27 November 1965

This talk begins with Mother’s comments on the message distributed on the Darshan day of November 24th.

“It is certainly a mistake to bring down the light by force — to pull it down. The Supramental cannot be taken by storm. When the time is ready it will open of itself — but first there is a great deal to be done and that must be done patiently and without haste.”

Sri Aurobindo

It is good for reasonable people. They will say, “There, he does not promise miracles.”

Why? Do many people have the tendency to “pull down”? People are in a hurry, they want to see the results immediately.

And then, they believe they are pulling down the Supramental — they pull down some small vital individuality who mocks at them and in the end makes them play the shabby fool. This is what happens most often — ninety-nine times out of a hundred.

A small individuality, a vital entity who plays the big play and makes a great show, plays of light. Then the poor fellow who has “pulled” is bedazzled; he says, “There, it is the Supramental”, and he falls into a pit.

It is only when you have touched, seen in some way and had a contact with the true Light, that you can distinguish the vital, and you perceive that it is altogether like the plays of light on a stage, an artificial light. But otherwise, others are dazzled — it is dazzling, it is “wonderful”, and then they are deceived. It is only when you have seen and when you have had the contact with the Truth, ah! then you smile.
It is quackery, but you must know the truth in order to recognise quackery.

At bottom, it is the same for everything. The vital is like a superstage that gives shows — very attractive, dazzling, deceptive; it is only when you know the True Thing that you recognise immediately, instinctively, without reasoning, and you say, “No, I do not want that.”

And for everything it is so. Where it has taken a capital importance in human life is with regard to love. Vital passions, vital attractions have almost everywhere taken the place of true feeling, which is quiet, whereas the other puts you in ferment, gives you the feeling of something “living”. It is very deceptive. And you do not know it, you do not feel it, you do not perceive it clearly unless you know the True Thing. If you have touched true love through the psychic and the divine union, then the other thing appears hollow, thin, empty — an appearance and a comedy, more often tragic than comic.

Whatever one may say about it, however one may explain it, is of no use at all, because he or she who is caught says immediately, “Oh, this is not what it is for others” — what happens to yourself is never like what happens to others! One must have the true experience, then the whole vital appears like a masquerade — not attractive.

And when you “pull”, well, it is much more than ninety-nine times out of one hundred... out of a million there is found only one case where one happens to pull the True Thing — this proves one was ready. Otherwise it is always the vital which you pull, the appearance, the theatrical show of the Thing, not the Thing itself.

To pull is always an egoistic movement. It is a deformation of aspiration. True aspiration consists in a giving, a self-giving, whereas to pull means to want for oneself. Even if in the mind you have a vaster ambition — the earth, the universe — that means nothing, these are mental activities.
Notes on the Way

(Long silence)

You felt nothing special on the Darshan day?

No.

Sri Aurobindo was there from the morning till the evening.

For, yes, for more than an hour he made me live, as in a concrete and living vision of the condition of humanity and of the different strata of humanity in relation to the new or supramental creation. And it was wonderfullly clear and concrete and living.... There was all the humanity which is no longer altogether animal, which has benefited by mental development and created a kind of harmony in its life — a harmony vital and artistic, literary — in which the large majority are content to live. They have caught a kind of harmony, and within it they live life as it exists in a civilised surrounding, that is to say, somewhat cultured, with refined tastes and refined habits. And all this life has a certain beauty where they are at ease, and unless something catastrophic happens to them, they live happy and contented, satisfied with life. These people can be drawn (because they have a taste, they are intellectually developed), they can be attracted by the new forces, the new things, the future life; for example, they can become disciples of Sri Aurobindo mentally, intellectually. But they do not feel at all the need to change materially; and if they were compelled to do so, it would be first of all premature, unjust, and would simply create a great disorder and disturb their life altogether uselessly.

This was very clear.

Then there were some — rare individuals — who were ready to make the necessary effort to prepare for the transformation and to draw the new forces, to try to adapt Matter, to seek means of expression, etc. These are ready for the yoga of Sri Aurobindo. They are very few in number. There are even those who have the sense of sacrifice and are ready for a hard, painful life, if
that would lead or help towards this future transformation. But they should not, they should not in any way try to influence the others and make them share in their own effort; it would be altogether unfair — not only unfair, but extremely maladroit, for it would change the universal rhythm and movement, or at least the terrestrial movement, and instead of helping, it would create conflicts and end in a chaos.

But it was so living, so real that my whole attitude (how to say it? — a passive attitude which is not the result of an active will), the whole position taken in the work has changed. And that has brought a peace — a peace and a calmness and a confidence altogether decisive. A decisive change. And even what seemed in the earlier position to be obstinacy, clumsiness, incon-science, all kinds of deplorable things, all that has disappeared. It was like the vision of a great universal Rhythm in which each thing takes its place and... everything is all right. And the effort for transformation, reduced to a small number, becomes a thing much more precious and much more powerful for the realisation. It is as though a choice has been made for those who will be the pioneers of the new creation. And all these ideas of “spreading”, of “preparing”, or of “churning Matter”... are a childishness. It is human restlessness.

The vision was of a beauty so majestic, so calm, so smiling. Oh! It was full, truly full of the divine Love. And not a divine Love that “pardons” — it is not at all that, not at all! Each thing in its place, realising its inner rhythm as perfectly as it can.

It was a very beautiful gift.

Well, all these things people know in some part, intellectually, like that, in idea; they know all that, but it is quite useless. In everyday practice you live in another way, with a truer understanding. And there, it is as though you touched the things — you saw them, you touched them — in their higher disposition.

