ordinary consciousness? Is it not only by exceeding yourself that you can feel, experience, judge what exceeds you? What is the value of a judgment without the feeling and experience?

What the supramental will do the mind cannot foresee or lay down. The mind is ignorance seeking for the Truth, the supramental by its very definition is the Truth-Consciousness, Truth in possession of itself and fulfilling itself by its own power. In a supramental world imperfection and disharmony are bound to disappear. But what we propose just now is not to make the earth a supramental world but to bring down the supramental as a power and established consciousness in the midst of the rest — to let it work there and fulfil itself as Mind descended into Life and Matter and has worked as a Power there to fulfil itself in the midst of the rest. This will be enough to change the world and to change Nature by breaking down her present limits. But what, how, by what degrees it will do it, is a thing that ought not to be said now — when the Light is there, the Light will itself do its work — when the supramental Will stands on earth, that Will will decide. It will establish a perfection, a harmony, a Truth-creation — for the rest, well, it will be the rest — that is all.

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The whole of humanity cannot be changed at once. What has to be done is to bring the Higher Consciousness down into the earth-consciousness and establish it there as a constant realised force. Just as mind and life have been established and embodied in Matter, so to establish and embody the supramental Force.

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It would not be possible to change all that in a moment — we have always said that the whole of humanity will not change the moment there is the Descent. But what can be done is to establish the higher principle in the earth-consciousness in such a way that it will remain and go on strengthening and spreading itself in the earth-life. That is how a new principle in the evolution must necessarily work.

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It [the world] wants and it does not want something that it has not got. All that the supramental could give, the inner mind of the world would like to have, but its outer mind, its vital and physical do not like to pay the price. But, after all, I am not trying to change the world all at once but only to bring down centrally something into it it has not yet, a new consciousness and power.

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This transformation cannot be done individually or in a solitary way only. No individual solitary transformation unconcerned with 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.

That force accepted by individual after individual according to their preparation would establish the supramental consciousness in the physical world and so create a nucleus for its own expansion.

It is first through the individuals that it [the supramental consciousness] becomes part of the earth-consciousness and afterwards it spreads from the first centres and takes up more and more of the global consciousness till it becomes an established force there.

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

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It [the descent of the supermind into the earth-consciousness] would not necessarily be known by everybody. Besides, even if the descent were here one would have to be ready before one could get the final change.

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Not in their entirety — for that [the transformation of the Cosmic Mind, Life and Matter] is not our business. It is ourselves that we have to transform and change the earth-consciousness by bringing in the supramental principle into the evolution there. Once there it will necessarily have a powerful influence in the whole earth-life — as mind has had through the evolution of men, but much greater.

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It is not possible for a force like the supramental to come down without making a large change in earth-conditions. It does not follow that all will become supramentalised and it is not necessary — but mind itself will be influenced as life has been influenced by the development of mind on earth.

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Nothing permanent can be done without the real supramental Force. But the result of its descent would be that in human life intuition would become a greater and more developed force than it now is and the other intermediate powers between mind and supermind would become also more common and develop an organised action.

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How do you know that it [our yoga] will have no effect on the ordinary people? It will inevitably increase their possibilities and even though all cannot rise to the highest, that will mean a great change for the earth.

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It would on the contrary be impossible for them [the ordinary people] not to feel that a greater Light and Power had come on the earth.

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It is not for considerations of gain or loss that the Divine Consciousness acts — that is a human standpoint necessary for human development. The Divine, as the Gita says, has nothing to gain and nothing that it has not, yet it puts forth its power of action in the manifestation. It is the earth-consciousness, not the supramental world that has to gain by the descent of the supramental principle — that is sufficient reason for it to descend. The supramental worlds remain as they are and are in no way affected by the descent.

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“Opening from below”¹ means this — that the supramental force descending awakes a response from below in the earth-consciousness so that it is possible for a supramental activity to be formed in the material itself. All is involved as potentiality in the earth-consciousness, life, mind, supermind — but it is only when life force descended from the life plane into the material that active and conscious organised life was possible — so it was only when mind descended that the latent mind in Matter awoke and could be organised. The supramental descent must create the same kind of opening from below so that a supramental consciousness can be organised in the material.

