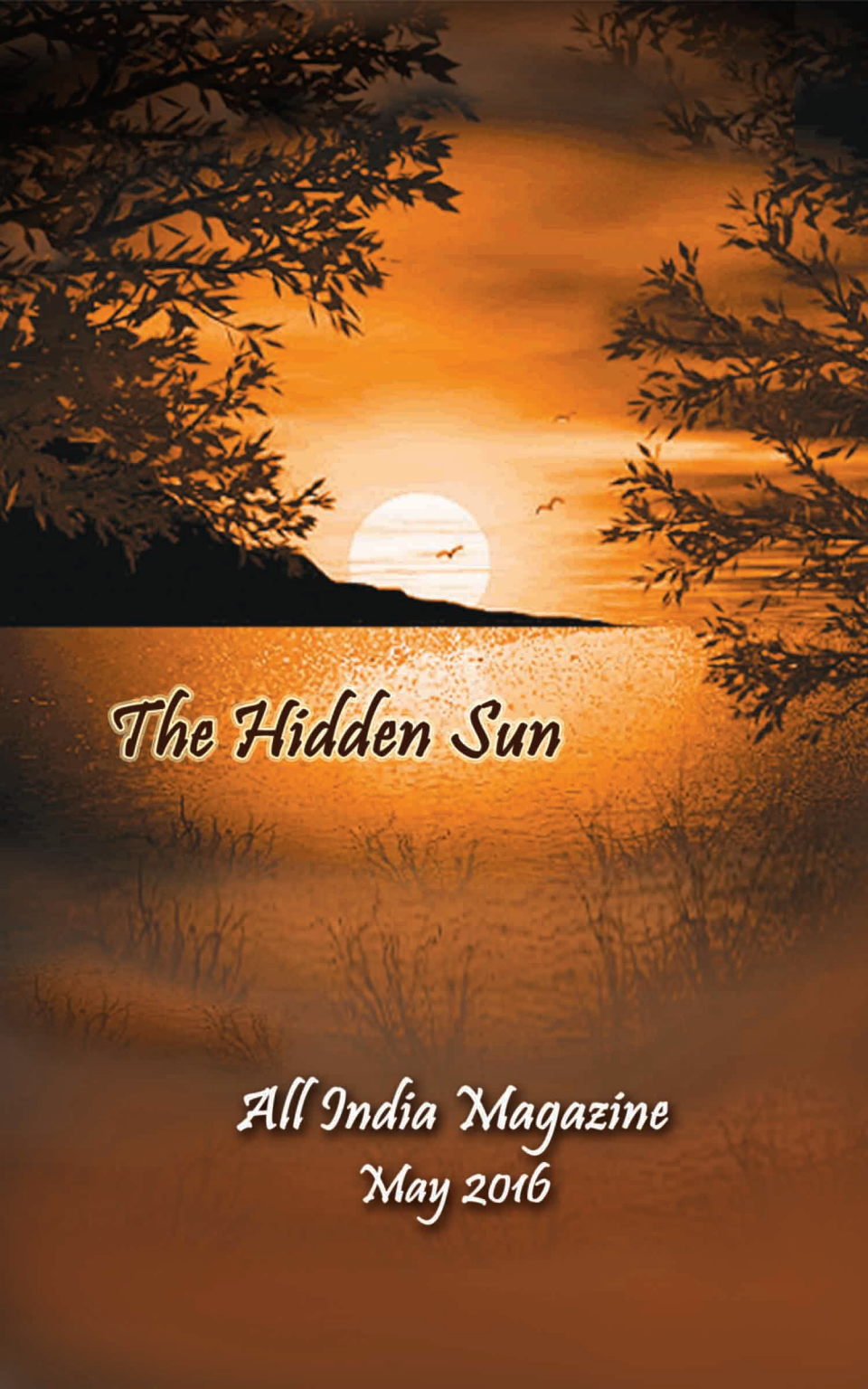

The Hidden Sun
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All India Magazine — May 2016

Matter shall reveal the Spirit's face. — Sri Aurobindo

The Hidden Sun

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Editorial: The Vedic seers speak about the eighth son of Aditi whom She has cast down into the darkness to fight and emerge victoriously. This eighth son is none else than the Supramental Sun that is hidden in the darkness below even as it shines with its sevenfold luster in the highest firmament Above. Though the earthly evolution has always been indirectly influenced by the presence of this secret Sun hidden in the folds of darkness, this Truth-Power has acted from behind the veils of earth-nature that have invariably deformed the Rays as it has filtered through these layers. But with the Supramental Manifestation of the 29th Feb. 1956, the time has come for humanity to be sufficiently purified and prepared so that it can give a straight response to Truth thereby bringing out this Knowledge and Power directly into the earthly play. It is the final game-changer so to say, the direct Divine Action that will change all future Time. In this issue we reflect upon what this secret Supermind is of which the Vedas sing, the Upanishads hint at and which was brought down from its highest Home to earth by the twin tapasya and Grace of Sri Aurobindo and the Mother.



The Sun from which we kindle all our suns ...

