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



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# MOTHER INDIA

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Vol. LXIX

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*“Great is Truth and it shall prevail”*

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This compilation takes its hint from an answer of the Mother to a question she was asked.

*Mother, every year you give a message on the first of January. What does it exactly indicate?*

Yes, every year. . . . During the war it was wonderful, it was like a prophecy of what was going to come. Now there is no longer any war and no more need of prophecy! But it is always an indication of the progress which has to be made. You will receive it tomorrow morning, the prayer.<sup>1</sup> But I advise you to reflect deeply on it. For truly it was spoken and considered as of great importance. Now we are becoming almost a thing of public interest, in the sense that there are lots of visitors coming and lots of people concerned about what we are doing here, and then they are taken round and told what we have supposedly done and what we are going to do and all that. And there was truly a great need to say: "I beg of you, don't speak so much about what we are doing: do it." That is all.

It is always better to do than to speak, and in the least details also.

There is another meaning too, much deeper. But about that I shall speak to you another time.

*Voilà, au revoir* my children.

30 December 1953 (5: 417)

Reading the New Year messages in sequence may help us glimpse something of a deeper meaning.

Here, the Mother's New Year message and her explanations have been placed together.

Some other messages and a few extracts from her conversations of the same period have also been included.

The references — (*for example, 5: 417*) — indicate the volume and the page in the 2<sup>nd</sup> edition of the Mother's Collected Works.

The prayers are all taken from volume 15 of the Collected Works.

— Eds.

1. New Year Prayer of 1954: "My Lord, here is Thy advice to all, for this year: 'Never boast about anything, let your acts speak for you.' "



# **NEW YEAR MESSAGES**

**AND SOME ADDITIONAL PASSAGES**





The supramental is not only Truth itself, but also the very negation of falsehood. The supramental will never come down, settle and manifest in a consciousness harbouring falsehood.

Naturally the first condition for conquering falsehood is to stop telling lies, though this is only a preliminary step. An absolute, integral sincerity must finally be established in the being and all its movements if the goal is at all to be attained.

April 1932 (15: 90)



1933

**Let the birth of the new year be the new birth of our consciousness.  
Leaving the past far behind us, let us run towards a luminous future.**

\*

*My dear Mother,*

*“Supramental beauty in the physical”<sup>1</sup> — what does it mean? All these things — all the arts, the beautiful work we do for the Divine — are they expressions of supramental beauty in the physical?*

No, all that is only the manifestation of a universal harmony which lies, as it were, at the very heart of creation. But the supramental beauty is something much higher and more perfect; it is a beauty untainted by any ugliness and it does not need the proximity of ugliness in order to look beautiful.

When the supramental forces descend into Matter in order to manifest, this perfect beauty will express itself quite naturally and spontaneously in all forms.

March 1933 (16: 78-79)

\*

*My dear Mother,*

*This morning You gave me a flower which signifies “Consciousness turned towards the supramental Light”.<sup>2</sup> What does this mean? I don’t understand.*

If you put “Divine” instead of “supramental”, does that make it clearer to you?

It means the consciousness that is not filled with the activities and influences of ordinary life, but is concentrated in an aspiration towards the divine light, force, knowledge, joy.

Now do you understand?

March 1933 (16: 79)

\*

1. The Mother’s name for a light golden-orange Hibiscus.

2. The Mother’s name for a yellow-orange Sunflower (*Helianthus*).

## 1934

**Lord, the year is dying and our gratitude bows down to Thee.  
 Lord, the year is reborn, our prayer rises up to Thee.  
 Let it be for us also the dawn of a new life.**

\*

*I think that the Supramental Gods have no ego. So I believe that we must become egoless like them, on earth itself, and then act according to the divine guidance.*

I think it is useless to speculate just now about what may happen in the Supermind.

July 1934 (17: 52)

\*

*I have the idea that the divine peace will not reign over the whole of the earth.*

What do you know about it? Can your mind have any knowledge of the future?  
 And especially the supramental future!

December 1934 (17: 71)

\*

## 1935

**We surrender to Thee this evening all that is artificial and false, all that pretends and imitates. Let it disappear with the year that is at an end. May only what is perfectly true, sincere, straight and pure subsist in the year that is beginning.**

\*

*“The psychic is not, by definition, that part which is in direct touch with the supramental plane. . . . The psychic part of us is something that comes direct from the Divine and is in touch with the Divine.” (Sri Aurobindo)*

*I don't know the difference between the Supermind and the Divine.*

The Divine spoken of here is that which has been in contact with the earth from the beginning of time; the Supermind is a new aspect of the Divine, which up to now has not been manifested upon earth.

February 1935 (17: 80)

\*

**1936**

**O Lord! Grant that this year may be the year of Thy Victory. We aspire for a perfect faithfulness which would make us worthy of it.**

\*

**1937**

**Glory to Thee, O Lord, who triumphest over every obstacle!  
Grant that nothing in us may be an impediment to Thy work.**

\*

**1938**

**Lord, grant that everything in us may be ready for Thy Realisation. On the threshold of the new year we bow down to Thee, O Lord, Supreme Realiser.**

\*

**1939**

**Will be the year of purification.**

**O Lord, all those who take part in the divine work implore Thee that by a supreme purification they may be liberated from the domination of the ego.**

\*

**1940**

**A year of silence and expectation . . .**

**Let us find, O Lord, our entire support in Thy Grace alone.**

\*

**1941**

**The world is fighting for its spiritual life menaced by the rush of hostile and undivine forces.**

**Lord, we aspire to be Thy valiant warriors so that Thy glory may manifest upon the earth.**

\*

**1942**

**Glory to Thee, O Lord, conqueror of every foe!  
Give us the power to endure and share in Thy victory.**

\*

**1943**

**The hour has come when a choice has to be made, radical and definitive.**

**Lord, give us the strength to reject falsehood and emerge in Thy truth, pure and worthy of Thy victory.**

\*

This is no question of general theory; it belongs to the actuality of things. The Asura is the force of falsehood, antidivine, which reigns as sovereign over the physical world; his influence is felt everywhere, it is in everything in Matter. But the time has now come when the separation, the purification, can be made, the falsehood, the Asuric influence, rejected and there can be an exclusive living in the Divine Truth.

January 1943 (15: 176)

\*

**1944**

**O Lord, the world implores Thee to prevent it from falling back always into the same stupidities.**

**Grant that the mistakes recognised may never be renewed.**

**Grant lastly that its actions may be the exact and sincere expression of its proclaimed ideals.**

\*

**1945**

**The earth will enjoy a lasting and living peace only when men understand that they must be truthful even in their international dealings.**

**O Lord, it is for this perfect truthfulness that we aspire.**

\*

The Victory has come, Thy Victory, O Lord, for which we render to Thee infinite thanks-giving.

But now our ardent prayer rises towards Thee. It is with Thy force and by Thy force that the victors have conquered. Grant that they do not forget it in their success and that they keep the promises which they have made to Thee in the hours of danger and anguish. They have taken Thy name to make war, may they not forget Thy grace when they have to make the peace.

15 August 1945 (15: 44)

\*

**1946**

**Lord, it is Thy Peace we would have and not a vain semblance of peace, Thy Freedom and not a semblance of freedom, Thy Unity and not a semblance of unity. For it is only Thy Peace, Thy Freedom and Thy Unity that can triumph over the blind violence and the hypocrisy and falsehood that still reign upon earth.**

**Grant that those who so valiantly struggled and suffered for Thy Victory, may see the true and genuine results of that victory realised in the world.**

\*

**1947**

**At the very moment when everything seems to go from bad to worse, it is then that we must make a supreme act of faith and know that the Grace will never fail us.**

\*

This is not a prayer, but an encouragement.

Here is the encouragement and a comment upon it:

“At the very moment when everything seems to go from bad to worse, it is then that we must make a supreme act of faith and know that the Grace will never fail us.”

The hours before the dawn are always the darkest.

The servitude just before freedom comes is the most painful of all.

But in the heart endowed with faith burns the eternal flame of hope which leaves no room for discouragement.

(15: 177)

\*

*“At the very moment when everything seems to go from bad to worse, it is then that we must make a supreme act of faith and know that the Grace will never fail us.”<sup>3</sup>*

I mean, act according to our inner conviction regardless of all consequences and keep our faith unshaken in spite of the apparent so-called proofs to the contrary.

(14: 90)

\*

**1948**

**Forward, for ever forward!**

**At the end of the tunnel is the light . . .**

**At the end of the fight is the victory!**

\*

**1949**

**Lord, on the eve of the new year I asked Thee what I must say. Thou hast made me see two extreme possibilities and given me the command to keep silent.**

\*

3. New Year message 1947.



**1950**

**Don't speak. Act.  
Don't announce. Realise.**

\*

Our sadhana has reached a stage in which we are mostly dealing with the subconscious and even the inconscient. As a consequence the physical determinism has taken a predominant position bringing an increase of difficulties on the way which have to be faced with an increase of courage and determination.

In any case, whatever happens and whatever you do, do not allow FEAR to invade you. At the slightest touch of it, react and call for help.

You must learn not to identify with your body and treat it as a young child who needs to be convinced that it must not fear.

FEAR is the greatest of all enemies and we must overcome it here, once and for all.

15 August 1950 (15: 183)

\*

**1951**

**Lord, we are upon earth to accomplish Thy work of transformation. It is our sole will, our sole preoccupation. Grant that it may be also our sole occupation and that all our actions may help us towards this single goal.**

\*

A new Light shall break upon the earth, a new world shall be born: the things that were promised shall be fulfilled.

1951 (15: 191)

\*

**1952**

**O Lord, Thou hast decided to test the quality of our faith and to pass our sincerity on Thy touchstone. Grant that we come out greater and purer from the ordeal.**

\*

Make of us the hero warriors we aspire to become. May we fight successfully the great battle of the future that is to be born, against the past that seeks to endure; so that the new things may manifest and we may be ready to receive them.

21 February 1952 (15: 183-84)

\*

Only when it is no longer necessary for men's progress that my body should be like theirs will it be free to become supramentalised.

August 1952 (13: 54)

\*

To follow Sri Aurobindo in the great adventure of his integral Yoga, one needed always to be a warrior; now that he has left us physically, one needs to be a hero.

