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Sri Aurobindo has written: “The descent of the Supermind will bring to one who receives it and is fulfilled in the truth-consciousness all the possibilities of the divine life. It will take up not only the whole characteristic experience which we recognise already as constituting the spiritual life but also all which we now exclude from that category....”

The Supramental Manifestation, SABCL, Vol. 16, p. 47

So, what are you asking? What is excluded?
What do we exclude!... It depends on the person.
But what are you asking, really?

I don’t see what we are excluding.

Ah! that’s sensible. Here we profess we are excluding nothing. That’s precisely the reason. We have taken up all human activities, whatever they may be, including those that are considered the least spiritual. But I must say it is very difficult to change their nature! But still, we are trying, we put all possible goodwill into it.

It is also said that the descent will make the change easier.¹

¹ “A divine life on earth need not be a thing apart and exclusive having nothing to do with the common earthly existence: it will take up human being and human life, transform what can be transformed, spiritualise whatever can be spiritualised, cast its influence on the rest and effectuate either a radical or an uplifting change, bring about a deeper communion between the universal and the individual, invade the ideal with the spiritual truth of which it is a luminous shadow and help to uplift into or towards a greater and higher existence.... It is obvious that if the Supermind is there and an order of supramental being is established as the leading principle in earth-nature, as mind is now the leading principle, but with a sureness, a complete government of the earthly existence, a capacity of transformation of all upon their level and within their natural boundaries of which the mind in its imperfection was not capable, an immense change of human life, even if it did not extend to transformation would be inevitable.”

The Supramental Manifestation, SABCL, Vol. 16, pp. 47–49
There are two points which resist strongly — all that has to do with politics and all that has to do with money. These are the two points on which it is most difficult to change the human attitude.

In principle we have said that we have nothing to do with politics, and it is true that we have nothing to do with politics as it is practised at present. But it is quite obvious that if politics is taken in its true spirit, that is, as the organisation of human masses and all the details of government and regulation of the collective life, and relations with other collectivities — that is, with other nations, other countries — it must necessarily enter into the supramental transformation, for so long as national life and the relations between nations remain what they are, it is quite impossible to live a supramental life on earth. So it will just have to change; we shall have to deal with that too.

As for financial matters, that is, finding a means of exchange and production which is simple — "simple", well, which should be simple, simpler than the primitive system of exchange in which people had to give one thing to get another — something which could in principle be world-wide, universal; this is also altogether indispensable for the simplification of life. Now, with human nature, just the very opposite is happening! The situation is such that it has become almost — intolerable. It has become almost impossible to have the least relation with other countries, and that much-vaunted means of exchange which should have been a simplification has become such a complication that we shall soon reach a deadlock — we are very, very close to being unable to do anything, to being tied up in everything. If one wants the smallest thing from another country, one has to follow such complicated and laborious procedures that in the end one will stay in one's own little corner and be satisfied with the potatoes one can grow in one's garden, without hoping to know anything at all about what is going on and happening elsewhere.

Well, these two points are the most resistant. In the human consciousness this is most subject to the forces of ignorance,
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inconscience and, I must say, quite generally, ill-will. This is what most refuses all progress and all advance towards the truth; and unfortunately, in every human individual this is also the point of resistance, the point that remains narrowly stupid and refuses to understand anything it is not used to. There it is truly a heroic act to want to take up these things and transform them. Well, we are trying this also, and unless it is done, it will be impossible to change the conditions of the earth.