Sri Aurobindo, Savitri: 314

The Unborn Glory

Hymn to Dawn

Lo, dawn, the Beloved, appears in her gleaming young body. She impels all Life on the path towards the goal. Fire, the Divine Force, is born to be kindled in man. Dawn drives away all Darkness and fulfils herself in creating Light.

She, the Goddess, rises lifting her forward gaze towards the Vast, the Universal. She has put on the robe of Light and displays the white brilliance of her subtle norms of Truth. Heaven-gold is her hue, her vision is all-round seeing: verily, she is the mother of the herd of brilliances of knowledge, a leader of our bright days; her luminous body is disclosed.

The Goddess, All-Enjoyment she is: she comes carrying the Sun, the Eye of the Gods, bringing here the white Life-steeds that have the perfect vision, she comes, the Goddess wholly revealing herself in the rays of the Sun. Behold her in her multiple divine riches, behold her manifest everywhere, in all things, behold her the Mother of Radiance.

All delight is within, all that is hostile to man is afar: so let it be in thy dawning. Build our pasture of infinity, illumined with truth, build our home of delight freed from fear. Drive away all that divides and antagonises, bring to us all the wealth of the human soul, O Mother of Plenty, send forth into life all the plenitude of delight.

Goddess Dawn, manifest thyself in our hearts in the play of thy supreme Effulgence, widen the life of this embodied being. O Mother of Delight, give us stable impulsion. Give us that plenty whose wealth is the luminous herd of Truth, where range the chariots and horses of Life moving towards Infinity.

We are rich in those riches, we the steadfast aspirants, O Goddess, born in perfection, Daughter of Heaven! We foster Thee with our thought-streams and Thou too holdest in our bosom the knowledge won and the Vast and the Seas of Delight.

Sri Aurobindo: *Bengali Writings:* p.7

The unborn Glory

….Mind is not all; for beyond mind is a greater consciousness; there is a supermind and spirit. As Nature laboured in the animal, the vital being, till she could manifest out of him man, the Manu, the thinker, so she is labouring in man, the mental being till she can manifest out of him a spiritual and supramental godhead, the truth conscious Seer, the knower by identity, the embodied Transcendental and Universal in the individual nature.

From the clod and metal to the plant, from the plant to the animal, from the animal to man, so much has she completed of her journey; a huge stretch or a stupendous leap still remains before her. As from matter to life, from life to mind, so now she must pass from mind to supermind, from man to superman; this is the gulf that she has to bridge, the supreme miracle that she has to perform before she can rest from her struggle and discontent and stand in the radiance of that supreme consciousness, glorified, transmuted, satisfied with her labour.

The subhuman was once here supreme in her, the human replacing it walks now in the front of Time, but still, aim and goal of the future there waits the supramental, the superman, an unborn glory yet unachieved before her.

CWSA 12: 168

The ways of the Divine are not like those of the human mind or according to our patterns and it is impossible to judge them or to lay down for Him what He shall or shall not do, for the Divine knows better than we can know. If we admit the Divine at all, both true reason and bhakti seem to me to be at one in demanding implicit faith and surrender.

CWSA 31: 5-6

Mind and the Divine Consciousness

The less pet ideas are petted and cherished, the better for the supramental Yoga. The mind is always building up ideas, some of which are wrong, some a mixture of truth and error, some true in their way, but true only in a certain field or in certain conditions or for some people, and it proceeds not only to make "pets" of them, but to try to impose them as universal and absolute truths or general standards which everybody must follow. The mind is a rigid instrument: it finds it difficult to adapt itself to the greater plasticity of the play of life or the freedom of the play of the Spirit. It wants to catch hold of either or both of these spontaneous powers and cut them into its own measures. It poses as the mediator and interpreter between life and the spirit; but it knows neither; it only knows itself and its own constructions out of life and its own deformations or half reflections of the truth of the Spirit. Only the supermind can be a true mediator and interpreter. But if you want the supramental Light, you must not tie yourself to mental ideas, but draw back from them and observe them with an impartial equality in the silence of the spirit. When the supramental Light touches them, it will put them in their place and finally replace them by the true truth of things.

CWSA 31: 5-6

Foundation of the infinite Truth

The supramental principle beyond intellect is the foundation of the infinite Truth. The action of the Supermind is either forbidden in the earth-consciousness or very rare like the momentary glimmer of the lightning from behind the veil. The timid, lame and dull mind is again and again looking for it and by its titanic efforts

may even catch a glimpse of it but the authentic, infinite and luminous form of the integral Truth escapes its grasp. The knowledge as well as the action of mind are afflicted with the same strife, indigence and failure. Instead of the smiling and effortless divine dance of the Truth action, there is the shackled attempt of the will-power of the inferior Nature struggling in agony with the inextricable bonds of truth and falsehood, virtue and vice, poison and nectar, action, inaction and wrong action. The free, unhesitating, desireless, triumphant, blissful and passionate divine power of action, intoxicated with the wine of oneness remains as yet unrealised. Its natural and easy universal movements are impossible for the will-power of the inferior Nature. Can the terrestrial Nature, ensnared in the noose of the finite and untrue ever hope to obtain that limitless Existence, that boundless Consciousness-Force, and that immeasurable Bliss-Consciousness, and if so, by what means?