24 November 1952 (15: 184)

\*

## 1953

**Lord, Thou hast told us: Do not give way, hold tight. It is when everything seems lost that all is saved.**

\*

The Supermind had descended long ago — very long ago — into the mind and even into the vital: it was working in the physical also but indirectly through those intermediaries. The question was about the direct action of the Supermind in the physical. Sri Aurobindo said it could be possible only if the physical mind received the supramental light: the physical mind was the instrument for direct action upon the most material. This physical mind receiving the supramental light Sri Aurobindo called the Mind of Light.<sup>4</sup>

June 1953 (13: 62-63)

\*

4. Oral statement noted from memory by a sadhak and later approved by the Mother.

Today was truly a day of victory, victory over all that yet remained human in the physical consciousness.

O Nature, I bring to thee force and light, truth and power; it is for thee to receive and utilise them. It is thou who wilt be receptive in the fruit of thy creation, man, and open the doors of his understanding; it is thou who wilt give him the energy of progress and the will of transformation; and, above all, it is thou who wilt make him accept the Presence and aspire for Realisation.

October 1953 (15: 193-94)

\*

## 1954

**My Lord, here is Thy advice to all, for this year:  
“Never boast about anything, let your acts speak for you.”**

\*

*Often we express in words our real sensations, our feelings, emotions and goodwill. But is it truly necessary to express oneself in words when it is not asked of us?*

No, it is not at all necessary, not at all. It is just one of the bad habits. Why, on the 1<sup>st</sup> of January this year I wrote something like that: “Do not boast, do not boast about anything. Let your acts speak for themselves.” It is exactly that. It is not worthwhile saying, “Oh! I have so great a goodwill for you and I want to do so much and I . . .” Do it. That’s all.

(6: 97-98)

\*

We must never forget that our goal is to manifest the Supramental Reality.

May 1954 (15: 91)

\*

The Force is there waiting to be manifested, we must discover the new forms through which It can manifest.

June 1954 (15: 91)

\*

New forms are needed for the manifestation of a new Force.

June 1954 (15: 91)

\*

It is their own mental and vital formation of me that they love, not myself. More and more I am confronted with this fact. Each one has made his own image of me for himself in conformity with his needs and desires, and it is with this image that he is in relation, through that he receives the little amount of universal forces and the still smaller amount of supramental forces that manage to filter through all these formations. Unfortunately, they cling to my physical presence, otherwise I could withdraw into my inner solitude and do my work quietly and freely from there; but this physical presence is a symbol for them and that is why they cling to it, for in fact they have very little real contact with what my body truly is or with the tremendous accumulation of conscious energy that it represents.

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

June 1954 (13: 81)

\*

The Supramental Force is ready for manifestation, let us get ready also and it will manifest.

July 1954 (15: 91)

\*

When the Supramental manifests, an unequalled joy spreads over the earth.

July 1954 (15: 91)

\*

Drop all fear, all strife, all quarrels, open your eyes and your hearts — the Supramental Force is there.

July 1954 (15: 92)

\*

With patience, strength, courage and a calm and indomitable energy we shall prepare ourselves to receive the Supramental Force.

July 1954 (15: 92)

\*

New words are needed to express new ideas, new forms are necessary to manifest new forces.

August 1954 (15: 92)

\*

We must never forget that we are here to serve the Supramental Truth and Light and to prepare its manifestation in ourselves and upon the earth.

August 1954 (15: 92)

\*

Each new progress in the universal expression means the possibility of a new manifestation.

August 1954 (15: 92)

\*

So much obscurity has fallen upon earth that only the supramental manifestation can dissolve it.

August 1954 (15: 92)

\*

Man is the intermediary being between what is and what is to be realised.

August 1954 (15: 109)

\*

Let us advance always, without stopping, towards an always more complete manifestation, an always more complete and higher consciousness.

August 1954 (15: 92)

\*

The supramental force has the power to transform even the darkest hate into luminous peace.

October 1954 (15: 93)

\*

We aspire to be liberated from all ignorance, liberated from our ego so that we may open wide the doors of the Supramental's glorious manifestation.

October 1954 (15: 93)

\*

All our life, all our work must be a constant aspiration towards the supramental perfection.

October 1954 (15: 93)

\*

The serene and immobile consciousness watches at the boundaries of the world as a Sphinx of eternity and yet to some it gives out its secret.

We have, therefore, the certitude that what has to be done will be done, and that our present individual being is really called upon to collaborate in this glorious victory, in this new manifestation.

November 1954 (15: 93)

\*

All barriers must be thrown down one after the other, for the being to put on the integral amplitude of all the possibilities of manifestation.

December 1954 (15: 93)

\*

A new light shall break upon earth, a light of Truth and Harmony.

December 1954 (15: 93)

\*

1955

**No human will can finally prevail against the Divine's Will. Let us put ourselves deliberately and exclusively on the side of the Divine, and the Victory is ultimately certain.**

\*

This message was written because it is foreseen that next year will be a difficult year and there will be many inner struggles and even outer ones perhaps. So I tell all of you what attitude you should take in these circumstances. These difficulties may perhaps last not only twelve months, that is, one full year, but perhaps fourteen months; and during these fourteen months you must make an effort never to lose the attitude about which I am going to speak to you just now.

In fact, I insist that the more difficult things are, the more you must remain quiet, and the more should you have an unshakable faith. Of all things this is the most important.

31 December 1954 (6: 453)

\*

*(About a sadhak's accident)*

Here is a sad but striking illustration of what I said.

This case is clear. For some egoistic reason he attempted to do more than he could.

If the year had been *good* he might have succeeded.

With an ordinary or *neutral* year he would not have succeeded but without bad results for himself or for the others.

This year, because it is dangerously bad, the consequences came in full. Now all I can do is to make the best out of the situation; but it has become a big fight.

This is what I meant when I spoke, but very few people understood what I meant by "Be careful." I meant: "Do always the best you can and make as far as possible no spiritual mistake." On the contrary, most of them started fearing and that in itself is already a big spiritual mistake. Instead of being more vigilant and more faithful, most of them at once opened the door to the hostile suggestions and aggravated the situation. Some went even so far as to blame me for having spoken, not understanding that if I cannot warn the people here and advise them to keep firm in the right attitude, it means that they are not true sadhaks and have no sincerity in their attitude.

In order to make myself more clear, I repeat what I wanted to say; in a year

like this one when the adverse forces have decided to attack at the utmost of their capacity, it is required from all those who have decided to fight for the Divine Realisation, to avoid carefully all fear.

When I spoke at the beginning of the year I insisted on the necessity of being especially vigilant because when times are bad whatever mistake one makes brings immediately its full consequences, the action of the Grace being hampered by the intensity of the adverse attack; the faith must be more total, the vigilance more constant, the trust in the Divine more absolute.

1955 (15: 24-25)

\*

Mother divine, thou art with us, each day thou givest me the assurance, and closely united in an identification which grows more and more integral, more and more constant, we turn to the Lord of the universe and to That which is beyond in a great aspiration towards the new Light.

October 1955 (15: 192)

\*

## 1956

**The greatest victories are the least noisy.**

**The manifestation of a new world is not proclaimed by beat of drum.**

\*

*Mother, the message you have given this year, will you explain it a little?*

The message I have given this year, what's your objection to it?

*Does it imply that there will be great victories this year?*

This means perhaps something very simple: that it is better to let things happen without speaking about them. If you ask me, I think this is what it means: that it is much better to say nothing about what will happen before it happens. Otherwise it becomes what I call "beat of drum", what could be called publicity.

It is like those who ask, "What will it be like?" We shall see! Wait, at least we should get a surprise! . . . And I reply, "I know nothing about it." For I put myself immediately in the consciousness of the world as it is, to which is announced that extraordinary things are going to happen, and which is quite incapable of imagining



them — for as I told you once, if one begins to imagine them, it means they are *already* there. Before you can imagine something, it has to exist, otherwise you cannot imagine it.

Yes, in our higher being we can have a very clear, very exact, very luminous perception of what it is. But if one comes down into the material consciousness, one has to say, “Well, I know nothing about it.” When it is there, I shall tell you what it’s like — and probably I won’t even need to tell you, you will be able to see it. I hope you will be among those who are able to see it. For, there again, there are some who won’t be able.

And so, what’s the good of it? What’s the use of going round telling people, “It is there, you know, it is like this”? They will reply, as in that play which was staged here: “But I can see nothing!” Do you remember, it was in *Le Sage*? Don’t you remember that in *Le Sage* the messenger says that the Divine is there listening to you, that He is present? And then someone replies, “But I don’t see Him!” It is like that.

It is like those people who come to visit the Ashram and say, “But there is no spirituality here!” . . . How could they see it? With what organs?

But still I do hope that when something manifests, you will be able to see it.

Naturally, if all of a sudden there were luminous apparitions or if the outer physical forms changed completely, well then, I think even a dog or a cat or anything whatsoever would notice it. But that will take time, it can’t happen right now. It can’t happen right now, it is farther off, for a much later time. Many great things will take place before that, and they will be much more important than that, mark my words.

For, indeed, that is only the flower which blossoms. But before it blossoms, the principle of its existence must be there in the root of the plant.

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

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

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

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

An action in the world? — It is constant. It is something which spreads and acts everywhere, gives out everywhere new impulsions, new orientations, new ideas,

new acts of will — everywhere. But still, as one does not see how it happens, one thinks it “quite natural”, as they say.

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

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

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

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

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

There is a short preliminary passage which is indispensable, and those who have made this little preliminary journey, well, there are all sorts of things, all sorts of speculations and questions which they can no longer ask themselves.

But truly, to come back to our point, what I wanted to say very simply is that one day, at the time I was asked for a message — I give it because I am asked —

they ask and tell me, "Oh! We want to print it, couldn't you send it to us?" Then, what do I do? I look at the year that is coming — to be able to speak about it, I must look at it — I look at the coming year, and then, looking at it, I see at the same time all the imaginations of people, all their speculations and all their inventions about what is going to happen in this so-called wonderful year. I look at that, and at the same time I look at what it is — what it already is beforehand, it is already like that somewhere — and immediately I know very clearly that the best thing to do is not to say what it will be like. And as people expect a lot of flourish and proclamations, I said what I said, that's all. Nothing more. That is all I meant to say: "Let us not speak about it, if you please, that is better, that is preferable." I haven't said anything but this: "It is better not to speak about it, don't make a lot of noise about it, because that doesn't help. Let things happen in accordance with a deeper law, without being bewildered like one who does not understand anything and just looks on."

And above all, above all, don't come and say, "You know, it will be like this." Because that is what makes the thing most difficult, I don't say that what has to be will not be, but perhaps there will be many more difficulties if one speaks about it. So it is better to let things happen.

And, after all, if one wants to be very reasonable — very reasonable — one has only to ask oneself, "Well, in ten thousand years, this realisation we are preparing, what will it be? An imperceptible point in the march of time, a preparation, an attempt towards future realisations." Oh! it is better not to get so excited. Let us do all that we can and keep quiet. That's all.

