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Mother reads *The Great Secret: The Unknown Man*.

When is it going to happen, eh? There. That's the question I was waiting for.

(*To a child*) What did you want to ask?

What you said just now.

You see, I know how to read thoughts.

And so, if I were to say that it depends upon you? It is not altogether true, but still there is something true in it.

I think that this will happen the moment there is a sufficiently large number of consciousnesses which feel absolutely that it cannot be otherwise. Now, most people, the immense majority among you have to make an effort to imagine what it will be, and at best, speculate upon it and perhaps hope that this transformation will make things more pleasing, more pleasant — something like that. But your consciousness is so attached to what is, that it even finds it difficult to imagine that things can be otherwise. And until what must be becomes for a sufficiently big group of consciousnesses an inevitable necessity, and all that has been and all that still is at present appears like an absurdity which cannot last... it is at that moment that this can take place, not before.

There remains a problem, namely, whether it is something which can take place and will take place individually before occurring collectively. It is probable. But no individual realisation can be complete nor even approach this perfection if it is not in harmony with at least a group of consciousnesses representative of a new world. In spite of everything there is so great an interdependence of the individual and the collectivity,

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that the individual realisation, despite all, is limited, impoverished by the irresponsible atmosphere — if I may say so — of what surrounds it. And it is certain that the entire terrestrial life has to follow a certain curve of progress, so that a new world and a new consciousness can manifest. And that is why I said at the beginning that it depends at least partially on you.

Have you ever tried to picture what this new consciousness could be and what a new race could be like, and finally what a new world could be like?

By analogy, it is quite obvious that the arrival of man upon earth has changed the earth-condition. I cannot say that from a certain point of view this was for the greatest good of all, because there are many who have suffered terribly from it, and here it is obvious that the complications the human being has brought into life have not always been very favourable either for him or for others. But from a certain point of view this has brought about a considerable progress, even in the lower species: man meddled with the life of animals, he meddled with the life of plants, he meddled with the life of metals, of minerals; as I said, it was not always for the greatest joy of those he dealt with, but still it certainly changed their conditions of life considerably. Well, in the same way, it is probable that the supramental being, whatever it might be, will considerably change the life of the earth. In our heart and our thought we hope that all the evils the earth suffers from will be at least ameliorated if not cured, and that the general conditions will be more harmonious, and in any case more tolerable. This may happen, because it was the very nature of the mental consciousness which incarnated in man, who acted for his own satisfaction, with his own development in view and without much consideration for the consequences of his actions. Perhaps the Supermind will act more harmoniously. In any case we hope so. That is how we conceive of it.

But I am asking you, in turn, a question: have you thought of it? Have you thought of what it could be?

(To a child) You, have you thought about it? *(To another*

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child) You? No? You have thought about it? Then tell me what you have thought. Naturally I am not asking you to repeat to me what you have read in Sri Aurobindo's books, because that's not what is in question: you must endeavour to imagine and live something yourself.

Can't you tell me? Nor you? You can't tell me?

Mother, because of our imperfection we have to do something. But when the supramental race descends, it will be perfect; then what will be there to do?

Perfect! Perfect in comparison with us but not in comparison with what will come later. The world is in perpetual movement and perpetual progression, and it is very obvious that each time a new consciousness has manifested upon earth, one has felt that it would be... perhaps not a definitive realisation but in any case a considerable progress. And it is also very obvious that for... say, the consciousness of an elephant or a dog... human capacities are something absolutely marvellous. To the extent they are able to understand it, imagine it, sense it — dogs sense them — human faculties are for them something divine. And it is because we, indeed, have come to a stage where we perceive something beyond (that's what I have said in there, haven't I?), it's because of this that we are not satisfied with all that we do; it's because of this that there is the feeling that whatever we may do, there is something which escapes us — that the real thing escapes us, that we are turning round it but don't touch it. It's because we are ready for this something. Otherwise, if we did not understand that, we would be absolutely satisfied with what we can do and there would simply remain the effort to do it better and better. It is the beginning of a new expression. This need, for instance, of something which would be more essentially true; something which would be... on which one could count, which does not collapse when one leans upon it, something which gives us a lasting, permanent support; this need of eternity which we

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have in ourselves, this need of an absolute, of an absolute truth, an absolute good, an absolute beauty — this indeed awakens at the moment one is ready to receive a new consciousness.