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It [the earth] contains all the potentialities which come out in the beings of earth and also much that is unexpressed.

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Yes. The earth is the place of evolution in which all these forces meet and try to manifest and out of their working something has to develop. On the other planes (the mental, vital etc.) there is not the evolution — there each acts separately according to its own law.

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[The earth-consciousness:] The consciousness of this Earth alone. There is a separate global consciousness of the earth (as of other worlds) which evolves with the evolution of life on the planet.

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Yes all that is the earth-consciousness — mineral=matter, vegetable=the vital-physical creation, animal=the vital creation, man = the mental creation. Into the earth-consciousness so limi-

¹ “... it is only the very highest supramental Force descending from above and opening from below that can victoriously handle the physical Nature and annihilate its difficulties.” Sri Aurobindo, *The Mother*, p. 2.

ted to mind, vital, matter has to come the supramental creation. Necessarily *at first* it cannot be in a great number — but even if it is only in a few at first, that does not mean that it will have no effect on the rest or will not change the whole balance of the earth-nature.

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There is no reason why the vegetable, animal and human life should not evolve in the Truth and not in the Ignorance — if once the knowledge is there in the earth-plane.

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It [the supermind] can act directly on everything if it is brought down into the material consciousness — at present in the arrangement of things here it is latent behind and acts through other media.

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[Direct supramental action in the plants at present:] No, one can't say that. It is the vital force that works, but there is a sort of underlying Intuition in this Life-Force which is behind the whole action and that is what one might call a reflection or delegated Power at the back of which is latent supermind.

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If spiritual and supramental were the same thing, as you say my readers imagine, then all the sages and devotees and yogis and sadhaks throughout the ages would have been supramental beings and all I have written about the supermind would be so much superfluous stuff, useless and otiose. Anybody who had spiritual experiences would then be a supramental being; the Ashram would be chock-full of supramental beings and every other Ashram in India also. Spiritual experiences can fix themselves in the inner consciousness and alter it, transform it, if you like; one can realise the Divine everywhere, the Self in all and all in the Self, the universal Shakti doing all things; one can feel

merged in the Cosmic Self or full of ecstatic bhakti or Ananda. But one may and usually does still go on in the outer parts of Nature thinking with the intellect or at best the intuitive mind, willing with a mental will, feeling joy and sorrow on the vital surface, undergoing physical afflictions and suffering from the struggle of life in the body with death and disease. The change then only will be that the inner self will watch all that without getting disturbed or bewildered, with a perfect equality, taking it as an inevitable part of Nature, inevitable at least so long as one does not withdraw to the Self out of Nature. That is not the transformation I envisage. It is quite another power of knowledge, another kind of will, another luminous nature of emotion and aesthesis, another constitution of the physical consciousness that must come in by the supramental change.

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The spiritual realisation can be had on any plane by contact with the Divine (who is everywhere) or by perception of the Self within, which is pure and untouched by the outer movements. The supermind is something transcendent — a dynamic Truth-Consciousness which is not there yet, something to be brought down from above.

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It is only the supramental that is all-knowledge. All below that from overmind to Matter is Ignorance — an Ignorance growing from level to level towards the full knowledge. Below supermind there may be knowledge but it is not all-knowledge.

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I have not said that everything is falsehood except the supramental Truth. I said that there was no complete Truth below the supramental. In the overmind the Truth of supermind which is whole and harmonious enters into a separation into parts, many truths fronting each other and moved each to fulfil itself,

to make a world of its own or else to prevail or take its share in worlds made of a combination of various separated Truths and Truth-forces. Lower down in the scale, the fragmentation becomes more and more pronounced, so as to admit of positive error, falsehood, ignorance, finally inconscience like that of Matter. This world here has come out of the Inconscience and developed the Mind which is an instrument of Ignorance trying to reach out to the Truth through much limitation, conflict, confusion and error. To get back to overmind, if one can do it completely, which is not easy for physical beings, is to stand on the borders of the supramental Truth with the hope of entry there.