Now, there are people who need a little whipping, as one whips cream. But they should go to the poets, not come to me. I am not a poet, I am content to act. I would rather act than speak.

January 1956 (8: 9-13)

\*

## THE SUPRAMENTAL MANIFESTATION UPON EARTH

**29 February 1956**

*During the common meditation on Wednesday*

This evening the Divine Presence, concrete and material, was there present amongst you. I had a form of living gold, bigger than the universe, and I was facing a huge and massive golden door which separated the world from the Divine.

As I looked at the door, I knew and willed, in a single movement of consciousness, that "*the time has come,*" and lifting with both hands a mighty golden

hammer I struck one blow, one single blow on the door and the door was shattered to pieces.

Then the supramental Light and Force and Consciousness rushed down upon earth in an uninterrupted flow.

(15: 188)

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*[Written in the leap year 1956, this statement was first publicly distributed as the message for 29 February 1960, the first “anniversary” of the Supramental Manifestation upon earth.]*

29 February — 29 March

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

(15: 95)

\*

24<sup>th</sup> April 1956

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

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

(15: 96)

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To all those who aspire  
Open yourself to the new Force. Let it do in you its work of Transformation.

April 1956 (15: 96)

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Without care for time, without fear for space, surging out purified from the flames of the ordeal, we shall fly without stop towards the realisation of our goal, the supramental victory.

24 April 1956 (15: 97)

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Open yourself to the new Light that has dawned upon earth and a luminous path will spread in front of you.

May 1956 (15: 97)

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1957

**A Power greater than that of Evil can alone win the Victory.  
It is not a crucified but a glorified body that will save the world.**

\*

*Mother will you explain the New Year Message? What is the meaning of: "It is not a crucified but a glorified body that will save the world?"*

I am going to tell you something, you will understand.

One day, I don't know when exactly, I suddenly remembered that I had to give a message for the year. Usually these messages reveal what is going to happen during the year, and as I had nothing to say, for certain reasons, I asked myself, or rather I asked whether I might receive a clear indication of what was to be said. I asked exactly this: what was the best state in the world, and the thing which could help these people or this state of consciousness to draw a little closer to the truth?

What was the best state?

A few hours later I had a booklet in my hands which had come from America and had been published as a kind of account of a photographic exhibition entitled "The Family of Man". There were quotations in this booklet and the reproduction of a number of photographs, classified according to the subject, and all for the purpose of trying to awaken the true sense of fraternity in men. The whole thing represented a sort of effort — immense, pathetic — to prevent a possible war. The quotations had been chosen by a woman-reporter who had come here and whom I had seen. And so, all this came expressing in a really touching way, the best human will which can manifest on earth at present, from the collective point of view. I am not saying that some individuals have not risen much higher and understand much better, but they are individual cases and not a collective attempt to do something for humanity. I was moved.

And then I came to the end of their booklet and to the remedy they in their ignorant goodwill suggested to prevent men from killing one another. . . . It was so poor, so weak, so ignorant, so ineffective, that I was truly moved and — I had a dream, that this exhibition would come here, to Pondicherry, that we could show it and add a concluding fascicule to their booklet in which the true remedy would be

revealed to them. And all that took shape very concretely, with the kind of photographs which would be necessary, the quotations that should be put, and then, quite decisively, like something welling up from the depths of consciousness, came this sentence. I wrote it down, and as soon as it was written I said to myself: “Why, this is my message.” And it was decided it would be this. So there it is.

This means that it is just the thing which can make the goodwill of mankind, the best being expressed on earth today, progress. It has taken a rather special form because this goodwill came from a Christian country and naturally there was quite a special Christian influence, but this is an attitude which is found everywhere in the world, differently expressed according to the country and the religion, and it was as a reaction against the ignorance of this attitude that I wrote this. Naturally, there is the same idea in India, this idea of the complete renunciation of all physical reality, the profound contempt for the material world which is considered an illusion and a falsehood, that leaves, as Sri Aurobindo used to say, the field free to the sovereign sway of the adverse forces. If you escape from the concrete reality to seek a distant and abstract one, you leave the whole field of concrete realisation at the full disposal of the adverse forces — which have taken hold of it and more or less govern it now — in order to go away yourself to realise what Sri Aurobindo calls here a zero or a void unit — to become the sovereign of a nought. It is the return into Nirvana. This idea is everywhere in the world but expresses itself in different forms.

Because until now evil has been opposed by weakness, by a spiritual force without any power for transformation in the material world, this tremendous effort of goodwill has ended only in deplorable failure and left the world in the same state of misery and corruption and falsehood. It is on the *same* plane as the one where the adverse forces are ruling that one must have a greater power than theirs, a power which can conquer them totally *in that very domain*. To put it otherwise, a spiritual force which would be capable of transforming both the consciousness and the material world. This force is the supramental force. What is necessary is to be receptive to its action on the physical plane, and not to run away into a distant Nirvana leaving the enemy with full power over what one abandons.

It is neither sacrifice nor renunciation nor weakness which can bring the victory. It is only Delight, a delight which is strength, endurance, supreme courage. The delight brought by the supramental force. It is much more difficult than giving everything up and running away, it demands an infinitely greater heroism — but that is the only way to conquer.

Nothing else? I have some questions here, but now it is rather late.

*Mother, this new force which is going to act, will it act through individual effort or independently of it?*

Why this opposition? It acts independently of all individual effort, as if automatically

in the world, but it *creates* individual effort and *makes use* of it. Individual effort is one of its means of action, and perhaps the most powerful. If one thinks that individual effort is due to the individual, it is an illusion, but if the individual under the pretext that there is a universal action independent of himself refuses to make an individual effort, he refuses to give his collaboration. The Force wants to use, and does in fact use individual effort as one of the most powerful means at its disposal. It is the Force itself, it is this Power which *is* your individual effort.

And so, you see, the first movement of vital self-conceit when it is told, "You don't exist in yourself", naturally it says, "All right, I won't do anything any more! I am not the one who works, so I won't work any longer" and "Very good, the Divine can do everything, it is his business, I won't stir any more. If the credit does not go to me" — it comes to that — "I won't do anything any more." Well! But indeed there's no word for such things. This is something I constantly hear, it is simply a way of venting one's offended self-conceit, that's all. But the true reaction, the pure reaction is an enthusiastic impulse of collaboration, to play the game with all the energy, the will-power at the disposal of one's consciousness, in the state one is in, with the feeling of being supported, carried by something infinitely greater than oneself, which makes no mistakes, something which protects you and at the same time gives you all the necessary strength and uses you as the best instrument. And one feels that, and one feels one is working in security, that one can no longer make any mistakes, that what one does is done with the utmost result and — in delight. That is the true movement; to feel that one's will is intensified to the utmost because it is no longer a tiny little microscopic person in infinity but an infinite universal Power which makes you act: the Force of Truth. This is the only true reaction.

The other one — miserable. "Ah! I am not the one who is doing things, ah! it is not my will being expressed, ah! it is not my power that is working . . . so I lie down flat, stretch myself out in inert passivity and I won't move." "Very well, then," one tells the Divine, "do whatever you like, I don't exist any longer." That is poor indeed! There.

(9: 3-6)

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Let the new Light be spread upon earth and change the condition of human life.

January 1957 (15: 97)

\*

A new world is born — all those who want to have a place in it must sincerely prepare themselves for it.

15 August 1957 (15: 97)

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Heralding the birth of a new world, we invite all those who want to have a place in it to prepare themselves sincerely for it.

15 August 1957 (15: 97)

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For those who use their physical eyes alone, the victory will be apparent only when it is total, that is to say, physical.

October 1957 (15: 193)

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## 1958

**O Nature, Material Mother, thou hast said that thou wilt collaborate and there is no limit to the splendour of this collaboration.**

\*

*Sweet Mother, will you explain the message for this year?*

It is already written! The explanation has already been written, it is ready for the *Bulletin* of February 21.<sup>5</sup>

There is nothing to explain. It is an experience, something that happened, and when it happened I noted it down, and as it turned out, it occurred just at the moment when I remembered that I had to write something for the year — which was next year at that time, that is, the year which begins today. When I remembered that I had to write something — not because of that, but simultaneously — this experience came, and when I noted it down, I realised that it was . . . it was the message for this year!

(*Silence*)

5. See next text.



I will tell you only one thing: you should not misinterpret the meaning of this experience and imagine that from now on everything is going to take place without any difficulties and always in a manner that favours our personal desires. It is not on this plane. It does not mean that when we do not want it to rain, it will not rain! that when we want something to happen in the world, it will happen immediately; that all difficulties will be done away with and everything will be as it is in fairy-tales. It is not that. It is something much deeper: Nature, in her play of forces, has accepted the new Force which has manifested and included it in her movements. And as always, the movements of Nature are on a scale which is infinitely beyond the human scale and not visible to an ordinary human consciousness. It is an inner, psychological possibility which has come into the world rather than a spectacular change in earthly events.

I am saying this because you might be tempted to believe that fairy-tales were going to be realised on earth. It is not yet time for that.

*(Silence)*

One must have much patience and a very wide and very complex vision to understand how things happen.

*(Silence)*

The miracles which take place are not what could be called story-book miracles, in the sense that they don't happen as in stories. They are visible only to a very deep vision of things — very deep, very comprehensive, very vast.

*(Silence)*

One must already be capable of following the methods and ways of the Grace in order to recognise its action. One must already be capable of not being blinded by appearances in order to see the deeper truth of things.

We could usefully, this evening, just take this resolution: to try throughout the year to do our best, so that the time may not pass in vain.

(9: 245-46)

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### **Explanation of the New Year Message of 1 January 1958**

In the course of one of our classes<sup>6</sup> I spoke of the limitless abundance of Nature, the inexhaustible creatrix who takes the multitude of forms and mixes them together, separates them again and remoulds them, unmakes and destroys them, to move on to ever new combinations. It is a huge cauldron, I said: she stirs things inside and brings out something; it's no good, she throws it in again and takes something else. . . . One or two forms or a hundred have no importance for her, there are thousands and thousands of forms, and then as for years, a hundred years, a thousand, millions of years, it is of no importance, you have eternity before you! It is quite obvious that Nature enjoys all this and that she is not in a hurry. If she is told to rush rapidly through and finish this or that part of her work quickly, the reply is always the same: "But why should I do so, why? Doesn't it amuse you?"

The evening I told you about these things, I identified myself totally with Nature, I joined in her game. And this movement of identification provoked a response, a sort of new intimacy between Nature and myself, a long movement of a growing closeness which culminated in an experience which came on the eighth of November.