It came after a vision of plants and the spontaneous beauty of plants (it is something so wonderful), then of the animal with so harmonious a life (so long as men do not intervene), and all
that was in its right place; then of the true humanity as humanity,
that is to say, the maximum of what a mental poise could create
of beauty, harmony, charm, elegance of life, taste of living —
a taste of living in beauty, and, naturally, suppressing all that
is ugly and low and vulgar. It was a fine humanity — humanity
at its maximum, but nice. And perfectly satisfied with its being
humanity, because it lives harmoniously. And it is perhaps also
like a promise of what almost the whole of humanity will be-
come under the influence of the new creation. It appeared to me
that it was what the supramental consciousness could make of
humanity. There was even a comparison with what humanity has
made of the animal species. It is extremely mixed, naturally, but
things have been perfected, bettered, utilised more completely.
Animality, under the mind’s influence, has become another thing,
which is, naturally, something mixed because the mind was in-
complete. In the same way there are examples of a harmonious
humanity among well-balanced people, and this seemed to be
what humanity could become under the supramental influence.

Only, it is very far ahead. You must not expect that it will
be immediately — it is very far ahead.

It is clearly, even now, a period of transition which may last
quite long and which is rather painful. Only, the effort, some-
times painful (often painful) is compensated by a clear vision of
the goal to attain, of the goal that will be attained: an assurance,
yes, a certainty. But it would be something that would have the
power to eliminate all error, all deformation, all the ugliness of
the mental life — and then a humanity very happy, very satisfied
with being human, not at all feeling the need of being anything
other than human, but with a human beauty, a human harmony.

It was very charming, it was as though I lived in it. The
contradictions had disappeared. It was as though I lived in this
perfection. And it was almost like the ideal conceived by the
supramental consciousness, of a humanity become as perfect as
it can be. And it was very good.

And this brings a great repose. The tension, the friction, all
that disappeared, and the impatience. All that had completely disappeared.

That is to say, you concentrate the work instead of diffusing it a little everywhere?

No, it may be diffused materially, because the individuals are not necessarily collected together. But they are few in number.

This idea of a pressing need to “prepare” humanity for the new creation, this impatience has disappeared.

It must first of all be realised in some.

Quite so.

I was seeing, I saw that in such a concrete way. Apart from those who are fit to prepare the transformation and the supramental realisation, and whose number is necessarily very restricted, there must develop more and more, in the midst of the ordinary human mass, a superior humanity which has towards the supramental being of the future or in the making the same attitude as animality, for example, has towards man. There must be, besides those who work for the transformation and who are ready for it, a superior humanity, intermediary, which has found in itself or in life this harmony with Life — this harmony human — and which has the same feeling of adoration, devotion, faithful consecration to “something” which seems to it so high that it does not even try to realise it, but worships it and feels the need of its influence, its protection, and the need to live under this influence, to have the delight of being under this protection. It was so clear. But not this anguish, these torments of wanting something that escapes you because — because it is not your destiny yet to have it, and because the amount of transformation needed is premature for your life and it is that then which creates a disorder and suffering.

For example, one of the very concrete things that brings out
the problem well: humanity has the sexual impulse in a way altogether natural, spontaneous and, I would say, legitimate. This impulse will naturally and spontaneously disappear with animality. Many other things will disappear, as for example the need to eat and perhaps also the need to sleep in the way we sleep now. But the most conscious impulse in a superior humanity, which has continued as a source of... bliss is a big word, but joy, delight — is certainly the sexual activity, and that will have absolutely no reason for existence in the functions of Nature when the need to create in that way will no longer exist. Therefore, the capacity of entering into relation with the joy of life will rise by one step or will be oriented differently. But what the ancient spiritual aspirants had sought on principle — sexual negation — is an absurd thing, because this must be only for those who have gone beyond this stage and no longer have animality in them. And it must drop off naturally, without effort and without struggle. To make of it a centre of conflict and struggle is ridiculous. It is only when the consciousness ceases to be human that it drops off quite naturally. Here also there is a transition which may be somewhat difficult, because the beings of transition are always in an unstable equilibrium; but within oneself there is a kind of flame and a need which makes it not painful — it is not painful effort, it is something that one can do with a smile. But to seek to impose it upon those who are not ready for this transition is absurd.

It is common sense. They are human, but they must not pretend that they are not.

It is only when spontaneously the impulse becomes impossible for you, when you feel that it is something painful and contrary to your deeper need that it becomes easy; then, well, externally you cut these bonds and it is finished.

It is one of the most convincing examples.

It is the same with regard to food. It will be the same thing. When animality will drop off, the absolute necessity of food also will drop off. And there will probably be a transition where one
will have less and less purely material food. For example, when you smell flowers it is nourishing. I have seen it, you nourish yourself in a more subtle way.

Only, the body is not ready. The body is not ready and it deteriorates, that is to say, it eats itself. This proves that the time has not come, that it is only an experience — an experience that teaches you something, teaches you that it will not be a brutal refusal to come into contact with the corresponding Matter and an isolation (one cannot isolate oneself, it is impossible), but a communion on a higher or deeper plane.

(Silence)

Those who have reached the higher regions of intelligence, but have not dominated the mental faculties in them, have an innocent need that everybody should think like them and be able to understand as they understand. And when they see that others do not, cannot understand, their first reflex is to be horribly shocked; they exclaim, “What an idiot!” But they are not at all idiots — they are different, they are in another domain. You do not go and say to an animal, “You are an idiot”; you say, “It is an animal.” Well, you say, “It is a man.” It is a man; only, there are those who are no longer men and are not yet gods, and they are in a situation... rather awkward.

But it was so soothing, so sweet, so wonderful, this vision — each thing expressing its kind quite naturally.

And it is quite evident that with the amplitude and totality of the vision, there comes something which is a compassion that understands — not that pity of the superior for the inferior: the true divine Compassion, which is the total comprehension that each one is what he must be.