It is certain that for a very long time, perhaps from the very beginning (not the beginning from the evolutionary standpoint, because there were periods of intermediate beings who were much nearer the animal than the true man), when this human form was developed enough and ready to receive something from above, when the first beings of the higher worlds incarnated in human forms, from that time there were always individuals who carried in themselves this need for eternity and the absolute. But it was something individual. And it is only gradually and very progressively, through consecutive periods of light and darkness, that in the whole of humanity something has awakened to the need of a higher good.

It is quite obvious that now, through all the swirlings and all the stupidities, there is an awakening need, almost a kind of sensation of what this could and should be — which means that the time is near. For a very long time it has been said, “It will be, it will be”, and it was promised... thousands and thousands of years ago they had already begun to promise that there would be a new consciousness, a new world, something divine which would manifest upon earth, but it was said, “It will be, it will be”, like that; they spoke of ages, eons, thousands and millions of years. They did not have this sensation which we now have, that it must come, that it is very close. Of course human life is very short and there is a tendency to wish to shorten the distances so that they may be in proportion to the dimensions; but in spite of all, there will come a moment when it happens... there will be a time when it happens, there will be a time when the movement swings over into a new reality... There was a time when the mental being could manifest upon earth. The starting point might have been poor, very incomplete, very partial, but all the same there was a starting point. Why can't it be now?... That's all.

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Perhaps if those who from the beginning have proclaimed that it would be, those very people say, "It is going to be...", after all, perhaps they are the best informed. I am considering how from the beginning of the earth's history (we shall not go farther back to the antecedents, you know, for we have already enough to do with the earth), from the beginning of the earth's history, in one form or another, under one name or another, Sri Aurobindo has always presided over the great terrestrial transformations; and so when he tells you, "Well, this is the right time", perhaps he knows. That's all that I can say.

So, if it is the right time, this is how the problem is put: there are people who are ready or will become ready, and these precisely will be the first to start on the new path. There are others who, perhaps, will become aware of it too late, who will have missed the opportunity; I think there will be many of this kind. But in any case, my point of view is this: even if there should be only half a chance, it would be worth the trouble of trying. For after all... I don't know... I told you just now, there is a moment when life such as it is, the human consciousness such as it is, seems something absolutely impossible to bear, it creates a kind of disgust, repugnance; one says, "No, it is not that, it is not that; it can't be that, it can't continue." Well, when one comes to this, there is only to throw in one's *all* — all one's effort, all one's strength, all one's life, all one's being — into this chance, if you like, or this exceptional opportunity that is given to cross over to the other side. What a relief to set foot on the new path, that which will lead you elsewhere! This is worth the trouble of casting behind much luggage, of getting rid of many things in order to be able to take that leap. That's how I see the problem.

In fact it is the sublimest of adventures, and if one has in him in the slightest the true spirit of adventure, it is worth risking all for all. But those who are afraid, who wonder, "Am I not going to let go the substance for the shadow?" according to the most banal proverb one can imagine, those who tell themselves, "Bah! After all it is better to profit by what one has than to risk losing

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everything, we don't know what is going to happen tomorrow, let us take precautions"... unfortunately this is very widespread, extremely widespread... well, about those who are in this state of mind, I can assure you of one thing: that even when the thing occurs before their very nose, they will not perceive it. They will say, "It is good, in this way I won't regret anything." It is possible. But perhaps later they will; this we do not know.

In any case what *I* call being sincere is this: if one thinks that this new realisation is the only thing which is truly worth being lived; if what is, is intolerable — not only for oneself, perhaps not so much for oneself... but still, if one is not absolutely selfish and mean, one feels that, truly, it has lasted long enough, that one has had enough of it, that it must change — well, when one feels like that, one takes everything, all that one is, all that one can, all that one has, and one throws oneself into it completely without ever looking behind, and come what may! I indeed feel that it would be preferable even to plunge into an abyss in this way than to be on the shore, trembling and wondering, "What will happen to me tomorrow if I take this rather rash step?" There we are.

It is preferable to buck up a little, as they say familiarly, and chance it! That's my opinion.