Suddenly Nature understood. She understood that this new Consciousness which has just been born does not seek to reject her but wants to embrace her entirely, she understood that this new spirituality does not turn away from life, does not recoil in fear before the formidable amplitude of her movement, but wants on the contrary to integrate all its facets. She understood that the supramental consciousness is here not to diminish but to complete her.

Then from the supreme Reality came this order, "Awake, O Nature, to the joy of collaboration." And the whole of Nature suddenly rushed forward in a great surge of joy, saying, "I accept, I shall collaborate." And at the same time, there came a calm, an absolute tranquillity so that the bodily vessel could receive and contain, without breaking, without losing anything, the mighty flood of this Joy of Nature which rushed forward as in a movement of gratitude. She accepted, she saw with all eternity before her that this supramental consciousness was going to fulfil her more perfectly, give a still greater strength to her movement, a greater amplitude, more possibilities to her play.

And suddenly I heard, as if they came from all the corners of the earth, those great notes one sometimes hears in the subtle physical, a little like those of Beethoven's Concerto in D-major, which come in moments of great progress, as though fifty orchestras had burst forth all in unison, without a single false note, to express the joy of this new communion between Nature and Spirit, the meeting of old friends who come together again after having been separated for so long.

6. 30 October 1957.

Then these words came, "O Nature, Material Mother, thou hast said that thou wilt collaborate and there is no limit to the splendour of this collaboration."

And the radiant felicity of this splendour was sensed in perfect peace.

That is how the message for the new year was born.

(9: 247-48)

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Last night I had a vision of what the supramental world would be like if people were not sufficiently prepared. The confusion that now exists on earth is nothing in comparison with what might happen. Just imagine an extremely powerful will with the capacity to transform matter according to its liking! If the sense of collective unity did not grow in proportion to the growth of power, the resulting conflict would be even more acute and chaotic than all our material conflicts.

February 1958 (15: 98)

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To celebrate the birth of a transitory body can satisfy some faithful feelings.

To celebrate the manifestation of the eternal Consciousness can be done at every moment of the universal history.

But to celebrate the advent of a new world, the supramental world, is a marvellous and exceptional privilege.

21 February 1958 (15: 98)

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

March 1958 (13: 32)

\*

O divine Light, supramental Reality:

With this food, penetrate the whole body, enter into every cell, establish Thyself in every atom; may everything become perfectly sincere and receptive, free from all that obstructs the manifestation, in short, open to Thee all the parts of my body that are not already Thyself.

January 1958 (13: 57)

\*

There are two complementary aspects of the liberating action of the Divine Grace upon earth among men. These two aspects are equally indispensable, but are not equally appreciated.

The sovereign immutable peace that liberates from anxiety, tension and suffering.

The dynamic all-powerful progress that liberates from fetters, bondages and inertia.

The peace is universally appreciated and recognised as divine, but the progress is welcomed only by those whose aspiration is intense and courageous.

24 April 1958 (15: 185)

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1959

**At the very bottom of the inconscience most hard and rigid and narrow and stifling I struck upon an almighty spring that cast me up forthwith into a formless limitless Vast vibrating with the seeds of a new world.**

\*

### **EXPERIENCE OF 5 NOVEMBER 1958**

Here is the origin of this message:

Last evening in the class, I noticed that the children, who had a whole week to prepare questions on the text we are reading, did not find a single one. A terrible somnolence! A total lack of interest! When I had finished my reading, I said to myself, "But what is there in these brains that does not take interest in anything but their small personal affairs? After all, what is happening inside there, behind these forms?"

Then during the meditation, I began going down into the mental atmosphere of the people around me, in order to find there the small light, the thing that responds. And I was literally dragged down to the bottom, as if into a hole.

In this hole I saw what I am still seeing. I went down into a fissure, as it were, between two steep rocks, rocks made of something harder than basalt, black, metallic at the same time, with edges so sharp that you had the impression that were you simply to touch them, you would be flayed. It was something that seemed to have no bottom and no end, and it became narrower and narrower like a funnel, so narrow that there was almost no room left even for the consciousness to pass. The bottom was invisible, a black hole, and that went down and down and down, without air, without

light, only a kind of glimmer, like a reflection at the peak of the rocks, a glimmer that came from beyond, from something that could be the heavens, but something invisible. I continued to slide down the fissure and I saw the edges, the black rocks, cut with scissors, as it were, shining like a fresh cut, the edges so sharp that they were like knives. Here was one, there another, there another, everywhere, all around. And I was dragged, dragged, dragged down, — I went down, down, down and there was no end to it, it became more and more oppressive, stifling, suffocating.

Physically, the body followed, it participated in the experience. The hand that was on the arm of the chair slipped down, then the other hand, then the head bent down in an irresistible movement. Then I said to myself, “But this must stop, for if it continues, my head will be down on the ground!” (The consciousness was elsewhere, but I was looking at my body from outside.) And I asked myself, “But what is there at the bottom of this hole?”

Hardly had I formulated the question when it was as if I had touched a spring that was there at the very bottom of the hole, a spring I had not noticed yet, which acted at once with a tremendous force and at one bound shot me up straight into the air; I was cast out of the fissure into a limitless, formless vast which was infinitely comfortable — not exactly warm, but it gave a comfortable impression of inner warmth. After this painful enough descent, it was a kind of super-comfort, an ease, an ease at its maximum. And my body immediately followed the movement, the head at once became straight again. And I lived all this without objectifying it at all; I was not taking stock of what it was, I did not look for any explanation of what was happening; it was what it was, I lived it and that was all. The experience was absolutely spontaneous.

It was all-powerful, infinitely rich; it had no form at all, no limit — naturally I was identified with it and that is why I knew that it had neither limit nor form. It was as if — I say “as if” because it could not be seen — as if this vast was made up of countless imperceptible points, points that did not occupy any place in space (there was no space, you see), points that were a deep warm gold; but this was only an impression, a translation. And all that was absolutely *living*, living with a power that seemed infinite. And yet it was immobile, with an immobility so perfect that it gave a feeling of eternity, but with an unbelievable inner intensity of movement and life — it was inner, self-contained — and immobile, immobile in relation to the outside, if there was an outside. And it had a boundless life — it may be spoken of as infinite only by way of image — and an intensity, a strength, a force, a peace, the peace of eternity, a silence, a calm, a power capable of everything.

And I did not think it, I did not objectify it, I lived it comfortably, very comfortably. This lasted for a very long time — for the rest of the meditation.

It was as if that contained all the wealth of possibilities. And all that though it had no form, had the power to become forms.

After a moment I asked myself, “What is this, to what does it correspond?”

Naturally I found out afterwards, and finally this morning I told myself, “Well, it is just to give me my message for the coming year.” Then I transcribed it — naturally, you cannot make a description, it is indescribable. It was a psychological phenomenon and the forms were nothing but a way of describing the psychological state to oneself. And this is what I noted, obviously in a mental way. I have described nothing, I have only stated a fact:

*“At the very bottom of the inconscience most hard and rigid and narrow and stifling I struck upon an almighty spring that cast me up forthwith into a formless limitless Vast vibrating with the seeds of a new world.”*

Generally the inconscience gives the impression of something amorphous, inert, formless, neutral and grey — formerly, when I entered into the zones of inconscience, that was the first thing that I met; but in my experience yesterday, it was an inconscience hard, rigid, coagulated, as if coagulated for a resistance. It was a mental inconscience; all efforts make no impression on it, nothing can penetrate it. And this inconscience is much worse than a purely material inconscience. It was not the original inconscient; it was, if one may say so, a mentalised inconscient. All this rigidity, hardness, narrowness, fixity, opposition come from a mental presence in the creation: this is what the mind has brought into the inconscient. When the mind had not manifested, the inconscient was not like that: it was formless and had the plasticity of formless things. That plasticity has disappeared.

The beginning of the experience is a very expressive image of the action of mind in the inconscient; it has made the inconscient aggressive — it was not like that before — aggressive, resisting, obstinate. That was precisely the starting-point of my experience. I was in fact trying to look into the mental inconscience of people, and this mental inconscience *refuses* to change, while the other did not; the purely material inconscience has no mode of being, it does not exist, it is not organised in any way. While this one is an organised inconscience, organised through the beginning of a mental influence — and it is a hundred times worse! It has now become a much greater obstacle than before. Before, it did not even have the power to resist, it had nothing, it was truly inconscient. Now it is an inconscience organised in its refusal to change! So I wrote, “most hard and rigid and narrow” — the idea is of something which presses you, presses you — “most stifling”.

Then I wrote, “I struck upon an almighty spring.” That means precisely this: in the deepest depths of the inconscient, there is a supreme spring that enables us to touch the Supreme. Because at the very bottom of the inconscience there is the Supreme. It is the Supreme who enables us to touch the Supreme. This is the “almighty spring”.

It is always the same idea that the highest height touches the deepest depth. The universe is like a circle; it is represented by a serpent that bites its own tail. That

means that the supreme height touches the most material matter without any intermediary. I have said this many times, but here it was an experience of the thing as I had it.

Finally I said, “a formless limitless Vast vibrating with the seeds of a new world”. This does not refer to the primordial creation, but to the supramental creation; so this experience does not correspond to a return to the supreme origin of all. I had altogether the impression that I was projected into the origin of the supramental creation: it is something of the Supreme that has already been objectified precisely for the sake of the supramental creation.

There was in fact this entire impression of power, of warmth and of gold. It was not fluid, but like a powdery mist. And each one of these things (they cannot be called particles or fragments or even points, unless point is taken in the mathematical sense, a point that does not occupy any place in space) was like living gold, a powdery mist of warm gold — one cannot call it bright, nor can one call it dark; neither was it light: a multitude of small points of gold, nothing but that. One could say that they touched my eyes, my face . . . and with a tremendous force! At the same time, there was the feeling of a plenitude, of an all-powerful peace — it was rich, it was full. It was movement at its maximum, infinitely more swift than anything that one can imagine, and at the same time it was absolute peace, perfect stillness.

And this almighty spring was a perfect image of what happens, is bound to happen and will happen *for everybody*: all at once you shoot up into the vast.

(15: 361-65)

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By whatever name it is called, the Supramental is a truth and a fact and its reign is certain.

March 1959 (15: 98)

\*

*Sweet Mother,*

*You have written that to enter into conscious contact with one's psychic being, one must “aspire to know it and feel it, open oneself to receive its influence, and take great care. . . to follow it very scrupulously and sincerely”. But, Sweet Mother, I don't know how to do this. I find it easier when I think of you, try to enter into contact with you and open to you.*

This too is a way which is certainly as good as the other.