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There can be no mental rule or definition. One has first to live in the Divine and attain to the Truth — the will and awareness of the Truth will organize the life.

It is in the inactive Brahman that one merges, if one seeks Laya or Moksha. One can dwell in the Personal Divine, but one does not merge in him. As for the Supreme Divine, he holds in himself the world-existence and it is in his consciousness that it moves, so by entering into the Supreme one rises above subjection to Nature, but one does not disappear from all consciousness of world-existence.

The general Divine Will in the universe is for the progressive manifestation in the universe. But that is the general will — it admits the withdrawal of individual souls who are not ready to persevere in the world.

It is not immortality of the body, but the consciousness of immortality *in* the body that can come with the descent of overmind into Matter or even into the physical mind or with the touch of the modified supramental Light on the physical mind-consciousness. These are preliminary openings, but they are not the supramental fulfilment in Matter.

If the supramental is decreed, nothing can prevent it; but all things are worked out here through a play of forces, and an unfavourable atmosphere or conditions can delay even when they cannot prevent. Even when a thing is destined, it does not

present itself as a certitude in the consciousness here (overmind-mind-vital-physical) till the play of forces has been worked out up to a certain point at which the descent not only is, but appears as inevitable.

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The supramental change is the ultimate stage of siddhi and it is not likely to come so soon; but there are many levels between the normal mind and the supermind and it is easy to mistake an ascent into one of them or a descent of their consciousness or influence for a supramental change.

It is quite impossible to ascend to the real Ananda *plane* (except in a profound trance), until after the supramental consciousness has been entered, realised and possessed; but it is quite possible and normal to feel some form of Ananda *consciousness* on any level. This consciousness wherever it is felt is a derivation from the Ananda plane, but it is very much diminished in power and modified to suit the lesser power of receptivity of the inferior levels.

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I presume it is the development of the Truth-Power and the Ananda-Power in the overmind consciousness that is being prepared. The transcendent Ananda in itself could descend only after the complete supramentalisation of the being and would mean a stupendous change in the earth-consciousness. It is the divine Truth in the overmind and the divine Ananda in the overmind that can now prepare their manifestation and it is that which is being indicated in these experiences.

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It is the supermind we have to bring down, manifest, realise — anything higher than that is impossible at this stage of the evolution except as a reflection in the consciousness or a power delegated and modified in its descent.

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I do not know what Mahatma Gandhi means by complete realisation.¹ If he means a realisation with nothing more to realise, no farther development possible, then I agree — I have myself spoken of farther divine progression, an infinite development. But the question is not that: the question is whether the Ignorance can be transcended, whether a complete essential realisation turning the consciousness from darkness to light, from an instrument of the Ignorance seeking for Knowledge into an instrument or rather a manifestation of Knowledge proceeding to greater Knowledge, Light enlarging, heightening into greater Light, is or is not possible. My view is that this conversion is not only possible, but inevitable in the spiritual evolution of the being here. The embodiment of life has nothing to do with it. This embodiment is not of life, but of consciousness and its energy of which life is only one phase or force. As life has developed mind, and the embodiment has modified itself to suit this development (mind is precisely the main instrument of ignorance seeking for knowledge), so mind can develop supermind which is in its nature knowledge not seeking for itself, but manifesting itself by its own automatic power, and the embodiment can again modify itself or be modified from above so as to suit this development. Faith is a necessary means for arriving at realisation, because we are ignorant and do not yet know that which we are seeking to realise; faith is indeed knowledge giving the ignorance an intimation of itself previous to its own manifestation, it is the gleam sent before by the yet unrisen Sun. When the Sun shall rise, there will be no longer any need of the gleam. The supramental knowledge supports itself. It does not need to be supported by faith; it lives by its own certitude. You may say that farther progression, farther development will need faith. No, for the farther development will proceed on a basis of Knowledge, not of Ignorance. We shall walk in the light of Knowledge towards its own wider vistas of self-fulfilment.

