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*“It may well be that the evolutionary urge would proceed to a change of the organs themselves in their material working and use and diminish greatly the need of their instrumentation and even of their existence. The centres in the subtle body, sūkṣma śarīra, of which one would become conscious and aware of all going on in it would pour their energies into material nerve and plexus and tissue and radiate them through the whole material body; all the physical life and its necessary activities in this new existence could be maintained and operated by these higher agencies in a freer and ampler way and by a less burdensome and restricting method. This might go so far that these organs might cease to be indispensable and even be felt as too obstructive: the central force might use them less and less and finally throw aside their use altogether. If that happened they might waste by atrophy, be reduced to an insignificant minimum or even disappear. The central force might substitute for them subtle organs of a very different character or, if anything material was needed, instruments that would be forms of dynamism or plastic transmitters rather than what we know as organs. This might well be part of a supreme total transformation of the body, though this too might not be final. To envisage such changes is to look far ahead and minds attached to the present form of things may be unable to give credence to their possibility. No such limits and no such impossibility of any necessary change can be imposed on the evolutionary urge.... What has to be overpassed, whatever has no longer a use or is degraded, what has become unhelpful or retarding, can be discarded and dropped on the way.*

## Questions and Answers

*That has been evident in the history of the evolution of the body from its beginning in elementary forms to its most developed type, the human, there is no reason why this process should not intervene in the transition from the human into the divine body. For the manifestation or building of a divine body on earth there must be an initial transformation, the appearance of a new, a greater and more developed type, not a continuance with little modifications of the present physical form and its limited possibilities.”*

*The Supramental Manifestation, SABCL, Vol. 16, pp. 38–39*

It is quite difficult to free oneself from old habits of being and to be able to freely conceive of a new life, a new world. And naturally, the liberation begins on the highest planes of consciousness: it is easier for the mind or the higher intelligence to conceive of new things than for the vital being, for instance, to feel things in a new way. And it is still more difficult for the body to have a purely material perception of what a new world will be. Yet this perception must *precede* the material transformation; first one must *feel* very concretely the strangeness of the old things, their lack of relevance, if I may say so. One must have the feeling, even a material impression, that they are outdated, that they belong to a past which no longer has any purpose. For the old impressions one had of past things which have become historic — which have their interest from that point of view and support the advance of the present and the future — this is still a movement that belongs to the old world: it is the old world that is unfolding with a past, a present, a future. But for the creation of a new world, there is, so to speak, only a continuity of transition which gives an appearance — an impression rather — the impression of two things still intermingled but almost disconnected, and that the things of the past no longer have the power or the strength to endure, with whatever modifications, in the new things. That other world is necessarily an *absolutely*

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new experience. One would have to go back to the time when there was a transition from the animal to the human creation to find a similar period, and at that time the consciousness was not sufficiently mentalised to be able to observe, understand, feel intelligently — the passage must have been made in a completely obscure way. So, what I am speaking about is absolutely new, *unique* in the terrestrial creation, it is something unprecedented, truly a perception or a sensation or an impression... that is quite strange and new. (*After a silence*) A disconnection: something which has overstayed its time and has only quite a subordinate force of existence, from something totally new, but still so young, so imperceptible, almost weak, so to say; it hasn't yet the power to impose and assert itself and to predominate, to take the place of the other. So there is a concomitance but, as I said, with a disconnection, that is, the connection between the two is missing.

It is difficult to describe, but I am speaking to you about it because this is what I felt yesterday evening. I felt it so acutely... that it made me look at certain things, and once I had seen them I felt it would be interesting to tell you about them.

(*Silence*)

It seems strange that something so new, so special and I might say so unexpected should happen during a film-show.<sup>1</sup> For people who believe that some things are important and other things are not, that there are activities which are helpful to yoga and others which are not, well, this is one more opportunity to show that they are wrong. I have always noticed that it is unexpected things which give you the most interesting experiences.

Yesterday evening, suddenly something happened which I

<sup>1</sup> A Bengali film, *Rani Rasmani*, which describes the lives of Sri Ramakrishna and Rani Rasmani, a rich, very intelligent and religious Bengali widow, who in 1847 built the temple of Kali at Dakshineswar (Bengal) where Sri Ramakrishna lived and worshipped Kali.