There are many ways to attain self-realisation, and each one must choose the

way that comes to him most naturally.

But each way has its demands in order to be truly effective.

In thinking of me, you must think not only of the outer person but of what she represents, what stands behind her. For you must never forget that the outer person is only the form and symbol of an eternal Reality, and through the physical appearance, it is to this higher Reality that you must turn. The physical being cannot become truly expressive of the eternal Reality until it is completely transformed by the supramental manifestation. And until then, it is *through* it that you must find the Truth.

September 1959 (16: 225-26)

\*

*Sweet Mother,*

*Sri Aurobindo has written in The Life Divine: "There is as yet no overmind being or organised overmind nature, no supramental being or organised supermind nature acting either on our surface or in our normal subliminal parts."*

*Sweet Mother, now after the descent of the Supermind, is it still like that?*

What Sri Aurobindo means is that only a few exceptional beings who do not belong to the ordinary humanity, have a conscious and organised overmind being and overmind life, and still fewer are those who have an organised supramental being and supramental life, even admitting that there are any at all. Certainly the very recent descent of the first elements of the Supermind into the earth's atmosphere (not yet quite four years ago) cannot have changed this state of things.

We are still only in a period of preparation.

December 1959 (16: 235-36)

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A new light is dawning on the world. Wake up and unite to receive and welcome it.

1959 (15: 69)

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**1960**

**To know is good,  
to live is better,  
to be, that is perfect.**

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## The Golden Day

Henceforth the 29<sup>th</sup> February will be the day of the Lord.

1960

\*

*There is a change in Sri Aurobindo's symbol on the medals that you distributed on the 29<sup>th</sup> February 1960. The two triangles, in the middle of which the square containing the lotus is usually put, are missing and in their place there are sun's rays emanating from the square. Surely you must have made this significant change for some important reason? Can you say what is the reason of this change?*

I never intended to give Sri Aurobindo's symbol.

The design on the medal signifies —

the twelve rays of the new creation issued from the manifestation of the Avatar:  
lotus — Avatar

square — manifestation

12 rays — new creation

*In Your talk entitled "The True Adventure" in the November 1957 issue of the Bulletin (page 2), You have said:*

*"Last year when I announced to you the manifestation of the supramental consciousness and light and force, I should have added that it was an event forerunner of the birth of a new world."*

*This means that the new world was born after the supramental consciousness manifested. You have fixed the 29<sup>th</sup> February 1956 as the date of the supramental manifestation. Which date after that should be taken as the date of the birth of the new world?*

Half an hour later.

*In the November 1958 issue of the Bulletin (page 97), in Your answer entitled "The New Birth", You have said as follows:*

*"To comfort you I may say that by the very fact that you live upon earth at this moment . . . you absorb with the air that you breathe this new supramental substance which is spreading in earth's atmosphere and it is preparing in you things you will manifest all of a sudden, as soon as you have taken the decisive step.*

*"Whether that will help you or not to take this decisive step is another question which has to be studied, because the experiences that are happening*

*and will now happen more and more being of a quite new character, one cannot know beforehand what will come to pass; one must study and after a close study one would be able to say with certainty whether this supramental substance will make the work of the new birth easy or not. I shall tell you about it a little later on. For the moment it is better not to count on these things, but simply to take to the way for the birth into the spiritual life.”*

*Can You now say with certainty whether this supramental substance will help decisively to realise this new birth?*

EVIDENTLY.

March 1960 (15: 99-101)

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*Sweet Mother, what are the “supreme faculties”?*

It is difficult to reply without seeing the context. Which “supreme faculties” does it refer to? Those of man on the way to becoming superman, or those which the supramental being will possess when he appears on earth?

In the first case, they are faculties that develop in man as he opens to the higher mind and overmind and through them receives the light of Truth. These faculties are not a direct expression of the supreme Truth but a transcription, an indirect reflection of it. They include intuition, foreknowledge, knowledge by identity, and certain powers such as those of healing and of acting upon circumstances to a certain extent.

If it refers to the supreme faculties of the supramental being, we cannot say much about them, for all we can say at the moment belongs more to the realm of imagination than to the realm of knowledge, since this being has not yet manifested on earth.

April 1960 (15: 110)

\*

*Sweet Mother,*

*What is meant by the yoga of devotion and the yoga of knowledge?*

The yoga of knowledge is the path that leads to the Divine through the exclusive pursuit of the pure and absolute Truth.

The yoga of devotion is the path that leads to union with the Divine through perfect, total and eternal love.

In the integral yoga of Sri Aurobindo, the two combine with the yoga of works

and the yoga of self-perfection to make a homogeneous whole, culminating in the yoga of supramental realisation.

February 1960 (16: 236)

\*

The World is a unity — it has always been, and it is always so, even now it is so — it is not that it has not got the unity and the unity has to be brought in from outside and imposed upon it.

Only the world is not conscious of its unity. It has to be made conscious.

We consider now is the time most propitious for the endeavour.

For, a new Force or Consciousness or Light — whatever you call the new element — has manifested into the world and the world has now the capacity to become conscious of its own unity.

March 1960 (15: 62)

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## 1961

**This wonderful world of delight waiting at our gates for our call, to come down upon earth . . .**

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*Is “this wonderful world of delight” the same as the Supramental New World that was born on 29 February 1956, or is it different? Since You have spoken of it as the “world of delight” it cannot be merely the Delight or Ananda of the Supramental World already born. Does it mean that, after the manifestation of the Supramental World, now one more new world is “waiting at our gates for our call” to manifest on earth?*

It has always been waiting, since the beginning of the creation.

*Is this world the world of Ananda which, in the hierarchical gradation of the planes of existence, is situated above the world of Supermind? If so, does it mean that after six years of its birth the Supramental World is now sufficiently well-established on earth to make the manifestation of a still higher world possible?*

Not necessarily.

*The above question arises because, according to Sri Aurobindo, the Ananda plane cannot manifest in the earthly evolution until the Supramental is well-established in it.*

This is absolutely evident.

*What is meant by “waiting at our gates”? Does it mean that it has come down up to the subtle physical plane?*

I did not specify what gates they are.

*“Waiting at our gates for our call, to come down upon earth . . .” — does this mean that it will not come down upon earth until it is called?*

Certainly not.

*What is the best way of calling down this world of delight?*

Understand and be sincere.

*Have the printed copies of Your five photographs, with a significance given to each, which You distributed on 21 January 1961, anything to do with the calling down of the world of delight? If they are given as an aid to call, how best to make use of them for the purpose?*

Each one must find that for himself.

*Will it be helpful to call down this world if Your Message itself is converted into an invocation and repeated in silent concentration as follows: “O wonderful world of delight waiting at our gates for our call, come down upon earth . . .”*

For those who spontaneously feel like doing it, it will be helpful.

*Unlike every year, You read the Message this time first in English and then in French. Why this change of procedure?*

Because I received it in English first.

*The dots at the end of the Message give an impression as if something is left unsaid. Is it so?*

There is always something — many things — left unsaid.

March 1961 (15: 177-79)

\*

*A stag passes through a forest to get a drink, but what is there to prove that he has passed by? Most people won't see any sign; perhaps they don't even know what a stag is, and even those who know may not be able to say that he passed that way. But one who has made a special study of hunting, a tracker, will find obvious signs and will be able to say not only what type of stag has passed, but also his size, age, sex, etc. Similarly there must be people who have a spiritual knowledge analogous to that of hunting, who can disclose that a person is in contact with the supramental, while ordinary people, who have not trained their mind, will not be able to perceive it. The supramental has descended upon earth, it is said, it has manifested itself. I have read all that has been written on the subject, but I am among the ignorant who see nothing and feel nothing. Couldn't someone who has a more trained perception tell me by what signs I can recognise that a person is in relation with the supramental?*

Two irrefutable signs prove that one is in relation with the supramental:

1. a perfect and constant equality,
2. an absolute certainty in the knowledge.

To be perfect, the equality must be invariable and spontaneous, effortless, towards all circumstances, all happenings, all contacts, material or psychological, irrespective of their character and impact.

The absolute and indisputable certainty of an infallible knowledge through identity.

February 1961 (15: 102)

\*

A perfect equality towards all circumstances, material or psychological, and an absoluteness in the knowledge — a knowledge that comes not through the mind but through identity. The person who is in contact with the supramental possesses these two qualities.

You cannot understand unless you have the experience.

February 1961 (15: 103)

\*

*Sweet Mother,*

*In the New Year Message of 1961 You say: "This wonderful world of delight waiting at our gates for our call to come down upon earth . . ." Will you please explain this? Hasn't it already come down?*

It is not the world of delight that has come down, but only the supramental Light, Consciousness and Force.

April 1961 (16: 253)

\*

*Sweet Mother,*

*How can one most effectively call this wonderful world of delight?*

An absolute sincerity in the aspiration.

April 1961 (16: 254)

\*

*Sweet Mother,*

*When this delight comes down, what will the visible results be in the world?*

A generalised goodwill and harmony.

April 1961 (16: 254)

\*

*Beloved Mother:*

*The following interesting question arises: "With the descent of the Supramental into matter, and presuming that new laws and processes will be in effect, may we envisage beings whose control in the body may enable them to neutralise or absorb radioactivity or over-exposure to cosmic rays?"*

*A learned man in the Ashram said that immunisation to radiation is "impossible" because physical matter is controlled by lower nature. I expect you to tell me that, for us, nothing is "impossible".*

Both statements are true.

(1) So long as matter remains what it is, it cannot be made immune. But (2) the supramental force is expected to *transform* the material body also (in the long run) and when *that* is done then everything becomes possible or rather nothing is impossible.

Blessings.

August 1961 (15: 110-11)

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In the depths of the Inconscient there also shines the Divine Consciousness, resplendent and eternal.

15 August 1961 (15: 185)

\*

**1962**

**We thirst for perfection. Not this human perfection which is a perfection of the ego and bars the way to the divine perfection.**

**But that one perfection which has the power to manifest upon earth the Eternal Truth.**

\*

May the New Light illumine your thoughts and your lives, govern your hearts and guide your action.

Blessings.