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¹ These observations are apropos of the following statement in an article by Mahatma Gandhi submitted by a sadhak to Sri Aurobindo for his opinion:

"I hold that a complete realisation is impossible in this embodied life. Nor is it neces-

An evolution from the Inconscient need not be a painful one if there is no resistance; it can be a deliberately slow and beautiful efflorescence of the Divine. One ought to be able to see how beautiful outward Nature can be and usually is, although it is itself apparently "inconscient". Why should the growth of consciousness in inward Nature be attended by so much ugliness and evil spoiling the beauty of the outward creation? Because of a perversity born from the Ignorance, which came in with Life and increased in Mind — that is the Falsehood, the Evil that was born because of the starkness of the Inconscient's sleep separating its action from the luminosity of the secret Conscient that is all the time within it. But it need not have been so except for the overriding Will of the Supreme which meant that the possibilities of perversion by inconscience and ignorance should be manifested in order to be eliminated through being given their chance, since all possibility has to manifest somewhere: once it is eliminated, the Divine Manifestation in Matter will be greater than it otherwise could be, because it will combine all the possibilities involved in this difficult creation and not some of them as in an easier and less strenuous creation might naturally happen.

"From beauty to greater beauty, from joy to intenser joy, by an especial adjustment of the senses" — yes, that would be the normal course of a divine manifestation, however gradual, in Matter. "Discordant sound and offensive odour" are creations of a disharmony between consciousness and Nature and do not exist in themselves; they would not be present to a liberated and harmonised consciousness, for they would be foreign to its being, nor would they afflict a rightly developing harmonised soul and Nature. Even the "belching volcano, crashing thunderstorm and whirling typhoon" are in themselves grandiose and beautiful things and only harmful or terrible to a consciousness unable to meet or deal with them or make a pact with the spirits of Wind and Fire. You are assuming that the manifestation from the Inconscient must be what it is now and here and that no other kind of world of Matter was possible, but the harmony of material Nature in itself shows that it need not necessarily be a dis-

sary. A living immovable faith is all that is required for reaching the full spiritual height attainable by human beings."

cordant, evil, furiously perturbed and painful creation — the psychic being, if allowed to manifest from the first in Life and Mind and lead the evolution instead of being relegated behind the veil, would have been the principle of a harmony ever out-flowing: everyone who has felt the psychic at work within him, free of the vital intervention, can at once see that this would be its effect because of its unerring perception, true choice, harmonic action. If it has not been so, it is because the Dark Powers have made Life a claimant instead of an instrument. The reality of the Hostiles and the nature of their role and trend of their endeavour cannot be doubted by anyone who has had his inner vision unsealed and made their unpleasant acquaintance.

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It is not to be denied, no spiritual experience will deny that this is an unideal and unsatisfactory world, strongly marked with the stamp of inadequacy, suffering, evil. Indeed this perception is in a way the starting-point of the spiritual urge — except for the few to whom the greater experience comes spontaneously without being forced to it by the strong or overwhelming, the afflicting and detaching sense of the Shadow overhanging the whole range of this manifested existence. But still the question remains whether this is indeed, as is contended, the essential character of all manifestation or so long at least as there is a physical world it must be of this nature, so that the desire of birth, the will to manifest or create has to be regarded as the original sin and withdrawal from birth or manifestation as the sole possible way of salvation. For those who perceive it so or with some kindred look — and these have been the majority — there are well-known ways of issue, a straight-cut to spiritual deliverance. But equally it may not be so but only seem so to our ignorance or to a partial knowledge — the imperfection, the evil, the suffering may be a besetting circumstance or a dolorous passage, but not the very condition of manifestation, not the very essence of birth in Nature. And if so, the highest wisdom will lie not in escape, but in the urge towards a victory here, in a consenting association with the Will behind the world, in a discovery of the spiritual gate to

perfection which will be at the same time an opening for the entire descent of the Divine Light, Knowledge, Power, Beatitude.