The sacrifice is the means. The sacrifice implies surrender, and self-immolation. What you are, what you have, what you become in future by your own effort or by the divine grace, what you can earn or save in the course of your action, pour all like clarified butter, into the fire of divine energy, as offering to the all-Blissful. By giving a tiny whole you will receive the infinite whole. The Yoga is implicit in the sacrifice.

Sri Aurobindo: Bengali Writings,p. 46-47

Layers of the Supermind

There are three layers of the Supermind corresponding to the three activities of the Intuitive mind. First is what I call the 'Interpretative Supermind'. I call it interpretative because what is a possibility on the mental plane becomes

a potentiality on the Supramental plane. The Interpretative Supermind puts all the potentialities before you. It shows the root cause of events that may come true on the physical plane. When intuition is changed into its Supramental value, it becomes Interpretative Supermind.

Next comes what I call the 'Representative Supermind'. It represents the actual movements of the potentialities and shows what is in operation. When inspiration is changed into its Supramental value then it becomes this Representative Supermind. This is not the highest Supermind. You know certain potentialities working and in many cases you can say what would happen, or how a certain thing happened or can happen. But there may be no certainty. Finally there is the 'Imperative Supermind' which corresponds to Revelation. It is always true as nothing can stand against it. It is Knowledge fulfilling itself by its own inherent power.

*

Real-Idea

On the plane above the mind there are no abstractions, there are realities and powers. For instance, you form an abstract idea in the mind about the Supermind. When you get to the Supermind you find it is not an abstraction at all. It is more intensely concrete than Matter, something quite overwhelming in its concrete-ness. That is why I called it the Real-Idea and not an "abstract idea". In that sense there is nothing more concrete than God. Even if we were on the pure mental plane we would find mind much more concrete and real. But as we are on the physical plane we always think the mind more abstract. Before the Supermind Matter dwindles into a shadow !

*

Disciple : What is that concreteness like ?

The sense of solidity, mass. That is perhaps what the Veda meant when it said, "Agni is wider of light, and concrete of body". You can say that the Supermind is harder than the diamond and yet more fluid than the gas.

Sri Aurobindo: Evening Talks with AB Purani: 15-8-1923: pp. 299, 291

Gnostic Realm

Gnostic— it means Knowledge, but the true knowledge. It is the knowledge aspect of the supramental realms.

CWM 6: 93 **The Mother**

To console you I may tell you that by the very fact that you live on earth at this time — whether you are conscious of it or not, even whether you want it or not — you are absorbing with the air you breathe this new supramental substance which is now spreading in the earth atmosphere. And it is preparing things in you which will manifest very *suddenly*, as soon as you have taken the decisive step.....

CWM 9: 337 The Mother



To understand divine movements one must enter into the divine consciousness; till then faith and surrender are the only right attitude. How can the mind judge what is beyond all its measures?

CWSA 31: 5

The Lost Sun

The Hidden Treasure

The Night is clearly the image of an inner darkness; by the coming of the Dawn the Truths are won out of the Nights. This is the rising of the Sun which was lost in the obscurity — the familiar figure of the lost sun recovered by the Gods and the Angiras Rishis — the sun of Truth, and it now shoots out its tongue of fire towards the golden Light:—for *hiraṇya*, gold is the concrete symbol of the higher light, the gold of the Truth, and it is this treasure not golden coin for which the Vedic Rishis pray to the Gods. This great change from the inner obscuration to the illumination is effected by the Ashwins, lords of the joyous upward action of the mind and the vital powers, through the immortal wine of the Ananda poured into mind and body and there drunk by them. They mentalise the expressive Word, they lead us into the heaven of pure mind beyond this darkness and there by the Thought they set the powers of the Delight to work. But even over the heavenly waters they cross, for the power of the Soma helps them to dissolve all mental constructions, and they cast aside even this veil; they go beyond Mind and the last attaining is described as the crossing of the rivers, the passage through the heaven of the pure mind, the journey by the path of the Truth to the other side. Not till we reach the highest supreme, *paramā parāvat*, do we rest at last from the great human journey.

CWSA 15: 130

The eighth son of Aditi

….if Surya is the creator, he who is, as the Veda says, the self of all that moves and all that is stable, and if this Surya is also the divine, "the wide-burning Truth that is lodged in

the law which upholds heaven", then all the worlds should manifest that law of the Truth and all of them should be so many heavens. Whence then comes this falsehood, sin, death, suffering of our mortal existence? We are told that there are eight sons of the cosmic Aditi who are born from her body; by seven she moves to the gods, but the eighth son is Martanda, of the mortal creation, whom she casts away from her; with the seven she moves to the supreme life, the original age of the gods, but Martanda is brought back out of the Inconscient into which he had been cast to preside over mortal birth and death.