December 1962 (15: 195)

\*

**1963**

**Let us prepare for the Hour of God.**

\*

*Sweet Mother,*

*This morning in my meditation I saw so many things which were logically unrelated but which definitely produced the impression that something extraordinary is about to happen. This is the first time, perhaps, that I have had such a presentiment, lasting almost an hour.*

*I want to know whether there is any truth in it and how we should prepare for it.*

Last night, we (you and I and a few others) were together for quite a long time in Sri Aurobindo's permanent dwelling-place in the subtle physical (what Sri Aurobindo called the true physical). Everything that took place there (far too long and complicated to relate) was organised, so to say, to express concretely the rapidity of the present movement of transformation. And with a smile, Sri Aurobindo told you

something like this: “Do you believe now?” It was as if he were evoking the three lines from *Savitri*:

“God shall grow up while the wise men talk and sleep,  
For man shall not know the coming till its hour  
And belief shall be not till the work is done.”

I think that this is a sufficient explanation of the meditation you refer to.  
My blessings.

February 1963 (15: 112)

\*

*Mother,*

*I have just received a question from the President <sup>7</sup> of the Sri Aurobindo Society through her Secretary. It asks me whether I am ready. Please say what I shall reply.*

The question means  
Are you ready for the Hour of God?  
You can answer: *Yes.*  
Blessings.

December 1963 (17: 230)

\*

**1964**

**Are you ready?**

\*

The question means: Are you ready for the Hour of God?

(15: 179)

\*

The future of the earth depends on a change of consciousness.

The only hope for the future is in a change of man’s consciousness and the change is bound to come.

7. The President of the Society was the Mother. Her question, “Are you ready?”, was issued soon after as her New Year message of 1964.



But it is left to men to decide if they will collaborate for this change or if it will have to be enforced upon them by the power of crashing circumstances.

So, wake up and collaborate!

Blessings.

August 1964 (15: 60)

\*

*Is this not the first time that the Supramental has come down upon earth?*

It is certainly the first time that the Supramental has come down as a general force of transformation for the whole earth. It is a new starting-point in the terrestrial creation.

But it may be that once before the supramental force has manifested partially and momentarily in an individual as a promise and an example.

October 1964 (15: 103)

\*

*In 1956 You said: "The supramental Light, Consciousness and Force have manifested. The supramental Ananda has not come yet."*

*4. 5. 67 is considered to be a very important date when something exceptional is expected to happen. Will You please say if it is the supramental Ananda that will manifest on that date?*

The anniversary of the first Supramental descent comes every four years (the leap year). I do not see what the number 7 has to do in the matter. This year 1964 (leap year) was the second anniversary of the first descent. The next one will take place on the 29<sup>th</sup> February 1968 — and it will be exactly 12 years after the first descent and we shall see then what happens.

November 1964 (15: 103-04)

\*

*Sweet Mother,*

*In Your conversations of 1930-31 You speak of the psychic presence and the psychic being. The psychic being "attains its culmination, its total fulfilment if and when it unites with a being or personality from above."<sup>8</sup> Sweet Mother, I have not understood this sentence. Do you mean the Jivatman? If not, what "being or personality from above" do You mean?*

8. *Questions and Answers 1929-1931*, CWM, Vol. 3, p. 150.

I wrote “being from above” in order to avoid being more specific, for there are many possibilities, from a “vibhuti” of an Overmind god to a supramental being or even a direct emanation from the Supreme (an Avatar).

Blessings.

October 1964 (17: 340)

\*

*Sweet Mother,*

*Last August Y met me and asked whether it is permissible for disciples of Sri Aurobindo and Mother to do worship of other gods and goddesses at their Centres. He said that a lot of confusion has been caused by those who have been writing and preaching that the Supramental Yoga can be done and its goal reached through the deities to whom people are accustomed. The old Puranas, the Tulsi Ramayana, etc. are being expounded with a view to promote the ideal of Sri Aurobindo and Mother. Their view is that Sri Krishna, Rama, Sita — all can give the truth of the Supramental.*

*Here is the letter from Y asking me to seek guidance from Mother.*

Those who still believe in gods can certainly continue to worship them if they feel like it — but they must know that this creed and this worship have nothing to do with the teaching of Sri Aurobindo and *no connection whatsoever* with the Supramental Realisation.

October 1964 (17: 387-88)

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## 1965

### **Salute to the advent of Truth.**

\*

*How to discriminate between Truth and falsehood in the impulses of action.*<sup>9</sup>

Those who wish to help the Light of Truth to prevail over the forces of darkness and falsehood, can do so by carefully observing the initiating impulses of their movements and actions, and discriminating between those that come from the Truth and those that come from the falsehood, in order to obey the first and to refuse or reject the others.

9. Subject given by the Mother for the New Age Association.

This power of discrimination is one of the first effects of the Advent of the Truth's Light in the earth's atmosphere.

Indeed it is very difficult to discriminate the impulses of Truth from the impulses of falsehood, unless one has received this special gift of discrimination that the Light of Truth has brought.

However, to help at the beginning, one can take as a guiding rule that all that brings with it or creates peace, faith, joy, harmony, wideness, unity and ascending growth comes from the Truth; while all that carries with it restlessness, doubt, scepticism, sorrow, discord, selfish narrowness, inertia, discouragement and despair comes straight from the falsehood.

January 1965 (12: 302)

\*

*Sweet Mother,*

*You have said in Your New Year message for this year: "Salute to the advent of Truth." Is it therefore very near? What must we do during 1965 to prepare ourselves to recognise it and receive it?*

The best thing to do is to distinguish in oneself the origin of all one's movements — those that come from the light of truth and those that come from the old inertia and falsehood — in order to accept the first and to refuse or reject the others.

With practice one learns to distinguish more and more clearly, but one can establish as a general rule that all that tends towards disharmony, disorder and inertia comes from the falsehood and all that favours union, harmony, order and consciousness comes from the Truth.

This is only a hint, nothing more, about how to take the first steps on the path.

January 1965 (16: 311)

\*

*Sweet Mother,*

*Does Your message for this year announce an Age of Truth — what is called the Satya Yuga in the ancient Scriptures (the Mahabharata)?*

An age of truth is sure to come before the earth is transformed.

January 1965 (16: 312)

\*

Above all the complications of the so-called human wisdom stands the luminous simplicity of the Divine's Grace, ready to act if we allow It to do so.

21 February 1965 (15: 186)

\*

*Sweet Mother,*

*The descent of the Supermind, which You announced on the 29<sup>th</sup> of February 1956, is still only "something one hears about" for most people here.*

*When shall we feel and see this supreme and radical change of the whole nature which You have predicted?*

The descent of the forerunners of the supramental forces is a *fact* (not a prediction). The incapacity of the vast majority of human beings to become conscious of it is a *fact* which can in no way affect the fact of the advent of these forces and powers in the physical world.

The "supreme and radical" change of the whole nature can only come about after a long and slow preparation, and men will perceive it only when their consciousness has become enlightened.

June 1965 (16: 320)

\*

*Sweet Mother,*

*What do You mean by "to change the form of that body at will"? For example, will a hundred-year old man be able to renew his body and become a young man of twenty-five?*

Those who have a supramentalised body will not be subject to the law of aging; consequently the question of age will not arise for them.

July 1965 (16: 323)

\*

*Mother,*

*Once again may I ask you what "Réalisateur Suprême" means in the end of your prayer "Gloire à Toi"? You explained it to me some seven or eight years back, but it got completely washed off. After that I have asked you thrice orally or in writing and each time you have evaded. Please tell me once more.*

It is not purposely that I have “avoided”, but probably I did not give you the mental answer you wished for.

To make you really understand it would need a very long explanation and I have very little time at my disposal.

In short I might say that “Réalisation Suprême” for the individual means identification with the Divine and for the collectivity upon earth, the advent of the Supramental, the New Creation.

Do not treat this as a dogma, but only as an explanation.

And “Réalisateur” is the Supreme Power of realisation, the doer and the act.

Blessings.

December 1965 (17: 270)

\*

*Mother,*

*According to the old tradition there is a cycle of four ages or Yugas: Satya, Treta, Dwapara and Kali. In “The Yoga and Its Objects” Sri Aurobindo seems to confirm it. I did not find any definite mention in other places. Please tell me whether the Satya Yuga that you are bringing is again to be followed by the other three and the world is to fall into this darkness over and over again.*

I do not know how they will call what I am bringing, and according to Sri Aurobindo it will be followed by the New Creation and the advent of the Supramental. That is all I know.

Blessings.

c. 1965 (17: 275)

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**1966**

**Let us serve the Truth.**

\*

*What is the Truth?*

He who wants sincerely to serve the Truth, will know the Truth.

(15: 179)

\*

## TO CHOOSE THE TRUTH

*What is the Truth? What do you mean when you speak of “the Truth”?*

You want a mental definition of the Truth. The Truth cannot be expressed in mental terms. Yes, it is so. And all the questions put are mental questions.

The Truth cannot be formulated, it cannot be defined — it is to be *lived*.

And one who is wholly consecrated to the Truth, who wants to live the Truth, serve the Truth, will know at each moment what must be done: it will be a kind of intuition or revelation (most often without words, but sometimes also expressed in words) which will make you know at every minute what is the truth of that minute. And it is this that is so interesting. You want to know “the Truth” as a thing well defined, well classified, well established, and after that you are at rest: there is no need to seek any more! You take it up, you say: “Here, this is the Truth” and then it is fixed. This is what all the religions have done. They have established their truth as a dogma. But it is not the Truth any more.

The Truth is something living, moving, expressing itself at each second, and it is *one* way of approaching the Supreme. Each one has his way of approaching the Supreme. There are perhaps some who are able to approach him from all sides at the same time, but there are those who approach through Love, those who approach through Power, those who approach through Consciousness and those who approach through Truth. But each of these aspects is as absolute, imperative and undefinable as the supreme Lord himself is. The supreme Lord is absolute, imperative and undefinable, unseizable in his action, and his attributes have this same quality.

Once one knows this, he who puts himself at the service of one of these aspects will know (it is expressed in life, in time, in the movement of time), will know at each moment what Truth is, and will know at each moment what Consciousness is, and will know at each minute what Power is, and he will know at each minute what Love is. And it is a multiform Power, Love, Consciousness, Truth that expresses itself innumerable in the manifestation, even as the Lord expresses himself innumerable in the manifestation.

December 1966 (15: 396-97)

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1967

**Men, countries, continents!**  
**The choice is imperative:**  
**Truth or the abyss.**

\*

*About the New Year Message of 1967, you say that the choice is between truth or the abyss. The abyss seems to be gaping just in front, yet there is a confidence that it will be removed from the way.*

The confidence is quite legitimate.

The message is only for those who are still asleep and quite satisfied with their sleep.

(15: 180)

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*What is the meaning of "abyss" in your New Year's Message or, put another way, what should a sadhak fear?*

Right now there is a great tension. They have all taken positions as if to start war. It is the blind passion that men put into their international relations.