All spiritual experience affirms that there is a Permanent above the transience of this manifested world we live in and this limited consciousness in whose narrow borders we grope and struggle and that its characters are infinity, self-existence, freedom, absolute Light, absolute Beatitude. Is there then an unbridgeable gulf between that which is beyond and that which is here or are they two perpetual opposites and only by leaving this adventure in Time behind, by overleaping the gulf can men reach the Eternal? That is what seems to be at the end of one line of experience which has been followed to its rigorous conclusion by Buddhism and a little less rigorously by a certain type of Monistic spirituality which admits some connection of the world with the Divine, but still opposes them in the last resort to each other as truth and illusion. But there is also this other and indubitable experience that the Divine is here in everything as well as above and behind everything, that all is in That and is That when we go back from its appearance to its Reality. It is a significant and illumining fact that the Knower of Brahman even moving and acting in this world, even bearing all its shocks, can live in some absolute peace, light and beatitude of the Divine. There is then here something other than that mere trenchant opposition — there is a mystery, a problem which one would think must admit of some less desperate solution. This spiritual possibility points beyond itself and brings a ray of hope into the darkness of our fallen existence.

And at once a first question arises — is this world an unchanging succession of the same phenomena always or is there in it an evolutionary urge, an evolutionary fact, a ladder of ascension somewhere from an original apparent Inconscience to a more and more developed consciousness, from each development still ascending, emerging on highest heights not yet within our normal reach? If so, what is the sense, the fundamental principle, the logical issue of that progression? Everything seems to point to such a progression as a fact — to a spiritual and not merely a physical evolution. Here too there is a justifying line of spiritual experience in which we discover that the Inconscient

from which all starts is apparent only, for in it there is an involved Consciousness with endless possibilities, a consciousness not limited but cosmic and infinite, a concealed and self-imprisoned Divine, imprisoned in Matter but with every potentiality held in its secret depths. Out of this apparent Inconscience each potentiality is revealed in its turn, first organised Matter concealing the indwelling Spirit, then Life emerging in the plant and associated in the animal with a growing Mind, then Mind itself evolved and organised in Man. This evolution, this spiritual progression — does it stop short here in the imperfect mental being called Man? Or is the secret of it simply a succession of rebirths whose only purpose of issue is to labour towards the point at which it can learn its own futility, renounce itself and take its leap into some original unborn Existence or Non-Existence? There is at least the possibility, there comes at a certain point the certitude, that there is a far greater consciousness than what we call Mind, and that by ascending the ladder still farther we can find a point at which the hold of the material Inconscience, the vital and mental Ignorance ceases; a principle of consciousness becomes capable of manifestation which liberates not partially, not imperfectly, but radically and wholly this imprisoned Divine. In this vision each stage of evolution appears as due to the descent of a higher and higher Power of consciousness, raising the terrestrial level, creating a new stratum, but the highest yet remain to descend and it is by their descent that the riddle of terrestrial existence will receive its solution and not only the soul but Nature herself find her deliverance. This is the Truth which has been seen in flashes, in more and more entirety of its terms by the line of seers whom the Tantra would call the hero-seekers and the divine-seekers and which may now be nearing the point of readiness for its full revelation and experience. Then whatever be the heavy weight of strife and suffering and darkness in the world, yet if there is this as its high result awaiting us, all that has gone before may not be counted too great a price by the strong and adventurous for the glory that is to come. At any rate the shadow lifts; there is a Divine Light that leans over the world and is not only a far-off incommunicable Lustre.

It is true that the problem still remains why all this that yet

is should have been necessary — these crude beginnings, this long and stormy passage — why should the heavy and tedious price be demanded, why should evil and suffering ever have been there. For to the how of the fall into the Ignorance as opposed to the why, the effective cause, there is a substantial agreement in all spiritual experience. It is the division, the separation, the principle of isolation from the Permanent and One that brought it about; it is because the ego set up for itself in the world emphasising its own desire and self-affirmation in preference to its unity with the Divine and its oneness with all; it is because instead of the one supreme Force, Wisdom, Light determining the harmony of all forces each Idea, Force, Form of things was allowed to work itself out as far as it could in the mass of infinite possibilities by its separate will and inevitably in the end by conflict with others. Division, ego, the imperfect consciousness and groping and struggle of a separate self-affirmation are the efficient cause of the suffering and ignorance of this world. Once consciousnesses separated from the one consciousness, they fell inevitably into Ignorance and the last result of Ignorance was Inconscience; from a dark immense Inconscient this material world arises and out of it a soul that by evolution is struggling into consciousness, attracted towards the hidden Light, ascending but still blindly towards the lost Divinity from which it came.

