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“In fact we see that the principles of creation are permanent and unchanging: each type of being remains itself and does not try nor has any need to become other than itself; granting that some types of existence disappear and others come into being, it is because the Consciousness-Force in the universe withdraws its life-delight from those that perish and turns to create others for its pleasure. But each type of life, while it lasts, has its own pattern and remains faithful with whatever minor variations to that pattern: it is bound to its own consciousness and cannot get away from it into other-consciousness; limited by its own nature, it cannot transgress these boundaries and pass into other-nature. If the Consciousness-Force of the Infinite has manifested Life after manifesting Matter and Mind after manifesting Life, it does not follow that it will proceed to manifest Supermind as the next terrestrial creation. For Mind and Supermind belong to quite different hemispheres, Mind to the lower status of the Ignorance, Supermind to the higher status of the Divine Knowledge. This world is a world of the Ignorance and intended to be that only; there need be no intention to bring down the powers of the higher hemisphere into the lower half of existence or to manifest their concealed presence there; for, if they are at all existent here, it is in an occult incommunicable immanence and only to maintain the creation, not to perfect it. Man is the summit of this ignorant creation; he has reached the utmost consciousness and knowledge of which he is capable: if he tries to go farther, he will only revolve in larger cycles of his own mentality. For that is the curve of his existence here, a finite circling which
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carries the Mind in its revolutions and returns always to the point from which it started; Mind cannot go outside its own cycle,—all idea of a straight line of movement or of progress reaching infinitely upward or sidewise into the Infinite is a delusion. If the soul of man is to go beyond humanity, to reach either a supramental or a still higher status, it must pass out of this cosmic existence, either to a plane or world of Bliss and Knowledge or into the unmanifest Eternal and Infinite."


In fact, you should do a little preparatory work and note down the new idea in each new paragraph, adding it to the preceding ideas so that at the end of the chapter you have the complete picture; for if you ask me a question now about what I have just read, this question may require an answer that is sometimes almost contradictory to what we have seen in the previous paragraph. That comes from his way of going about the proof. It is as though Sri Aurobindo were putting himself at the centre of a kind of sphere, at the centre of a wheel the spokes of which end in a circumference. And he always goes back to his starting-point and goes all the way out to the surface, and so on, which gives the impression that he repeats the same thing several times, but it is simply the exposition of the thought so that one can follow it. One must have a very clear memory for ideas to really understand what he says.

I am emphasising this because, unless you proceed systematically, you won’t derive much benefit from this reading; it will appear to you like a maze where it is very difficult to find one’s way.... All the ideas are joined at the centre, and at the circumference they go in altogether different directions.

Have you any questions this time?... No.

It is difficult, isn’t it? I read and I see quite well that it is difficult to ask a question, for until one has come to the end of the proof, one doesn’t know what he is leading up to or
what he wants to teach; and at the same time, if one were to read the whole exposition, it would be impossible — unless one has a specially faithful memory — to recall all the points. Before reaching the end one would have forgotten what is written at the beginning! It would be rather interesting to take notes, brief notes, to try to summarise each paragraph in one or two key-ideas so as to be able to compare them.

(Silence)

Sri Aurobindo says here that each species is satisfied with the particular characteristics of that species, the principles of its structure, and does not try to transform or change itself into a new species. The dog remains satisfied with being a dog, the horse with being a horse and never tries, for instance, to become an elephant! Starting from this Sri Aurobindo asks the question: Will man remain satisfied with being man or will he awaken to the necessity of being something other than man, that is, a superman?

That is the summary of the paragraph.

But when one is used to such expositions, if one has a speculative mind, and one reads this, something in the being is not satisfied. That is to say, this concerns only the most external form, that kind of crust of the being, but within oneself one feels “something” which has, on the contrary, a sort of imperative tendency to go beyond that form. And this is what Sri Aurobindo wants to bring home to us.

I have seen pet animals which truly had a sort of inner need to become something other than what they were. I knew dogs which were like that, cats, horses and even birds like that. The outer form was inevitably what it was, but there was something living and perceptible in the animal which was making an obvious effort to achieve another expression, another form. And every man who has gone beyond the stage of the animal man and become the human man truly has what I might call an
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“incorrigible” need to be something other than this thoroughly unsatisfactory semi-animal — unsatisfactory in its expression, its means of expression and its means of life. So the problem is this: Will this imperious need be effective enough in its aspiration for the form itself, the species, to develop and transform itself, or will it be only this thing, this imperishable consciousness in the being, which will leave this form when it perishes to enter into a higher form which, besides, as far as we can see now, does not yet exist?

And the problem before us is: How will this higher form be created? If we consider the problem, it becomes very interesting. Is it by some process which we have to imagine, that this form will gradually transform itself in order to create a new one, or is it by some other means, a means still unknown to us, that this new form will appear in the world?

That is, will there be a continuity or will there be a sudden appearance of something new? Will there be a progressive transition between what we now are and what our inner spirit aspires to become, or will there be a break, that is, shall we be obliged to drop this present human form and wait for the appearance of a new form — an appearance the process of which we do not foresee and which will have no relation with what we are now? Can we hope that this body which is our present means of earthly manifestation, will have the possibility of transforming itself progressively into something which will be able to express a higher life, or will it be necessary to give up this form entirely to enter into another which does not yet exist on Earth?

That is the problem. It is a very interesting problem.

If you will reflect on it, it will lead you to a little more light.
We can reflect on it just now.

(Meditation)

When this talk was first published, Mother added the following remarks:
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Why not both?
Both will be there at the same time; the one does not exclude the other.

Yes, but will one be transformed into the other?
One will be transformed and will be like a rough outline of the other. And the other, the perfect one, will appear when this one comes into being. For both have their beauty and their purpose, therefore they will both be there.
The mind always tries to choose — but it’s not like that. Even all that we can imagine is much less than what will be. Truly speaking, everyone who has an intense aspiration and an inner certitude will be called upon to realise it.
Everywhere, in all the fields, always, eternally, everything will be possible. And everything that is possible, everything will exist at a given moment — a given moment that will be more or less delayed, but everything will exist.
Just as all sorts of possibilities have been found between the animals and man, possibilities which have not remained, so there will be all sorts of possibilities: each individual will try in his own way. And all this together will help to prepare the future realisation.
The question might be asked: Will the human species be like some species which have disappeared from the earth?... Certain species have disappeared from the earth — but not species which have lasted as long as the human species. I don’t think so; and certainly not the species which had in them the seed of progress, this possibility of progress. Rather one has the impression that evolution will follow a curve which will draw closer and closer to a higher species and, maybe, everything that is still too close to the lower species will fall away, just as those species have.
We always forget that not only is everything possible — everything, even the most contradictory things — but all the possibilities have at least one moment of existence.