9 October 1957

Mother reads the last pages of The Supramental Manifestation.

“Even in the material world which seems to us a world of ignorance, a world of the workings of a blind and inconscient Force starting from inconscience and proceeding through Ignorance and reaching with difficulty towards an imperfect Light and Knowledge, there is still a secret Truth in things which arranges all, guides towards the Self many contrary powers of being and rises towards its own heights where it can manifest its own highest truth and fulfil the secret purpose of the universe. Even this material world of existence is built upon a pattern of the truth in things which we call Law of Nature, a truth from which we climb to a greater truth until we emerge in the Light of the Supreme. This world is not really created by a blind force of Nature; even in the Inconscient the presence of the supreme Truth is at work; there is a seeing Power behind it which acts infallibly and the steps of the Ignorance itself are guided even when they seem to stumble; for, what we call the Ignorance is a cloaked Knowledge, a Knowledge at work in a body not its own but moving towards its own supreme self-discovery. This Knowledge is the covert Supermind which is the support of the creation and is leading all towards itself and guides behind this multitude of minds and creatures and objects which seem each to be following its own law of nature; in this vast and apparently confused mass of existence there is a law, a one truth of being, a guiding and fulfilling purpose of the world-existence. The Supermind is veiled here and does not work according to its characteristic
law of being and self-knowledge, but without it nothing could reach its aim. A world governed by an ignorant mind would soon drift into a chaos; it could not in fact come into existence or remain in existence unless supported by the secret Omniscience of which it is the cover; a world governed by a blind inconscient force might repeat constantly the same mechanical workings but it would mean nothing and arrive nowhere. This could not be the cause of an evolution that creates life out of Matter, out of life mind, and a gradation of planes of Matter, Life and Mind culminating in the emergence of Supermind. The secret truth that emerges in Supermind has been there all the time, but now it manifests itself and the truth in things and the meaning of our existence."

In fact this was not finished. It stopped short there. There were others to come....

(Silence)

So, we are going to finish without questions?

Mother, about the last paragraph here, there is a question: If the Supermind is hidden behind things, why is it so difficult to find it?

Because it is hidden! (Laughter)

Even in the Ignorance it is working, it leads to the Truth....

Sri Aurobindo explains that if the supramental truth had not been there behind things, the world could never have been organised, even as it is organised now. We have the feeling of a
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consciousness with a very enlightened will which has organised everything in accordance with a very precise plan, which cannot be the result either of ignorance or of unconsciousness. In fact, your difficulty in perceiving the Supermind or the Truth-Consciousness behind things indicates the exact measure of your personal ignorance and unconsciousness; for those who have come out of this ignorance and unconsciousness see it very clearly. The difficulty depends on the state of unconsciousness one is in. But for one who has gone beyond this state of unconsciousness it is not at all difficult to find the Supermind; it is very perceptible.

(Silence)

If one enters into a somewhat philosophical, psychological and subjective consciousness, one can very easily become aware of a sort of “objective unreality” of things; and the one thing which is real, tangible, concrete, measurable, so to speak, for the ordinary consciousness becomes so fluid, almost unsubstantial, and has a reality only in the consciousness that perceives it — an absolutely variable reality and at times quite contradictory according to the perception of the consciousness. If we put before us the different explanations that have been given about the world, the different ways in which it has been expressed, we shall have a series of notions that are sometimes absolutely contradictory, which are nevertheless perceptions of one identical thing by different consciousnesses. In fact, with this last paragraph, we have an extreme point which is the affirmation that all that is, is the total and complete expression of the Divine Will — there is what could be called a certain school of thinkers who, on the basis of their personal experience, have asserted that everything is the expression of the Divine Will in a perfect way — and then, at the other extreme, the affirmation that the world is a sort of chaos without rhyme or reason, which has come into being one doesn’t know how or why, which is going one doesn’t know
where, which has no logic, no reason, no coordination—it is just chance. It happens to be like this, one doesn’t know why. Well, if you take these two extremes and put before you all that has been said, written, taught, thought about the world from one end to the other, and if you can see all that together, you will realise that, since it is all about the same world and yet the explanations are so totally different, this world exists, so to say, only in the consciousness of the one who sees it.... There must indeed be “something” there, but that something must be beyond what men think about it—far beyond, very different. And so the whole feeling is of an elusive unreality.

And in fact, the reality of the world is entirely subjective for each person’s consciousness. The world has no objective reality, for in one case it can be said that it is the result of the supremely conscious, supreme Will and that all is ruled by that, and in the other case, it may be said that it is something without any reason for existence except an elusive chance—and yet, these two notions apply to one and the same thing.

Have you never thought about that?

Everyone has his own idea which is more or less clear, more or less organised, more or less precise, and this idea he calls the world. Everyone has his own way of seeing, his own way of feeling and his particular relationship with everything else, and this he calls the world. He naturally puts himself at the centre, and then everybody is organised around him, according to the way in which he sees it, feels it, understands and desires it, according to his own reaction, but since for each consciousness, individually, it is different, this means that what we call the world—the thing in itself—escapes our perception completely. It must be something else. And we must come out of our individual consciousness to be able to understand what it is; and this is what Sri Aurobindo calls the passage from the lower to the higher hemisphere. In the lower hemisphere there are as many universes as individuals, and in the higher hemisphere there is “something”—which is what it is—in which all consciousnesses must meet.
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This is what he calls the “Truth-Consciousness”.

As the human consciousness progresses, it has a greater and greater sense of this relativity, and at the same time a sort of feeling, it could be said, a vague impression that there is a Truth, which is not perceptible by ordinary means but must be perceptible in some way or other.

That is all. So I hope that with our next book, *The Life Divine*, we shall find the key to the problem.