

26 November 1958

*“As Mind is established here on a basis of Ignorance seeking for Knowledge and growing into Knowledge, so Supermind must be established here on a basis of Knowledge growing into its own greater Light. But this cannot be so long as the spiritual-mental being has not risen fully to Supermind and brought down its powers into terrestrial existence. For the gulf between Mind and Supermind has to be bridged, the closed passages opened and roads of ascent and descent created where there is now a void and a silence. This can be done only by the triple transformation to which we have already made a passing reference: there must first be the psychic change, the conversion of our whole present nature into a soul-instrumentation; on that or along with that there must be the spiritual change, the descent of a higher Light, Knowledge, Power, Force, Bliss, Purity into the whole being, even into the lowest recesses of the life and body, even into the darkness of our subconsciousness; last, there must supervene the supramental transmutation, — there must take place as the crowning movement the ascent into the Supermind and the transforming descent of the supramental Consciousness into our entire being and nature.”*

*The Life Divine, SABCL, Vol. 19, pp. 890–91*

*What is the role of the spirit?*

One might say that it is both the conscious intermediary between the Supreme and the manifestation, and the meeting-place of the manifestation with the Supreme.

Spirit is capable of understanding and communicating with the highest Godhead and at the same time it is the purest, one might say the least distorted intermediary of the highest Godhead in the outermost manifestation. It is spirit which, with the help of the soul, turns the consciousness towards the Highest, the Divine, and it is in the spirit that the consciousness can begin to understand the Divine.

It might be said that what is called “spirit” is the atmosphere brought into the material world by the Grace so that it may awaken to the consciousness of its origin and aspire to return to it. It is indeed a kind of atmosphere which liberates, opens the doors, sets the consciousness free. This is what enables the realisation of the truth and gives aspiration its full power of accomplishment.

From a higher standpoint, this could be put in another way: it is this action, this luminous and liberating influence that is known as “spirit”. All that opens to us the road to the supreme realities, pulls us out from the mud of the Ignorance in which we are stuck, opens the doors to us, shows us the path, leads us to where we have to go — this is what man has called “spirit”. It is the atmosphere created by the Divine Grace in the universe to save it from the darkness into which it has fallen.

The soul is a kind of individual concentration of this Grace, its individual representative in the human being. The soul is something particular to humanity, it exists only in man. It is like a particular expression of the spirit in the human being. The beings of the other worlds do not have a soul, but they can live in the spirit. One might say that the soul is a delegation of the spirit in mankind, a special help to lead it faster. It is the soul that makes individual progress possible. The spirit, in its original form, has a more general, more collective action.

For the moment the spirit plays the part of a helper and guide, but it is not the all-powerful master of the material manifestation; when the Supermind is organised into a new world,

## Questions and Answers

the spirit will become the master and govern Nature in a clear and visible way.

What is called “new birth” is the birth into the spiritual life, the spiritual consciousness; it is to carry in oneself something of the spirit which, individually, through the soul, can begin to rule the life and be the master of existence. But in the supramental world, the spirit will be the master of this entire world and all its manifestations, all its expressions, consciously, spontaneously, naturally.

In the individual existence, that is what makes all the difference; so long as one just speaks of the spirit and it is something one has read about, whose existence one vaguely knows about, but not a very concrete reality for the consciousness, this means that one is not born into the spirit. And when one is born into the spirit, it becomes something much more concrete, much more living, much more real, much more tangible than the whole material world. And this is what makes the essential difference between beings. When *that* becomes spontaneously real — the true, concrete existence, the atmosphere one can freely breathe — then one knows one has crossed over to the other side. But so long as it is something rather vague and hazy — you have heard about it, you know that it exists, but... it has no concrete reality — well, this means that the new birth has not yet taken place. As long as you tell yourself, “Yes, this I can see, this I can touch, the pain I suffer from, the hunger that torments me, the sleep that makes me feel heavy, this is real, this is concrete...” (*Mother laughs*), that means that you have not yet crossed over to the other side, you are not born into the spirit.

(*Silence*)

In fact, the vast majority of men are like prisoners with all the doors and windows closed, so they suffocate, which is quite natural. But they have with them the key that opens the doors and windows, and they do not use it.... Certainly there is a time

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when they don't know they have the key, but long after they have come to know it, long after they have been told about it, they hesitate to use it and doubt whether it has the power to open the doors and windows or even that it is a good thing to open them! And even when they feel that "after all, it might be good", there remains some fear: "What will happen when these doors and windows are opened?..." and they are afraid. They are afraid of being lost in that light and freedom. They want to remain what they call "themselves". They like their falsehood and their bondage. Something in them likes it and goes on clinging to it. They still have the impression that without their limits they would no longer exist.

That is why the journey is so long, that is why it is difficult. For if one truly consented to cease to exist, everything would become so easy, so swift, so luminous, so joyful — but perhaps not in the way men understand joy and ease. In truth, there are very few people who do not enjoy fighting. There are very few who could accept the absence of night, few can conceive of light except as the opposite of darkness: "Without shadows there would be no picture. Without struggle, there would be no victory. Without suffering there would be no joy." That is what they think, and so long as one thinks in this way, one is not yet born into the spirit.

*This is the last of the Wednesday evening classes  
given at the Ashram Playground.*