But why should this have happened at all? One common way of putting the question and answering it ought to be eliminated from the first, — the human way and its ethical revolt and reprobation, its emotional outcry. For it is not, as some religions suppose, a supra-cosmic, arbitrary, personal Deity himself altogether uninvolved in the fall who has imposed evil and suffering on creatures made capriciously by his fiat. The Divine we know is an Infinite Being in whose infinite manifestation these things have come — it is the Divine itself that is here, behind us, pervading the manifestation, supporting the world with its oneness; it is the Divine that is in us upholding itself the burden of the fall and its dark consequence. If above It stands for ever in its perfect Light, Bliss and Peace, It is also here; its Light, Bliss and Peace are secretly here supporting all; in ourselves there is a spirit, a central presence greater than the series

of surface personalities which, like the supreme Divine itself, is not overborne by the fate they endure. If we find out this Divine within us, if we know ourselves as this spirit which is of one essence and being with the Divine, that is our gate of deliverance and in it we can remain ourselves even in the midst of this world's disharmonies, luminous, blissful and free. That much is the age-old testimony of spiritual experience.

But still what is the purpose and origin of the disharmony — why came this division and ego, this world of painful evolution? Why must evil and sorrow enter into the divine Good, Bliss and Peace? It is hard to answer to the human intelligence on its own level, for the consciousness to which the origin of this phenomenon belongs and to which it stands as it were automatically justified in a supra-intellectual knowledge, is a cosmic and not an individualised human intelligence; it sees in larger spaces, it has another vision and cognition, other terms of consciousness than human reason and feeling. To the human mind one might answer that while in itself the Infinite might be free from those perturbations, yet once manifestation began infinite possibility also began and among the infinite possibilities which it is the function of the universal manifestation to work out, the negation, the apparent effective negation — with all its consequences — of the Power, Light, Peace, Bliss was very evidently one. If it is asked why even if possible it should have been accepted, the answer nearest to the Cosmic Truth which the human intelligence can make is that in the relations or in the transition of the Divine in the Oneness to the Divine in the Many, this ominous possible became at a certain point an inevitable. For once it appears it acquires for the Soul descending into evolutionary manifestation an irresistible attraction which creates the inevitability — an attraction which in human terms on the terrestrial level might be interpreted as the call of the unknown, the joy of danger and difficulty and adventure, the will to attempt the impossible, to work out the incalculable, the will to create the new and the uncreated with one's own self and life as the material, the fascination of contradictories and their difficult harmonisation — these things translated into another supraphysical, super-human consciousness, higher and wider than the mental, were

the temptation that led to the fall. For to the original being of light on the verge of the descent the one thing unknown was the depths of the abyss, the possibilities of the Divine in the Ignorance and Inconscience. On the other side from the Divine Oneness a vast acquiescence, compassionate, consenting, helpful, a supreme knowledge that this thing must be, that having appeared it must be worked out, that its appearance is in a certain sense part of an incalculable infinite wisdom, that if the plunge into Night was inevitable the emergence into a new unprecedented Day was also a certitude, and that only so could a certain manifestation of the Supreme Truth be effected — by a working out with its phenomenal opposites as the starting-point of the evolution, as the condition laid down for a transforming emergence. In this acquiescence was embraced too the will of the great Sacrifice, the descent of the Divine itself into the Inconscience to take up the burden of the Ignorance and its consequences, to intervene as the Avatar and the Vibhuti walking between the double sign of the Cross and the Victory towards the fulfilment and deliverance. A too imaged rendering of the inexpressible Truth? But without images how to present to the intellect a mystery far beyond it? It is only when one has crossed the barrier of the limited intelligence and shared in the cosmic experience and the knowledge which sees things from identity that the supreme realities which lie behind these images — images corresponding to the terrestrial fact — assume their divine forms and are felt as simple, natural, implied in the essence of things. It is by entering into that greater consciousness alone that one can grasp the inevitability of its self-creation and its purpose.