Now if you have something else to say, say it. (*To a child*)
And you, are you among the satisfied ones or among those who want this to change? I won't ask indiscreet questions!

(*Silence*)

Mother, what you have just said implies that the transformation of consciousness and that of life go together, doesn't it? Because in the text it is said: One must first transform the consciousness, then life...

To tell you the truth, not very much is asked for life at the moment: just a little — what I call little things. It is obvious,

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yes... you see, if you were asked not to live completely like an animal... not completely, because not to live even partially is at present difficult... however, not to live completely like an animal, that is a change in life. But it doesn't go further than that. You are not asked to live like ethereal spirits; for the moment we go gently, progressively.

But this animality...

No, excuse me! You mean that one thinks that he can bring along his animality into the new consciousness?

No, but until it is ready...

But things are not as sharply cut as that. For the animality to disappear completely, the form must be totally transformed. As long as the body-functioning, for instance, remains what it is, well, we shall participate more than enough in the animality, you see; and this indeed can only disappear when, ah well, we no longer have a heart, lungs, a stomach, and all the rest. We say that this will come much later.

In fact, the only thing which is very important for the moment is the change of consciousness. And don't think that this is so easy. If you observe yourself attentively, you will perceive that you think, feel, experience and construct like a human animal, that is, like an infrarational being who is three-fourths subconscious, through almost the whole of your day. It is possible that at certain moments you escape from this; but you still need an effort to escape from it. It may happen spontaneously, as by grace, at certain moments; but most of the time you have to make an effort to be able to catch something which is not purely this. At any time whatever of your day, if you take just a small step backwards and observe yourself, you will catch yourself, you will see that. When is it that... suddenly, you see, if I said all of a sudden, here, now, "Look at yourself!" like that, without

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warning you beforehand, what was it, there in the field of your consciousness? If you catch that, you will see; certainly at least ninety-nine times out of a hundred, it is the animal that's there; an animal which is a little improved, you know, not altogether a dog, not altogether a monkey, but still not very far from that.

There are many things which men have transformed into marvellous virtues, which I have found in animals as spontaneous movements — and they at least have the advantage of not being proud and not having any vanity. They did things spontaneously which, surely, were very remarkable — very remarkable in devotion, abnegation, foresight, educative sense. They did them spontaneously and without writing books on them and boasting about them as something marvellous. Therefore much is needed to come out of the animal, much more than one would think.

Mother, you were saying just now that it is very close...

What, very close? The event?

Yes. Otherwise we wouldn't be speaking about it. If it had to happen in some thousands of years, it is obvious that we wouldn't need to be concerned with it except as a far-off dream.

So this means that there is at least a fair minority that has changed?

Ah, that!... It is possible; but perhaps not many — I mean perhaps not many people.

There are beings who could look at themselves at any moment whatever, and who wouldn't find the animal. There are not many of them. One doesn't speak of things unless one knows them — in any case, one should not.

(To a child) So you have something to say?

Mother, what is the true reality of the universe?

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(Long silence)

If you like, in a paradoxical form I would say: What the universe will become.

I could also say: Its starting point and its culmination.

And also: What it is from all eternity.

Now, with all this, make up something.

Mother, you have said in the text: "An intervention will come and prolong our life..." In that case our life will be prolonged until we could see the coming?

I haven't read that to you, and it is purposely that I didn't read it to you. When one writes a drama for a public, one is obliged to say certain things which make it something accessible.

But it is true, isn't it?

Whether it is the truth? Yes... That's all.

Mother, the appearance of mental man was gradual, wasn't it, from the animal to man?

That... There was all the same a time when it became a man, isn't that so? I told you that, from the standpoint of evolution it seems like that. I indeed am not very well up in all this, you see, I can't tell you how it happened, at least not what science thinks it knows about what happened. I can tell you only what I know.

Well, there was a time when what we call the human form, that is, with human capacities, was ready enough for a being with mental consciousness, entirely conscious, to be able to incarnate in it — and this indeed was truly the first man. Now, historically at what time this happened I can't tell you; but it was a very long time ago. Sometime ago I came across some numbers, which seemed to me to be absolutely reasonable and accurate —

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but that was extremely long ago. And for a *very* long time it was like... a kind of vast and quiet state, as when the sea has reached high-tide and spreads out and is calm. It remained calm like that for a very, very, very, very long time; and it was only after very long that what we call human activity and human civilisation began to take place, and for this, even from the beginning of this till today... we have figures, haven't we, approximately...? (*turning to Pavitra*) Pavitra, do you know them?

