

# Chapter One

## The Descent of the Supermind

### Inevitability of the Descent

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

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If the supramental descent is decreed, nothing can prevent it; but all things are worked out here through a play of forces, and an unfavourable atmosphere or conditions can delay even when they cannot prevent. Even when the thing is destined, it does not present itself as a certitude in the consciousness here (Overmind-mind-vital-physical) till the play of forces has been worked out up to a certain point at which the descent not only is, but appears as inevitable.

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The descent of the supermind is a long process or at least a process with a long preparation and one can only say that the work is going on sometimes with a strong pressure for completion, sometimes retarded by the things that rise from below

and have to be dealt with before farther progress can be made. The process is a (spiritual) evolutionary process concentrated into a brief period — it could be done otherwise (by what men would regard as a miraculous intervention) only if the human mind were more flexible and less attached to its ignorance than it is. As we envisage it, it must manifest in a few first and then spread, but it is not likely to sweep over the earth in a moment. It is not advisable to discuss too much what it will do and how it will do it, because these are things the Supermind itself will fix, acting out of that Divine Truth in it, and the mind must not try to fix for it grooves in which it will run. Naturally, the release from subconscious ignorance and from disease, duration of life at will, and a change in the functioning of the body must be among the ultimate results of a supramental change; but the details of these things must be left for the supramental Energy to work out according to the truth of its own nature.

### **A Beginning, Not a Completion**

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

If the redemption of the soul from the physical vesture be the object, then there is no need of supramentalisation. Spiritual Mukti and Nirvana are sufficient. If the object is to rise to supra-physical planes, then also there is no need of supramentalisation. One can enter into some heaven above by devotion to the Lord of that heaven. But that is no progression. The other worlds are typical worlds, each fixed in its own kind and type and law. Evolution takes place on the earth and therefore the earth is the proper field for progression. The beings of the other worlds do not progress from one world to another. They remain fixed to their own type.

The purely monistic Vedantist says, all is Brahman, life is a dream, an unreality, only Brahman exists. One has Nirvana or

Mukti, then one lives only till the body falls — after that there is no such thing as life.

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

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

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

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

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

The questions about the supermind cannot be answered profitably now. Supermind cannot be described in terms that the mind will understand, because the terms will be mental and mind will understand them in a mental way and mental sense and miss their true import. It would therefore be a waste of time and energy which should be devoted to the preliminary work

— psychicisation and spiritualisation of the being and nature without which no supramentalisation is possible. Let the whole dynamic nature led by the psychic make itself full of the dynamic spiritual light, peace, purity, knowledge, force; let it afterwards get experience of the intermediate spiritual planes and know, feel and act in their sense; then it will be possible to speak last of the supramental transformation.

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

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

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

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

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

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

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It [*the descent of the Supermind*] would not necessarily be known by everybody beforehand. Besides even if the descent were here one would have to be ready before one could get the final change.

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

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

### Clarifications about the Supramental Descent

But what will happen when the supramental comes down is a matter for the supramental to decide — no use laying down laws for it beforehand with the mind. It is the Truth-consciousness, sir — it will act according to the divine Truth behind things.

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It is the very principle of this Yoga that only by the supramentalisation of the consciousness which means rising above mind to supermind and the descent of the supermind into the nature can the final transformation be made. So if nobody can rise above mind to supermind or obtain the descent of the supermind, then logically this Yoga becomes impossible. Every being is in essence one with the Divine and in his individual being a portion of the Divine, so there is no insuperable bar to his becoming supramental. It is no doubt impossible for the human nature being mental in its basis to overcome the Ignorance and rise to or obtain the descent of the Supermind by its own unaided effort, but by surrender to the Divine it can be done. One brings it down into the earth Nature through his own consciousness and so opens the way for the others, but the change has to be repeated in each consciousness to become individually effective.

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There need not be [*catastrophes when the Supramental descends*]. There will necessarily be great changes but they are not bound to be catastrophic. When there is a strong pressure from Overmind forces for change, then there are likely to be catastrophes because of the resistance and clash of forces. The supramental has a greater, in its fullness a complete mastery of things and power of harmonisation which can

overcome resistance by other means than dramatic struggle and violence.

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

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It is not by a general descent that people come out of the physical mind. If one chooses to remain in the physical mind, one million descents can come down and make no difference to him.

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The Supermind coming down on earth will change nothing in a man if he clings to the ego.