At the base of all there is fear, general distrust, and what they believe to be their "interests" (money, business) — a combination of these three things. When these three lowest passions of humanity are brought into play, that is what I call "the abyss".

When someone has decided to consecrate his life to the seeking for the Divine, if he is sincere, that is to say, if the resolution is sincere and carried out sincerely, there is absolutely nothing to fear, because all that happens or will happen to him will lead him by the shortest way to this realisation.

That is the response of the Grace. People believe that the Grace means making everything smooth for all your life. It is not true.

The Grace works for the realisation of your aspiration and everything is arranged to gain the most prompt, the quickest realisation — so there is nothing to fear.

Fear comes with insincerity. If you want a comfortable life, agreeable circumstances, etc., you are putting conditions and restrictions, and then you can fear.

But it has no business in the sadhana!

May 1967 (15: 180-81)

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*Why is the Choice imperative?*<sup>10</sup>

10. Subject selected by the Mother (from a proposed list) for the New Age Association. It is related to the New Year message for 1967: "Men, countries, continents! The choice is imperative: Truth or the abyss."

Because we are at one of the “hours of God” as Sri Aurobindo puts it — and the transforming evolution of the world has taken a hastened and intensified movement.

(12: 304)

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*What is the need of the hour?*<sup>11</sup>

Sincerity.

Do not try to deceive the Divine.

(12: 304)

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*Message for 4. 5. 67*

*“Earth-life is the self-chosen habitation of a great Divinity and his aeonic will is to change it from a blind prison into his splendid mansion and high heaven-reaching temple.”*

*Sri Aurobindo*

The Divinity mentioned by Sri Aurobindo is not a person but a condition that will be shared by all those who have prepared themselves to receive it.

May 1967 (15: 104)

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*In 1958 the Mother said, “If things go on advancing at this speed, it seems more than possible, almost evident, that what Sri Aurobindo wrote in a letter is a prophetic announcement: The supramental consciousness will enter a phase of realising power in 1967.”*

*Have things advanced at the required speed?*

Yes.

January 1967 (16: 357)

\*

11. Subject selected by the Mother for the New Age Association. It is related to the New Year message.



You see, in the present condition of the world, circumstances are always difficult. The whole world is in a condition of strife, conflict, between the forces of truth and light wanting to manifest and the opposition of all that does not want to change, which represents in the past what is fixed, hardened and refuses to go. Naturally, each individual feels his own difficulties and is faced by the same obstacles.

There is only one way for you. It is a total, complete and unconditional surrender. What I mean by that is the giving up not only of your actions, work, ambitions, but also of all your feelings, in the sense that all that you do, all that you are, is exclusively for the Divine. So, you feel above the surrounding human reactions — not only above them but protected from them by the wall of the Divine's Grace. Once you have no more desires, no more attachments, once you have given up all necessity of receiving a reward from human beings, whoever they are — knowing that the only reward that is worth getting is the one that comes from the Supreme and that never fails — once you give up the attachment to all exterior beings and things, you at once feel in your heart this Presence, this Force, this Grace that is always with you.

And there is no other remedy. It's the only remedy, for *everybody* without exception. To all those who suffer, it is the same thing that has to be said: all suffering is the sign that the surrender is not total. Then, when you feel in you a "bang", like that, instead of saying, "Oh, this is bad" or "This circumstance is difficult," you say, "My surrender is not perfect." Then it's all right. And then you feel the Grace that helps you and leads you, and you go on. And one day you emerge into that peace that nothing can trouble. You answer to all the contrary forces, the contrary movements, the attacks, the misunderstandings, the bad wills, with the same smile that comes from full confidence in the Divine Grace. And that is the *only* way out, there is no other.

This world is a world of conflict, suffering, difficulty, strain; it is made of it. It has not yet changed, it will take some time before changing. And for each one there is a possibility of getting out. If you lean back on the presence of the Supreme Grace, that is the *only* way out. That I have been telling you since two or three days, like that constantly. . . .

*But where to get such a strength?*

Within you. The Divine Presence is in you. It is in you. You look for it outside; look inside. It is in you. The Presence is there. You want the appreciation of others to get strength — you will never get it. The strength is in you. If you want, you can aspire for what seems to you the supreme goal, supreme light, supreme knowledge, supreme love. But it is in you — otherwise you would never be able to contact it. If you go deep enough inside you, you will find it there, like a flame that is always burning straight up.

And don't believe that it is so difficult to do. It is because the look is always turned outside that you don't feel the Presence. But if, instead of looking outside for support, you concentrate and you pray — inside, to the supreme knowledge — to know at each moment what is to be done, the way to do it, and if you give all you are, all you do in order to acquire perfection, you will feel that the support is there, always guiding, showing the way. And if there is a difficulty, then instead of wanting to fight, you hand it over, hand it over to the supreme wisdom to deal with it — to deal with all the bad wills, all the misunderstandings, all the bad reactions. If you surrender completely, it is no more your concern: it's the concern of the Supreme who takes it up and knows better than anybody else what is to be done. The only way out, only way out. There, my child. . . .

Now, once and for all you must understand that unless people are true yogis, out of the ego, completely surrendered to the Supreme, they can't understand. How could they? They see with all the exterior eyes and knowledge; they see exterior things and appearances. They don't see the inside. When we have stopped expecting appreciation from the outside, that is from human beings, we have no reason to complain. They appreciate, so much the better for them. They don't appreciate, it doesn't matter. It's their own look-out. We do things not to please them, we do things because we feel that that is to be done. . . .

Perhaps things are coming to compel you to take up that position — because that is the liberation, that is the true liberation. . . .

Because the only thing that you need is the support of the Divine, and you have it. Then you can't suffer. . . .

Perhaps all that has been coming upon you for the supreme and the total liberation. And if you take it as the expression of the Grace, you will see the result. Peace, a peace that nothing can disturb, perfect equanimity and a strength that never fails. . . .

May 1967 (15: 398-402)

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**1968**

**Remain young, never stop striving towards perfection.**

\*

1. How to remain young?
2. What is the secret of perpetual progress?<sup>12</sup>

12. Both subjects selected by the Mother for the New Age Association. Related to the New Year message: "Remain young, never stop striving towards perfection."

*1. Since the process of decline and disintegration which brings old age is really the beginning of death, is it possible to prevent getting old without conquering death?*

*Is it possible to keep the body constantly young without complete transformation of its material cells by the supramental Ananda?*

How can these questions be answered before the supramental is manifested upon earth? It is only after that manifestation that we may know how it came and how it manifests.

*2. Does Your answer mean that the supramental is not yet manifested upon earth? Or are You referring to its full manifestation down to the roots of inconscient Matter? 29<sup>th</sup> February 1956 has been declared by You as the beginning of the supramental manifestation. So Your answer may be referring to its complete manifestation. Will You please clarify this point?*

I am speaking of a supramental manifestation evident to all, even the most ignorant — as the human manifestation has been evident to all when it happened.

April 1968 (12: 307-08)

\*

The best way to hasten the manifestation of the Divine's Love is to collaborate for the triumph of the Truth.

21 February 1968 (15: 186)

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*(Message for the third anniversary of the Supramental Manifestation upon earth)*

Truth alone can give to the world the power of receiving and manifesting the Divine's Love.

February 1968 (15: 189)

\*

*Can an individual achieve transformation even if the universe continues to be such as it is?*

In the evolution, the individual is far ahead of the earth, but as long as he lives on earth there is a certain interdependence. But the condition of the earth is sure to become such that a supramental being will soon be able to live on it.

July 1968 (16: 382)

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Love the Truth.

Let the light dawn in your consciousness.  
Blessings to all.

December 1968 (15: 197)

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## 1969

**No words — acts.**

\*

To be able to receive the new consciousness<sup>13</sup> without deforming it:

One must be able to stand in the light of the Supreme Consciousness without casting a shadow.

April 1969 (15: 105)

\*

There is only one new fact — from the beginning of this year a new consciousness has manifested and is working energetically to prepare the earth for the new creation.

April 1969 (15: 106)

\*

*Of late, I am constantly feeling, flowing in my system from above, a Force which I concretely experience like a sweet fluid. It flows continuously in my whole system and, from time to time, I feel completely drenched and saturated*

13. The new consciousness manifested upon earth on 1 January 1969. Its characteristics are described in several talks of January 1969, where the Mother called it the superman consciousness (*la conscience du surhomme*). These talks appear in *Notes on the Way*, Volume 11 of the Collected Works of the Mother.

*with it. It gives a very pleasant and soothing sensation. It is as if some sort of Ananda is flowing in me from above. It gives a sweet taste in the mouth.*

*I do not know what exactly this experience means. Is it the New Consciousness which You have said came on the 1st January this year? Or is it some new descent which has recently occurred? Or is it something personal to me only?*

It is the Consciousness that is at work since January. But its action has become much more intense.

November 1969 (15: 106)

\*

*In 1919 Sri Aurobindo wrote that the chaos and the calamities were perhaps the pangs of the birth of a new creation. How long is this going to continue? In the Ashram, in India and eventually in the world?*

It will continue until the world is ready and willing to receive the new creation; the consciousness of this new creation is already at work upon earth since the beginning of this year. If instead of resisting, people were collaborating, it would be quicker.

But stupidity and ignorance are very obstinate!

November 1969 (15: 106)

\*

Hail the new light.  
That it may grow in all hearts.  
Blessings.

December 1969 (15: 197)

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**1970**

**The world is preparing for a big change.  
Will you help?**

\*

*How should we help the big change in the world, about which your New Year's Message speaks?*

The best way of helping is to let the Consciousness that has come down upon earth work in you for transformation.

January 1970 (15: 181)

\*

*Sweet Mother,*

*“The world is preparing for a big change. Will you help?”<sup>14</sup>*

*What is this great change that you speak of? And how can we be of help to it?*

This great change is the appearance on earth of a new race that will be to man what man is to the animal. The consciousness of this new race is already at work on earth to give light to all who are capable of receiving it and heeding it.

Blessings.

January 1970 (16: 417)

\*

*Sweet Mother,*

*In the New Year message, are you referring to the physical transformation when you say “The world is preparing for a big change”? And how can we help?*

It is the advent of the being that will succeed man, the being that will be to man what man is to the animal, that is being prepared. And the work has already begun with the action of a new consciousness which came on the first of January 1969 and is at work in all who are ready. The action of this consciousness has intensified and is becoming more and more material. It is up to us to be receptive if we want to hasten the outcome of its action.

Blessings.

1 January 1970 (17: 360)

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14. The Mother's New Year Message of 1970.

*What is it "to work for the Future"?*

To begin with, not to stick to the old habits individual and national.