This Martanda or eighth Surya is the black or dark, the lost, the hidden sun. The Titans have taken and concealed him in their cavern of darkness and thence he must be released into splendour and freedom by the gods and seers through the power of the sacrifice. In less figurative language the mortal life is governed by an oppressed, a hidden, a disguised Truth; just as Agni the divine seer-will works at first upon earth concealed or obscured by the smoke of human passion and self-will, so Surya the divine Knowledge lies concealed and unattainable in the night and darkness, is enveloped and contained in the ignorance and error of the ordinary human existence. The Seers by the power of truth in their thoughts discover this Sun lying in the darkness, they liberate this knowledge, this power of undivided and all-embracing vision, this eye of the gods concealed in our subconscient being; they release his radiances, they create the divine Dawn. Indra the divine Mind-power, Agni the Seer-Will, Brihaspati the Master of the inspired word, Soma the immortal Delight born in man aid them to shatter the strong places of the mountain, the artificial obstructions of the Titans are broken and this Sun soars up radiant into our heavens. Arisen he mounts to the supramental Truth.

"He goes where the gods have made a path for him cleaving like an eagle to his goal"; he ascends with his seven shining horses to the utter luminous ocean of the higher existence; he is led over it by the seers as in a ship. Surya, the Sun, is himself perhaps the golden ship in which Pushan the Increaser leads men beyond evil and darkness and sin to the Truth and the Immortality.

CWSA 15: 478 - 79

The True, the Right, the Vast

This Truth is the light, the body of Surya. It is described as the True, the Right, the Vast; as the luminous supramental heaven of Swar—"vast Swar, the great Truth"—concealed beyond our heaven and our earth; and as Surya, the Sun, "that Truth" which dwells lost in the darkness, withheld from us in the secret cave of the subconscient. This hidden Truth is the Vast because it dwells free and manifest only on the supramental plane where existence, will, knowledge, joy move in a rapturous and boundless infinity and are not limited and hedged as in this many-walled existence of the mind, life and body which form the lower being. That is the wideness of the higher being to which we have to ascend breaking beyond the two enclosing firmaments of the mental and physical; it is described as a divine existence free and large in its unbounded range; it is a wideness where there is no obstacle nor any siege of limitation; it is the fear-free pasture of the luminous herds of the Sun; it is the seat and house of the Truth, the own home of the Gods, the solar world, the true light where there is no fear for the soul, no possibility of any wound to the large and equal bliss of its existence.

This supramental vastness is also the fundamental truth of being, *satyam*, out of which its active truth wells out natu-

rally and without strife of effort into a perfect and faultless movement because there is upon those heights no division, no gulf between consciousness and force, no divorce of knowledge and will, no disharmonising of our being and its action; everything there is the "straight" and there is no least possibility of crookedness. Therefore this supramental plane of vastness and true being is also Ritam, the true activity of things; it is a supreme truth of movement, action, manifestation, an infallible truth of will and heart and knowledge, a perfect truth of thought and word and emotion; it is the spontaneous Right, the free Law, the original divine order of things untouched by the falsehoods of the divided and separative consciousness. It is the vast divine and self-luminous synthesis born of a fundamental unity, of which our petty existence is only the poor, partial, broken and perverted cutting up and analysis. Such was the Sun of the Vedic worship, the paradise of light to which the Fathers aspired, the world, the body of Surya son of Aditi.

CWSA 15: 474-75

Vedas and the Supramental change

I can't say whether any of them *[the Vedic Rishis]* attained the supramental plane, but the ascent to it was their object. Swar is evidently the illumined regions of Mind, between the supramental and the human intelligence formed by the rays of the Sun. According to the Upanishads those who ascend into the rays of the Sun return, but those who ascend into the Sun itself do not come back. That is because the ascent to supermind was envisaged, but the descent and organisation of the supermind here (as apart from the descent of the Rays) was not.

CWSA 29: 417

The idea of the supermind, the Truth-Consciousness is there in the Rig Veda according to Sri Aurobindo's interpretation and in one or two passages of the Upanishads, but in the Upanishads it is there only in seed in the conception of the being of knowledge, *vijñānamaya purusa*, exceeding the mental, vital and physical being; in the Rig Veda the idea is there but in principle only, it is not developed and even the principle of it has disappeared from the Hindu tradition.

It is these things among others that constitute the novelty of Sri Aurobindo's message as compared with the Hindu tradition, —the idea that the world is not either a creation of Maya or only a play, *līlā*, of the Divine, or a cycle of births in the ignorance from which we have to escape, but a field of manifestation in which there is a progressive evolution of the soul and the nature in Matter and from Matter through Life and Mind to what is beyond Mind till it reaches the complete revelation of Sachchidananda in life. It is this that is the basis of the Yoga and gives a new sense to life.

CWSA 29: 444-45

Disciple : Is this idea of the Supermind present in the Veda ?

Yes, it is very clear, though the emphasis of the Vedic Rishis is more on going above – ascending – than on the return movement of conquering and transforming the lower nature.

Sri Aurobindo: Evening Talks with AB Purani: 15-8-1923: p.300

The Divine and the Supermind

One can become one with the Divine on the mental plane. The Supermind is necessary for manifesting the Divine on earth.

*

The Divine can be and is everywhere, masked or half-manifest or beginning to be manifest, in all the planes of consciousness; in the Supramental it begins to be manifest without disguise or veil in its own *svarūpa*.