(Pavitra) *I don't remember them now.*

There are figures, but they are quite enormous. And this is only the period that can be called historic — though it isn't so, ordinarily reckoning — but still, they have discovered signs, documents, indications, something which can give you an idea of the time. Well, all this happened only very long after the first mental consciousness incarnated in a human form, which had become sufficiently human, you see, to become a man; and probably before this form was produced there must have been numerous trials of Nature which spread out, perhaps over thousands and thousands and millions of years. I don't know. But there was a time, as I said, when this mental consciousness was able to come and take possession of a form. After this, as I also told you, for very, very long... in order that this form could adapt itself and perfect itself sufficiently to express this consciousness completely, a very, very, very long time was necessary — that is understood. Well, it is more than probable that (not more than probable, certain), that it will happen again in the same way.

There will come a time when a human consciousness is in the required state for a supramental consciousness to be able to enter this human consciousness and manifest.

But it is possible that before this becomes a new race like the human race, it may take very, very long. And it will be done progressively. But as I say, there is one thing: when it happens,

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it will happen. It does not happen, does not stretch out like a rubber band, you see; there is a time when it happens, when the descent takes place, the fusion occurs, the identification comes about. It can be done in a flash. There is a moment when it occurs. Later it may take very, very, very long; one must not hope that overnight one is going to see supermen springing up here and there. No, it won't be like that. Only, those who will have done what I have said, those who will have thrown themselves in entirely, risked all for all, those will know it. But they will be the only ones to know; they will know when it takes place.

The others will not be able even to see?

The others? They will not even be aware of it! They will continue their stupid life, without knowing what has happened.

But all the same, they will be able to see this superman before them. (Laughter)

Sweet Mother, what will be the attitude of the superman towards man?

What is the attitude of man towards the animal? No, let us hope that he is a little more kind! *(Laughter)*

But you must not delude yourself. For the supramental consciousness man is truly stupid. Yes, even with all his perfections, all his realisations, all that, even with all his accomplishments, well, he seems *terribly* stupid. Only, that's no reason for ill-treating him. But I don't think that the superman will ill-treat anyone, just because he will have a consciousness which will be able to pass behind appearances. Let us hope that he will be quite kind.

There we are. That's all?

I think it is finished, unless someone has a *very* important question to ask me. Pavitra?

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(Pavitra) *What will be man's attitude towards the superman?*

Ah! (*Laughter*) Let us hope that it is not the same attitude as the one which man has towards all his gods, because he has rather ill-treated them. His prophets and his gods, he has put them upon the cross, he has stoned them, has burnt them alive — indeed, man has behaved rather badly with all those who came to preach a new life to him. Let us hope that man becomes a little more reasonable... Now he would put them in prison.

But man has also installed them in temples!

No, not the being itself: the image he has manufactured after the event, and of which he has made a... a political action. Excuse me, it is god made in man's image who has been put in temples and adored, for purely political reasons. But those who were in relation with... those who manifested in themselves the Divine Reality, they have been very badly received, always. History is there to prove it. Now, you see, men don't throw stones any more, except at the poor Negroes sometimes in America; they don't burn people alive any more, it is no longer the fashion — but they imprison, that happens. And in fact (I have said this already several times), what saves those who are not altogether men, is that today the world is in such a state of ignorance that people don't even believe any more in the reality of their power. But certainly if the governments believed in the reality of their power, they would have a bad time of it...

But let us hope that... I should say then as I said for men... that the superman will be quite kind. Well, let us hope for the superman that he will know how to defend himself, that he will have some means of defence, not too visible but sufficient.

But Mother, if man cannot see him, he doesn't need to defend himself, does he?

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No. It is perhaps his greatest means — the gift of invisibility.
(*Mother laughs*)

You see, you always ask: “But why doesn’t he become a being manifesting supramental forces? Why doesn’t he suddenly become luminous physically? Then we would be able to know that it is he.” Well, you would see what happens to the poor fellow! And it would be only a small thing; to be a little luminous is only a very small thing!

That’s enough for today.