This is indeed only the Truth of the manifestation as it presents itself to the consciousness when it stands on the border line between Eternity and the descent into Time where the relation between the One and the Many in the evolution is self-determined, a zone where all that is to be is implied but not yet in action. But the liberated consciousness can rise higher where the problem exists no longer and from there see it in the light of a supreme identity where all is predetermined in the automatic self-existent truth of things and self-justified to an absolute consciousness and wisdom and absolute Delight which is behind all

creation and non-creation and the affirmation and negation are both seen with the eyes of the ineffable Reality that delivers and reconciles them. But that knowledge is not expressible to the human mind; its language of light is too undecipherable, the light itself too bright for a consciousness accustomed to the stress and obscurity of the cosmic riddle and entangled in it to follow the clue or to grasp its secret. In any case, it is only when we rise in the spirit beyond the zone of the darkness and the struggle that we enter into the full significance of it and there is a deliverance of the soul from its enigma. To rise to that height of liberation is the true way out and the only means of the indubitable knowledge.

But the liberation and transcendence need not necessarily impose a disappearance, a sheer dissolving out from the manifestation; it can prepare a liberation into action of the highest Knowledge and an intensity of Power that can transform the world and fulfil the evolutionary urge. It is an ascent from which there is no longer a fall but a winged or self-sustained descent of light, force and Ananda.

It is what is inherent in force of being that manifests as becoming; but what the manifestation shall be, its terms, its balance of energies, its arrangement of principles depends on the consciousness which acts in the creative force, on the power of consciousness which Being delivers from itself for manifestation. It is in the nature of Being to be able to grade and vary its powers of consciousness and determine according to the grade and variation its world or its degree and scope of self-revelation. The manifested creation is limited by the power to which it belongs and sees and lives according to it and can only see more, live more powerfully, change its world by opening or moving towards or making descend a greater power of consciousness that was above it. This is what is happening in the evolution of consciousness in our world, a world of inanimate matter producing under the stress of this necessity a power of life, a power of mind which bring into it new forms of creation and still labouring to produce, to make descend into it some supramental power. It is further an operation of creative force which moves between two poles of consciousness. On one side there is a secret con-

consciousness within and above which contains in it all potentialities — there eternally manifest, here awaiting delivery — of light, peace, power and bliss. On the other side there is another, outward on the surface and below, that starts from the apparent opposite of unconsciousness, inertia, blind stress, possibility of suffering and grows by receiving into itself higher and higher powers which make it always re-create its manifestation in larger terms, each new creation of this kind bringing out something of the inner potentiality, making it more and more possible to bring down the Perfection that waits above. As long as the outward personality we call ourselves is centred in the lower powers of consciousness, the riddle of its own existence, its purpose, its necessity is to it an insoluble enigma; if something of the truth is at all conveyed to this outward mental man, he but imperfectly grasps it and perhaps misinterprets and misuses and mislives it. His true staff of walking is made more of a fire of faith than any ascertained and indubitable light of knowledge. It is only by rising toward a higher consciousness beyond the mental line and therefore superconscient now to him that he can emerge from his inability and his ignorance. His full liberation and enlightenment will come when he crosses the line into the light of a new superconscient existence. That is the transcendence which was the object of aspiration of the mystics and the spiritual seekers.

But in itself this would change nothing in the creation here, the evasion of a liberated soul from the world makes to that world no difference. But this crossing of the line if turned not only to an ascending but to a descending purpose would mean the transformation of the line from what it now is, a lid, a barrier, into a passage for the higher powers of consciousness of the Being now above it. It would mean a new creation on earth, a bringing in of the ultimate powers which would reverse the conditions here, in as much as that would produce a creation raised into the full flood of spiritual and supramental light in place of one emerging into a half-light of mind out of a darkness of material inconscience. It is only in such a full flood of the realised spirit that the embodied being could know, in the sense of all that was involved in it, the meaning and temporary necessity of

his descent into the darkness and its conditions and at the same time dissolve them by a luminous transmutation into a manifestation here of the revealed and no longer of the veiled and disguised or apparently deformed Divine.