CWSA 28: 12

The two hemispheres of existence

In the ancient Indian system there is only one triune supernal, Sachchidananda. Or if you speak of the upper hemisphere as the supernal, there are three, Sat plane, Chit plane and Ananda plane. The Supermind could be added as a fourth, as it draws upon the other three and belongs to the upper hemisphere. The Indian systems did not distinguish between two quite different powers and levels of consciousness, one which we can call Overmind and the other the true Supermind or Divine Gnosis. That is the reason why they got confused about Maya (Overmind-Force or Vidya-Avidya) and took it for the supreme creative power. In so stopping short at what was still a half-light they lost the secret of transformation—even though the Vaishnava and Tantra Yogas groped to find it again and were sometimes on the verge of success. For the rest, this, I think, has been the stumbling-block of all attempts at the discovery of the dynamic divine Truth; I know of none that has not imagined, as soon as it felt the Overmind lustres descending, that this was the true illumination, the gnosis,—with the result that they either stopped short there and could get no farther, or else concluded that this too was only Maya or Lila and that the one thing to do was to get beyond it into some immovable and inactive Silence of the Supreme.

CWSA 28: 83

The seven worlds of the Purana and the Supramental link

To understand the Veda we must seize this Vedic parallelism and distinguish the cosmic gradations to which it leads. We rediscover the same system behind the later Puranic symbols and it is thence that we can derive its tabulated series most simply and clearly. For there are seven principles of existence and the seven Puranic worlds correspond to them with sufficient precision, thus:—

Principle World
1. Pure Existence—Sat. World of the highest truth of being (Satyaloka)
2. Pure Consciousness— Chit. World of infinite Will or conscious force (Tapoloka)
3. Pure Bliss—Ananda. World of creative delight of existence (Jnanaloka)
4. Knowledge or Truth— Vijnana World of the Vastness (Maharloka)
5. Mind - World of light (Swar)
6. Life (nervous being) Worlds of various becoming (Bhuvar)
7. Matter The material world (Bhur)

Now this system which in the Purana is simple enough, is a good deal more intricate in the Veda. There the three highest worlds are classed together as the triple divine Principle,— for they dwell always together in a Trinity; infinity is their scope, bliss is their foundation. They are supported by the vast regions of the Truth whence a divine Light radiates out towards our mentality in the three heavenly luminous worlds of Swar, the domain of Indra. Below is ranked the triple system in which we live.

We have the same cosmic gradations as in the Puranas but they are differently grouped, — seven worlds in principle, five in practice, three in their general groupings:

1. The Supreme Sat-Chit-Ananda The triple divine worlds

2. The Link-World Supermind The Truth, Right, Vast, manifested in Swar, with its three luminous heavens
3. The triple lower world Pure Mind Heaven (Dyaus, the three heavens) Life-force The Mid-Region (Antariksha) Matter Earth (the three earths)

CWSA 15: 372-73

Karana, Hiranyagarbha, Virat

Three planes — (1) Karana (2) Hiranyagarbha (3) Virat

The parallel between Vijnana or Karana Jagat of the Upanishad presided over by Prajna and equated with Sushupti, as the Hiranyagarbha world with Swapna and things subtle, does not altogether equate with my account of the Supermind. But it might be said that to the normal mind approaching or entering the Supramental plane it becomes a state of Sushupti. If the writer had put the superconscient sleep of Supermind—for so the supramental state appears to the untransformed mind when it touches or apprehends it, for it falls inevitably into such a superconscious sleep—then the difference would be cured.

The Seven Worlds
1. Bhu—Physical[1]
2. Bhuvah—Vital
3. Swar—Mental
4. Mahat—Vijnana (supramental)
5. Jana—Ananda world
6. Tapah—World of Chit-tapas
7. Satya—World of Sat I
Sachchidananda worlds

CWSA 28: 38,39 **Sri Aurobindo**

1 The correspondent asked for the terms in Sri Aurobindo's yoga system corresponding to the planes mentioned in the ancient yoga systems of India.—Ed.

The involved Supermind

Q: Sweet Mother, what is the involved supermind?

It is the same as the uninvolved one! It is the same thing when Sri Aurobindo says that if the Divine were not at the centre of everything, He could never manifest in the world; it is the same thing when he says that essentially, in its origin and deepest structure, the creation is divine, the world is divine; and that is why this divinity will be able to manifest one day, become tangible, express itself fully in place of all that veils and deforms it at present…..

It is that in its essence and principle the new is already enclosed, involved in the old world. So, in fact, it is there, inside, in its very depths, hidden, invisible, imperceptible, unexpressed, but it is there, in its essence. Still, unless from the supreme heights the supramental consciousness and force and light manifest directly in the world, as it happened a year and a half ago, this Supermind which in *principle* is at the very bedrock of the material world as it is, would never have any possibility of manifesting itself. Its awakening and appearance below will be the response to a touch from above which will bring out the corresponding element hidden in the depths of matter as it is now.... And this is precisely what is happening at present. But as I told you two weeks ago, this material world as it actually, visibly is, is so powerful, so absolutely real for the ordinary consciousness, that it has engulfed, as it were, this supramental force and consciousness when it manifested, and a long preparation is necessary before its presence can be even glimpsed, felt, perceived in some way or other. And this is the work it is doing now.