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have just described to you as best I could — I don't know if I have succeeded in making myself understood — but it was truly quite new and altogether unexpected. We were shown, comparatively clumsily, a picture of the temple on the banks of the Ganges, and the statue of Kali — for I suppose it was a photograph of that statue, I could not manage to get any precise information about it — and while I was seeing that, which was a completely superficial appearance and, as I said, rather clumsy, I saw the reality it was trying to represent, what was behind, and this put me in touch with all that world of religion and worship, of aspiration, man's whole relationship with the gods, which was — I am already speaking in the past tense — which was the flower of the human spiritual effort towards something more divine than man, something which was the highest and almost the purest expression of his effort towards what is higher than he. And suddenly I had *concretely, materially*, the impression that it was another world, a world that had ceased to be real, living, an outdated world which had lost its reality, its truth, which had been transcended, surpassed by something which had taken birth and was only beginning to express itself, but whose *life was so intense*, so true, so sublime, that all this became false, unreal, worthless.

Then I truly understood — for I understood not with the head, the intelligence but with the body, you understand what I mean — I understood in the cells of the body — that a new world *is born* and is beginning to grow.

And so, when I saw all this, I remembered something that had happened.... I think I remember rightly, in 1926.<sup>2</sup>

Sri Aurobindo had given me charge of the outer work because he wanted to withdraw into concentration in order to hasten the manifestation of the supramental consciousness and he had announced to the few people who were there that he

<sup>2</sup> On 24 November 1926 Sri Aurobindo withdrew into seclusion and Mother assumed charge of the running of the Ashram.

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was entrusting to me the work of helping and guiding them, that I would remain in contact with him, naturally, and that through me he would do the work. Suddenly, immediately, things took a certain shape: a very brilliant creation was worked out in extraordinary detail, with marvellous experiences, contacts with divine beings, and all kinds of manifestations which are considered miraculous. Experiences followed one upon another, and, well, things were unfolding altogether brilliantly and... I must say, in an extremely interesting way.

One day, I went as usual to relate to Sri Aurobindo what had been happening — we had come to something really very interesting, and perhaps I showed a little enthusiasm in my account of what had taken place — then Sri Aurobindo looked at me... and said: “Yes, this is an Overmind creation. It is very interesting, very well done. You will perform miracles which will make you famous throughout the world, you will be able to turn all events on earth topsy-turvy, indeed,...” and then he smiled and said: “It will be a *great* success. But it is an Overmind creation. And it is not success that we want; we want to establish the Supermind on earth. One must know how to renounce immediate success in order to create the new world, the supramental world in its integrality.”

With my inner consciousness I understood immediately: a few hours later the creation was gone... and from that moment we started anew on other bases.

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

First, it is not only a “new conception” of spiritual life

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

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

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

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

In the supramental creation there will *no longer be any religions*. The whole life will be the expression, the flowering into forms of the divine Unity manifesting in the world. And there will no longer be what men now call gods.

These great divine beings themselves will be able to participate in the new creation; but to do so, they will have to put on what we could call the “supramental substance” on earth. And if some of them choose to remain in their world as they are, if they decide not to manifest physically, their relation with the beings of a supramental earth will be a relation of friends, collaborators, equals, for the highest divine essence will be manifested in the beings of the new supramental world on earth.

When the physical substance is supramentalised, to incarnate on earth will no longer be a cause of inferiority, quite the contrary. It will give a plenitude which cannot be obtained otherwise.

But all this is in the future; it is a future... which has *begun*, but which will take some time to be realised integrally. Meanwhile we are in a very special situation, extremely special, without precedent. We are now witnessing the birth of a new world; it is very young, very weak — not in its essence but in its outer manifestation — not yet recognised, not even felt, denied by the majority. But it is here. It is here, making an effort to grow, absolutely *sure* of the result. But the road to it is a completely new road which has never before been traced out — nobody has gone there, nobody has done that! It is a beginning, a *universal beginning*. So, it is an absolutely unexpected and unpredictable adventure.

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There are people who love adventure. It is these I call, and I tell them this: “I invite you to the great adventure.”

It is not a question of repeating spiritually what others have done before us, for our adventure begins beyond that. It is a question of a new creation, entirely new, with all the unforeseen events, the risks, the hazards it entails — a *real adventure*, whose goal is certain victory, but the road to which is unknown and must be traced out step by step in the unexplored. Something that has never been in this present universe and that will *never* be again in the same way. If that interests you... well, let us embark. What will happen to you tomorrow — I have no idea.

One must put aside all that has been foreseen, all that has been devised, all that has been constructed, and then... set off walking into the unknown. And — come what may! There.