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I suppose you have not read my *Riddle of this World*,¹ but it is a similar solution I put there. X's way of putting it is a trifle too "Vedantic-Theistic" — in my view it is a transaction between the One and the Many. In the beginning it was you (not the human you who is now complaining but the central being) which accepted or even invited the adventure of the Ignorance; sorrow and struggle are a necessary consequence of the plunge into the Inconscience and the evolutionary emergence out of it. The explanation is that it had an object, the eventual play of the Divine Consciousness and Ananda not in its original transcendence but under conditions for which the plunge into the Inconscience was necessary. It is fundamentally a cosmic problem and can be understood only from the cosmic consciousness. If you want a solution which will be agreeable to the human mind and feelings, I am afraid there is none. No doubt if human beings had made the universe, they would have done much better; but they were not there to be consulted when they were made. Only your central being was there and that was much nearer in its temerarious foolhardiness to Vivekananda's or X's than to the repining prudence of your murmuring and trembling human mentality of the present moment — otherwise it would never have come down into the adventure. Or perhaps it did not realise what it was in for? It is the same with the wallowers under their cross. Even now they wallow because something in them likes the wallowing and bear the cross because something in them chooses to suffer. So? —

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The European type of monism is usually pantheistic and weaves

¹ This was the title given to the preceding long letter when it was first published in November 1933, along with some other letters, in a book bearing the same title.

the universe and the Divine so intimately together that they can hardly be separated. But what explanation of the evil and misery can there be there? The Indian view is that the Divine is the inmost substance of the universe, but he is also outside it, transcendent; good and evil, happiness and misery are only phenomena of cosmic experience due to a division and a diminution of consciousness in the manifestation but are not part of the essence or of the undivided whole-consciousness either of the Divine or of our own spiritual being.

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The involution is of the Divine in the Inconscience and it is done by the interposition of intermediate planes (overmind etc., mind, vital — then the plunge into the Inconscient which is the origin of matter). But all that is not a process answering to the evolution in the inverse sense — for there is no need for that, but a gradation of consciousness which is intended to make the evolution upwards possible.

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There are three powers of the cosmos to which all things are subject — creation, preservation and destruction; whatever is created lasts for a time, then begins to crumble down. The taking away of the Force of destruction implies a creation that will not be destroyed but last and develop always. In the Ignorance destruction is necessary for progress — in the Knowledge, the Truth-creation, the law is that of a constant unfolding without any Pralaya.

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[Great catastrophic upheavals when the supermind descends:] There need not be. There will necessarily be great changes but they are not bound to be catastrophic. When there is a strong pressure from overmind forces for change, then there are likely to be catastrophes because of the resistance and clash of forces. The supramental has a greater — in its fullness a complete

mastery of things and power of harmonisation which can overcome resistance by other means than dramatic struggle and violence.

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

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As far as I can see, once the supramental is established in Matter, the transformation will be possible under much less troublesome conditions than now are there. These bad conditions are due to the fact that the Ignorance is in possession and the hostile Powers an established authority, as it were, who do not care to give up their hold and there is no full force of Light established in the earth-consciousness which would not only meet but outweigh their full force of darkness.

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The fallacy of the argument lies in the premiss laid down in the beginning that even after supramentalisation difficulties and attacks will continue. In the supramental consciousness such attacks are not possible — the coexistence of supramental and the lower darkness in the same being and body is not possible. It is precisely for that reason that the supramentalisation of the body consciousness is laid down as the condition of the successful transformation. If attacks continue and can come in success-

fully, it means that the body consciousness is not yet supramentalised.

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The descent of the supramental can hasten things, but it is not going to act as a patent medicine or change everything in the twinkle of an eye.

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It is the darkest nights that prepare the greatest dawns — and it is so because it is into the deepest inconscience of material life that we have to bring, not an intermediate glimmer, but the full play of the divine Light.

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1.2.34 It is supposed to be always a year of manifestation.
2.3.45 is the year of power — when the thing manifested gets full force. 4.5.67 is the year of complete realisation.