It is relatively — very relatively — easier to change economic and social conditions than political and financial ones. There are certain general, global ideas from the economic and social point of view which are accessible to human thought: certain liberations, a certain widening, a certain collective organisation, which do not seem absolutely senseless and unrealisable; but as soon as you touch on the other two questions, which are however of capital importance, especially the political question, it is quite otherwise.... For, one might imagine a life which would get rid of all financial complications — although, without playing on words, it would be a veritable impoverishment. In what financial possibilities and processes bring, there is a very considerable wealth of possibilities, for if they were used in the right way and in the true spirit, that would simplify all human relations and undertakings to a very great extent and make possible a complexity of life which would be very difficult under other conditions. But I don’t know why — except that the worst usually precedes the best — instead of taking the way of simplification, men have followed the way of complication to such a point that, in spite of the aeroplanes which carry you from one end of the world to the other in two days, in spite of all the modern inventions which try to make life so “small”, so “close” that we could go round the world not in eighty days now but in a very few days, in spite of all that, the complications of exchange, for instance, are so great that many people can’t get away from home — I mean from the country they live in — because they have no means of going to another one and if they
ask for the money they need to live in another country they are
told, “Is it very important for you to go? You could perhaps wait
a little, because it is very difficult for us at the moment....” I am
not joking, it is quite serious, this does happen. That means we
are becoming more and more the prisoners of the place where we
are born, while all the scientific trends are towards such a great
proximity between countries that we could very easily belong to
the universe or, at any rate, to the whole world.

There. This is the situation. It has grown considerably worse
since the last war; it grows worse year by year, and one finds
oneself in such a ridiculous situation that, unfortunately, as
one is at the end of one’s resources, to simplify what has been
made so complicated, there is an idea in the earth-atmosphere
— an idea which might be called preposterous, but unhappily
it is much worse than preposterous, it is catastrophic — the
idea that if there were a great upheaval, perhaps it would be
better afterwards.... One is so jammed between prohibitions,
impossibilities, interdictions, rules, the complications of every
second, that one feels stifled and really gets the admirable idea
that if everything were demolished perhaps it would be better
afterwards!... It is in the air. And all the governments have put
themselves in such impossible conditions; they have become so
tied up that it seems to them they will have to break everything
to be able to move forward.... (Silence) This is unfortunately a
little more than a possibility, it is a very serious threat. And it is
not quite certain that life will not be made still more impossible
because one feels incapable of emerging from the chaos — the
chaos of complications — in which humanity has put itself. It is
like the shadow — but unfortunately a very active shadow — of
the new hope which has sprung up in the human consciousness,
a hope and a need for something more harmonious; and the need
becomes so much more acute as life, as it is at present organ-
ised, becomes more and more contrary to it. The two opposites
are facing each other with such intensity that one can expect
something like an explosion....
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(Silence)

This is the condition of the earth, and it is not very bright. But for us one possibility remains — I have spoken about it to you several times already — even if, outside, things are deteriorating completely and the catastrophe cannot possibly be avoided, there remains for us, I mean those for whom the supramental life is not a vain dream, those who have faith in its reality and the aspiration to realise it — I don’t necessarily mean those who have gathered here in Pondicherry, in the Ashram, but those who have as a link between them the knowledge Sri Aurobindo has given and the will to live according to that knowledge — there remains for them the possibility of intensifying their aspiration, their will, their effort, to gather their energies together and shorten the time for the realisation. There remains for them the possibility of working this miracle — individually and to a small extent collectively — of conquering space, duration, the time needed for this realisation; of replacing time by intensity of effort and going fast enough and far enough in the realisation to liberate themselves from the consequences of the present condition of the world; of making such a concentration of force, strength, light, truth, that by this very realisation they can be above these consequences and secure against them, enjoy the protection bestowed by the Light and Truth, by Purity — the divine Purity through the inner transformation — and that the storm may pass over the world without being able to destroy this great hope of the near future; that the tempest may not sweep away this beginning of realisation.

Instead of falling asleep in an easy quietude and letting things happen according to their own rhythm, if one strains to the utmost one’s will, ardour, aspiration and springs up into the light, then one can hold one’s head higher; one can have, in a higher region of consciousness, enough room to live, to breathe, to grow and develop above the passing cyclone.

This is possible. In a very small way, this was already done
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during the last war, when Sri Aurobindo was here. It can be done again. But one must want it and each one must do his own work as sincerely and completely as he can.