CWM 9: 157-59

True Resurrection

Resurrection means, for us, the falling off of the old consciousness; but it is not only a rebirth, a sudden change which completely breaks with the past. There is a certain continuity in it between dying to your old self, your low exterior nature and starting quite anew. In the experience of resurrection the movement of discarding the old being is closely connected with that of the rising up from it of the new consciousness and the new strength, so that from what is thrown off the best can unite in a new creation with what has succeeded. The true significance of resurrection is that the Divine Consciousness awakes from the unconsciousness into which it has gone down and lost itself, the Divine Consciousness becomes once more aware of itself in spite of its descent into the world of death, night and obscurity. That world of obscurity is darker even than our physical night: if you came up after plunging into it you would actually find the most impenetrable night clear, just as returning from the true Light of the Divine Consciousness, the Supramental Light without obscurity, you would find the physical sun black. But even in the depths of that supreme darkness the supreme Light lies hidden. Let that Light and that Consciousness awaken in you, let there be the great Resurrection.

CWM 3: 147 **The Mother**

The first word of the supramental Yoga is surrender; its last word also is surrender. It is by a will to give oneself to the eternal Divine, for lifting into the divine consciousness, for perfection, for transformation, that the Yoga begins; it is in the entire giving that it culminates; for it is only when the self-giving is complete that there comes the finality of the Yoga, the entire taking up into the supramental Divine, the perfection of the being, the transformation of the nature.

CWSA 12: 367 Sri Aurobindo



You said yesterday that the Overmind is obliged to respect the freedom of the individual. Do you imply then that the Supermind will do no such thing?

Of course I do! It will respect only the Truth of the Divine and the truth of things.

Correspondence with Nirodbaran: p. 327

Spiritual and the Supramental

The progress of man

To widen is to acquire new births. The aspiring material creature becomes the straining vital man; he in turn transmutes himself into the subtle mental and psychical being; this subtle thinker grows into the wide, multiple and cosmic man open on all sides of him to all the multitudinous inflowings of the Truth; the cosmic soul rising in attainment strives as the spiritual man for a higher peace, joy and harmony. These are the five Aryan types, each of them a great people occupying its own province or state of the total human nature. But there is also the absolute Aryan who would conquer and pass beyond these states to the transcendental harmony of them all.

It is the supramental Truth that is the instrument of this great inner transfiguration. That replaces mentality by luminous vision and the eye of the gods, mortal life by breath and force of the infinite existence, obscure and death-possessed substance by the free and immortal conscious-being. The progress of man must be therefore, first, his self-expanding into a puissant vitality capable of sustaining all vibrations of action and experience and a clear mental and psychical purity; secondly, an outgrowing of this human light and power and its transmutation into an infinite Truth and an immortal Will.

CWSA 15: 376

Supermind and the planes of existence

Supermind is between the Sachchidananda planes and the lower creation. It contains the self-determining Truth of the Divine Consciousness and is necessary for a Truth creation.

One can of course realise Sachchidananda in relation to

the mind, life, body also — but then it is something stable, supporting by its presence the lower Prakriti, but not transforming it. The supermind alone can transform the lower nature.

*

The spiritual planes and the supramental

Spiritual and supramental are not the same thing. The spiritual planes from higher mind to Overmind are accessible to the old sadhanas so there is no difficulty about that. If they were not accessible there would have been no Yoga at all and no Yogis in the past in India.

*

If spiritual and supramental were the same thing, as you say my readers imagine, then all the sages and devotees and Yogis and sadhaks throughout the ages would have been supramental beings and all I have written about the supermind would be so much superfluous stuff, useless and otiose. Anybody who had spiritual experiences would then be a supramental being; the Asram would be chock-full of supramental beings and every other Asram in India also. Spiritual experiences can fix themselves in the inner consciousness and alter it, transform it, if you like; one can realise the Divine everywhere, the Self in all and all in the Self, the universal Shakti doing all things; one can feel merged in the Cosmic Self or full of ecstatic bhakti or Ananda. But one may and usually does still go on in the outer active parts of Nature thinking with the intellect or at best the intuitive mind, willing with a mental will, feeling joy and sorrow on the vital surface, undergoing physical afflictions and suffering the struggle of life in the body with death and disease. The change then only will be that the inner self-will watch all that without getting disturbed or bewildered, with a perfect equality, taking it as an inevitable part of Nature, inevitable at least so long as one does not withdraw to the Self

out of Nature. That is not the transformation I envisage. It is quite another power of knowledge, another kind of will, another luminous nature of emotion and aesthesis, another constitution of the physical consciousness that must come in by the supramental change.

*

Spiritual realisation can be had on any plane by contact with the Divine (who is everywhere) or by perception of the Self within, which is pure and untouched by the outer movements.

The Supermind is something transcendent—a dynamic Truth consciousness which is not here yet and has to be brought down from above.

CWSA 28: 133, 273-74

The words supermind and supramental were first used by me, but since then people have taken up and are using the word supramental for anything above the mind.

CWSA 28: 144

Higher mental levels and the Supermind

The higher planes are the higher mind, illumined, intuitive, overmind, supermind. The psychic, mind, vital, physical belong to the ordinary manifestation.

CWSA 28: 158

Q: Do not scientists go sometimes beyond the mental plane? It is said that Einstein found his theory of relativity not through any process of reasoning, but through some kind of sudden inspiration. Has that inspiration anything to do with the Supermind?