(15: 181)

\*

What is the big change for which the world is preparing? How can one help it?<sup>15</sup>

*1. What is the big change for which the world is preparing?*

A change of consciousness. And when our consciousness will change we will know what the change is.

*2. How can one help this change to come?*

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.

February 1970 (12: 310)

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*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.

March 1970 (15: 107)

\*

Truth is a difficult and strenuous conquest. One must be a real warrior to make this conquest, a warrior who fears nothing, neither enemies nor death, for with or against everybody, with or without a body, the struggle continues and will end by Victory.

21 February 1970 (15: 186)

\*

15. Subject selected by the Mother for the New Age Association. Related to the New Year message "The world is preparing for a big change. Will you help?"

*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

1970 (15: 107)

\*

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.

(15: 108)

\*

It is when all seems lost that all can be saved. When you have lost confidence in your personal power, then you should have faith in the Divine Grace.

January 1970 (14: 90)

\*

*Sweet Mother,  
In the new race, will our body change form?*

Between the body of the supramental being and the body of man, there will surely be a difference comparable to that which exists between man and the most advanced ape; but what this difference will be we can hardly know until the new species appears on earth.

Blessings.

January 1970 (16: 405)

\*

**1971**

**Blessed are those who take a leap towards the Future.**

\*



How to take a leap towards the future?<sup>16</sup>

*In one of Your previous New Year messages You had asked us to make an “imperative choice”. Now this year You have asked us to take “a leap”. What is the difference between that “choice” and this “leap”?*

The choice is mental. The leap is made by the whole being.

*How is this leap to be taken?*

Each one in his own way.

*Why have You used the Biblical term “Blessed” in this year’s message? Has it any significance?*

“Blessed” is not the exclusive property of the Bible.

February 1971 (12: 313)

\*

Those who are ready for the transformation can do it anywhere. And those who are *not* ready cannot do it wherever they are.

November 1971 (15: 115)

\*

The time has come for the rule of falsehood to end.  
In the Truth alone is salvation.

December 1971 (15: 197)

\*

**1972**

**Let us all try to be worthy of Sri Aurobindo’s centenary.**

\*

16. Subject selected by the Mother for the New Age Association. Related to the New Year message.

How to be worthy of Sri Aurobindo's Centenary?<sup>17</sup>

*On the 1<sup>st</sup> of January this year You said: "A special help has come on to the earth for Sri Aurobindo's centenary year."*

*Will You please indicate the nature and action of this help and also what we should do to avail ourselves of it?*

Those who will be able to become receptive by the mastery of the psychic upon their ego, will know what this help is and will have the full benefit of it.

February 1972 (12: 314)

\*

Sri Aurobindo came upon earth to announce the manifestation of the supramental world. And not only did he announce this manifestation but he also embodied in part the supramental force and gave us the example of what we must do to prepare ourselves for this manifestation. The best thing we can do is to study all he has told us, strive to follow his example and prepare ourselves for the new manifestation.

This gives life its true meaning and will help us to overcome all obstacles.

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

January 1972 (16: 432)

\*

*(Message for the fourth anniversary of the Supramental Manifestation upon earth)*

It is only when the Supramental manifests in the body-mind that its presence can be permanent.

29 February 1972 (15: 108)

\*

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

Let us prepare for it in all sincerity and eagerness.

June 1972 (13: 19)

\*

17. Subject approved by the Mother for the New Age Association. Related to the New Year message: "Let us all try to be worthy of Sri Aurobindo's centenary."

It is indispensable that each one finds his psychic and unites with it definitively. It is through the psychic that the supramental will manifest itself.

June 1972 (14: 336)

\*

To follow all the impulses of the lower nature is surely not the supramental way and has no place here.

What we want is to hasten the advent of the supramental, not at all to fall into the ugly condition of a humanity full of desires and low impulses.

July 1972 (13: 216)

\*

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

Let us prepare for it in all sincerity and eagerness.

15 August 1972 (13: 19)

\*

Man is the creation of yesterday.

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

15 August 1972 (13: 19)

\*

The best homage we can pay to Sri Aurobindo is to prepare for the advent of the Supramental race.

November 1972 (13: 15)

\*

Man and the mind are not the last term of creation. A supramental being is in preparation.

December 1972 (15: 109)

\*

A new world, based on Truth and refusing the old slavery to falsehood, wants to take birth.

In all countries there are people who know it, at least feel it.

To them we call:

“Will you collaborate?”

1972 (15: 62)

\*

The supramental transformation is hard labour and needs a strong body. For some time more, probably more than a hundred years, the physical body will need to eat in order to keep its strength; and we have to comply with this necessity.

December 1972 (15: 115)

\*

The Divine whom we seek is not far off and inaccessible. He is at the very heart of His creation, and what He wants us to do is to find Him and, through personal transformation, to become capable of knowing Him, uniting with Him and finally of manifesting Him consciously.

We must consecrate ourselves to this; it is the true reason for our existence.

And our first step towards this sublime realisation is the manifestation of the supramental consciousness.

March 1972 (17: 373)

\*

Beyond all preferences and limitations, there is a ground of mutual understanding where all can meet and find their harmony: it is the aspiration for a divine consciousness.

24 November 1972 (15: 187)

\*

Auroville has been created for a progressive superhumanity, not for an infra-humanity governed by its instincts and dominated by its desires. Those who belong to the infra-humanity, the animal humanity, have no place here.

Auroville is for those who aspire for the supramental and make an effort to reach there.

December 1972 (13: 217)

\*

Everybody has to progress and become more sincere.

Auroville has been created not for the satisfaction of the egos and their greeds, but for the creation of a new world, the supramental, expressing the divine perfection.

December 1972 (13: 218)

\*

We want to show to the world that man can become a true servitor of the Divine.

Who will collaborate in *all sincerity*?

December 1972 (15: 198)

\*

So it is going to be the new year. . . .

*Do you feel anything for this new year?*

(*After a silence*) Things have taken an extreme form. So there is, as it were, an uplift of the atmosphere towards a splendour . . . almost inconceivable, and at the same time the feeling that at any moment one may . . . one may die — not “die”, but the body may be dissolved. And so the two at the same time form a consciousness (*Mother shakes her head*) . . . all the old things seem puerile, childish, unconscious — within there . . . it is tremendous and wonderful.

So, the body, the body has one prayer — and it is always the same:

Make me worthy of knowing Thee,  
Make me worthy of serving Thee,  
Make me worthy of being Thee.

I feel in myself a growing force . . . but it is of a new quality . . . in silence and in contemplation.

Nothing is impossible (*Mother opens her hands upward*).

30.12.72 (11: 330)

\*

**1973**

**When you are conscious of the whole world at the same time, then you can become conscious of the Divine.**

\*

The mind does not know truly; aspire sincerely to the supermind.

January 1973 (15: 109)

\*

[On the Mother's message of 31 December 1972.]

*"There is only one solution for falsehood.*

*"It is to cure in ourselves all that contradicts in our consciousness the Presence of the Divine."*

Yes, I insist on that; it is very true, very true. It may not be easy to understand, but it is a *very profound* truth.

All that veils and deforms and prevents the manifestation of the Divine in us: it is *that*, the falsehood.

*It is quite a labour!*

This is what I have been doing all the while — every day and the whole day long, even while I see people. It is the only thing worth living for.

February 1973 (11: 331)

\*

The more we advance on the way, the more the need of the Divine Presence becomes imperative and indispensable.

21 February 1973 (15: 187)

\*

*I do not know, whenever I try to come in contact with this consciousness,<sup>18</sup> I have always the feeling, as you say, of a luminous vastness.*

Yes.

*But I have the feeling that it does not move, that one is there and one can eternally remain like that, but . . .*

It is so. This is my feeling.

18. The New Consciousness.

*Is it enough to let oneself be filled with That, is there nothing else to do?*

I think, I think that it is the only thing. I am repeating always: "What Thou willest, what Thou willest, what Thou willest . . . let it be what Thou willest, may I do what Thou willest, may I be conscious of what Thou willest."

And also: "Without Thee it is death; with Thee it is life." By "death" I do not mean physical death — it may be so; it may be that now if I lost the contact, that would be the end, but it is impossible! I have the feeling that it is . . . that I *am That* — with all the obstructions that the present consciousness may still have, that's all. And then, when I see someone (*Mother opens her hands as though to offer the person to the Light*), whoever he may be: like that (*same gesture*).

(*Silence*)

All the while (it is amusing), all the while I have the feeling that I am a little baby who nestles — nestles within . . . (what to call it?) a Divine Consciousness . . . *all-embracing*.

March 1973 (11: 332)

\*

. . . Yes, in truth it is the transition from the ordinary mental consciousness to the supramental consciousness. The mental consciousness is panic-stricken in the presence of the supramental consciousness . . . . And so it is only when I am very still . . . the being, the consciousness . . . the old consciousness — which is not the mental consciousness at all, but still — the old consciousness goes on repeating its mantra. There is a mantra . . . it goes on repeating its mantra. And so that is like a background, like a point of contact. . . . It is strange. . . . And then beyond that, there is something which is full of light and force, but which is so new that it causes almost a panic. So, you understand, if the same thing . . . I who am . . . I have a long experience, eh? So if it causes that in me, if something like that occurs in the others, I have the feeling that we shall all go mad! There, that will do.

Does this correspond to something? . . .

So I think that we should keep very quiet so as not to lose the . . .

Yes, yes, but our language . . . I was about to tell you, "It's a good idea," but I caught hold of myself by the ear just as I was saying it to myself. It is not an idea, you understand, it is our language which has the . . . it is like a bell-jar covering it up, a mental bell-jar which it does not want to get rid of. Really, it is *a difficult time*. I think that we ought to be *very quiet, very quiet, very quiet*. I am going to tell you my old mantra; it keeps the outer being very quiet:

OM NAMO BHAGAVATE.

These three words. For me they meant:

OM — I implore the Supreme Lord.

NAMO — Obeisance to Him.

BHAGAVATE — Make me divine.

This is a translation of it, I mean . . . Did you hear?

*Yes, Mother.*

For me that has the power to calm everything.

March 1973 (12: 445-47)

\*

Beyond man's consciousness

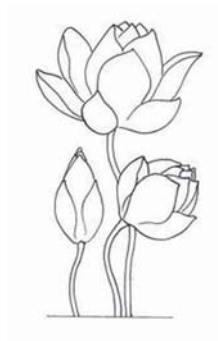
Beyond speech

O Thou, Supreme Consciousness

Unique Reality

Divine Truth

24 April 1973 (15: 188)







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