The scientist who gets an inspiration revealing to him a new truth, receives it from the intuitive mind. The knowledge

comes as a direct perception in the higher mental plane illumined by some other light still farther above. But all that has nothing to do with the action of Supermind and this higher mental level is far removed from the supramental plane. Men are too easily inclined to believe that they have climbed into regions quite divine when they have only gone above the average level. There are many stages between the ordinary human mind and the Supermind, many grades and many intervening planes. If an ordinary man were to get into direct contact even with one of these intermediate planes, he would be dazzled and blinded, would be crushed under the weight of the sense of immensity or would lose his balance; and yet it is not the Supermind.

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Cosmic memory and the supermind

Behind the common idea that a Yogi can know all things and answer all questions is the actual fact that there is a plane in the mind where the memory of everything is stored and remains always in existence. All mental movements that belong to the life of the earth are memorised and registered in this plane. Those who are capable of going there and care to take the trouble, can read in it and learn anything they choose. But this region must not be mistaken for the supramental levels. And yet to reach even there you must be able to silence the movements of the material or physical mind; you must be able to leave aside all your sensations and put a stop to your ordinary mental movements, whatever they are; you must get out of the vital; you must become free from the slavery of the body. Then only you can enter into that region and see. But if you are sufficiently interested to make this effort, you can arrive there and read what is written in the earth's memory.

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Mental scheme and supermind

Thus, if you go deep into silence, you can reach a level of consciousness on which it is not impossible for you to receive answers to all your questions. And if there is one who is consciously open to the plenary truth of the supermind, in constant contact with it, he can certainly answer any question that is worth an answer from the supramental Light. The queries put must come from some sense of the truth and reality behind things. There are many questions and much debated problems that are cobwebs woven of mere mental abstractions or move on the illusory surface of things. These do not pertain to real knowledge; they are a deformation of knowledge, their very substance is of the ignorance. Certainly the supramental knowledge may give an answer, its own answer, to the problems set by the mind's ignorance; but it is likely that it would not be at all satisfactory or perhaps even intelligible to those who ask from the mental level. You must not expect the supramental to work in the way of the mind or demand that the knowledge in truth should be capable of being pieced together with the half-knowledge in ignorance. The scheme of the mind is one thing, but Supermind is quite another and it would no longer be supramental if it adapted itself to the exigencies of the mental scheme. The two are incommensurable and cannot be put together.

CWM 3: 93-94, 94, 94-95

Supermind and Overmind

Sri Aurobindo's work is a unique earth-transformation.

Above the mind there are several levels of conscious being, among which the really divine world is what Sri Aurobindo has called the Supermind, the world of the Truth. But in between is what he has distinguished as the Over-

mind, the world of the cosmic Gods. Now it is this Overmind that has up to the present governed our world: it is the highest that man has been able to attain in illumined consciousness. It has been taken for the Supreme Divine and all those who have reached it have never for a moment doubted that they have touched the true Spirit. For, its splendours are so great to the ordinary human consciousness that it is absolutely dazzled into believing that here at last is the crowning reality. And yet the fact is that the Overmind is far below the true Divine. It is not the authentic home of the Truth. It is only the domain of the *formateurs*, all those creative powers and deities to whom men have bowed down since the beginning of history. And the reason why the true Divine has not manifested and transformed the earth-nature is precisely that the Overmind has been mistaken for the Supermind. The cosmic Gods do not wholly live in the Truth-Consciousness: they are only in touch with it and represent, each of them, an aspect of its glories.

No doubt, the Supermind has also acted in the history of the world but always through the Overmind. It is the direct descent of the Supramental Consciousness and Power that alone can utterly re-create life in terms of the Spirit. For, in the Overmind there is already the play of possibilities which marks the beginning of this lower triple world of Mind, Life and Matter in which we have our existence. And whenever there is this play and not the spontaneous and infallible working of the innate Truth of the Spirit, there is the seed of distortion and ignorance. Not that the Overmind is a field of ignorance; but it is the borderline between the Higher and the Lower, for, the play of possibilities, of separate even if not yet divided choice, is likely to lead to deviation from the Truth of things.

The Overmind, therefore, does not and cannot possess

the power to transform humanity into divine nature. For that, the Supramental is the sole effective agent. And what exactly differentiates our Yoga from attempts in the past to spiritualise life is that we know that the splendours of the Overmind are not the highest reality but only an intermediate step between the mind and the true Divine.

CWM 3: 173 - 174

The Supramental Realisation

The consciousness is like a ladder: at each great epoch there has been one great being capable of adding one more step to the ladder and reaching a place where the ordinary consciousness had never been. It is possible to attain a high level and get completely out of the material consciousness; but then one does not retain the ladder, whereas the great achievement of the great epochs of the universe has been the capacity to add one more step to the ladder without losing contact with the material, the capacity to reach the Highest and at the same time connect the top with the bottom instead of letting a kind of emptiness cut off all connection between the different planes. To go up and down and join the top to the bottom is the whole secret of realisation, and that is the work of the Avatar. Each time he adds one more step to the ladder there is a new creation upon earth.... The step which is being added now Sri Aurobindo has called the Supramental; as a result of it, the consciousness will be able to enter the supramental world and yet retain its personal form, its individualisation and then come down to establish here a new creation. Certainly this is not the last, for there are farther ranges of being; but now we are at work to bring down the supramental, to effect a reorganisation of the world, to bring the world back to the true divine order. It is essentially a creation of order, a putting of everything in

its true place; and the chief spirit or force, the Shakti active at present is Mahasaraswati, the Goddess of perfect organisation.

The work of achieving a continuity which permits one to go up and down and bring into the material what is above, is done inside the consciousness. He who is meant to do it, the Avatar, even if he were shut up in a prison and saw nobody and never moved out, still would he do the work, because it is a work in the consciousness, a work of connection between the Supermind and the material being. He does not need to be recognised, he need have no outward power in order to be able to establish this conscious connection. Once, however, the connection is made, it must have its effect in the outward world in the form of a new creation, beginning with a model town and ending with a perfect world.

CWM 3: 178 – 179

The Supramental Descent

Do you know what the flower which we have called "Successful Future" signifies when given to you? It signifies the hope—nay, even the promise—that you will participate in the descent of the supramental world. For that descent will be the successful consummation of our work, a descent of which the full glory has not yet been or else the whole face of life would have been different. By slow degrees the Supramental is exerting its influence; now one part of the being and now another feels the embrace or the touch of its divinity; but when it comes down in all its self-existent power, a supreme radical change will seize the whole nature. We are moving nearer and nearer the hour of its complete triumph. Once the world-conditions are ready the full descent will take place carrying everything before it. Its

presence will be unmistakable, its force will brook no resistance, doubts and difficulties will not torture you any longer. For the Divine will stand manifest—unveiled in its total perfection. I do not, however, mean to say that the whole world will at once feel its presence or be transformed; but I do mean that a part of humanity will know and participate in its descent—say, this little world of ours here. From there the transfiguring grace will most effectively radiate. And, fortunately for the aspirants, that successful future will materialise for them in spite of all the obstacles set in its way by unregenerate human nature!

CWM 3: 180 (conversations of 1929 – 1930)

The Integral Divine

There are many aspects of the Divine and of existence manifested as separate by the Overmind. Different minds are drawn by different aspects and each follows its own path to its own goal. Each is free to follow its own path and is not bound by another. As for the Supramental, it is by definition a consciousness above the Overmind in which all aspects are infused in the integral Divine. But none is bound to seek after the Supramental consciousness if his tendency is elsewhere.

The manifestation is complex and there are beings in it who belong to various levels. If a soul wishes to plunge into the Divine through Nirvana or seeks spiritual fulfilment in a world of the Gods, such as Vaikuntha or Goloka, it has the freedom to do so, to follow its own tendency.

The discovery of the Supramental is especially important for the spiritual evolution on the earth. If the souls here have to reach it eventually, no doubt the Divine will evolve them to seek it. There is nothing compelling all to reach it by a progress towards it in direct line or by the same path

and stages. It is possible for them to be satisfied with another path and intermediary partial fulfilment. If it is their destiny, they may return afterwards to pursue the further ascent to the Supramental level.

CWSA 28: 274-75

Old spiritual ideas and transformation

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 supraphysical 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 typal 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 trans-

formed) 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.

CWSA 28: 288-89

Divine realisation and the Supramental realisation

By divine realisation is meant the spiritual realisation— the realisation of Self, Bhagavan or Brahman on the mental-spiritual plane or else the overmental plane. That is a thing (at any rate the mental-spiritual) which thousands have done. So it is obviously easier to do than the supramental.

Also nobody can have the supramental realisation who has not had the spiritual. It is true that neither can be got in any effective way unless the whole being is turned towards it—unless there is a real and very serious spirit and dynamic reality of sadhana.

It is true that I want the supramental not for myself but for the earth and souls born on the earth, and certainly therefore I cannot object if anybody wants the supramental. But there are the conditions. He must want the Divine Will first and the soul's surrender and spiritual realisation (through works, bhakti, knowledge, self-perfection) on the way.

The central sincerity is the first thing and sufficient for an aspiration to be entertained—a total sincerity is needed for the aspiration to be fulfilled.

CWSA 29: 413-14

There are different statuses (avastha) of the Divine Consciousness. There are also different statuses of transformation. First is the psychic transformation, in which all is in contact with the Divine through the psychic consciousness. Next is the spiritual transformation in which all is merged in the Divine in the cosmic consciousness. Third is the supramental transformation in which all becomes supramentalised in the divine gnostic consciousness. It is only with the last that there can begin the *complete* transformation of mind, life and body—in my sense of completeness.

CWSA 29:414 **Sri Aurobindo**

The aim of the ordinary Yoga is to liberate the soul from Nature or, perhaps sometimes, to liberate the soul in Nature.

Our aim is to liberate both soul and nature into the Divine.

CWSA 12: 367 *Sri Aurobindo*



Sri Aurobindo came upon earth to announce the manifestation of the supramental world and not merely did he announce this manifestation but embodied also in part the supramental force and showed by example what one must do to prepare oneself for manifesting it. The best thing we can do is to study all that he has told us and endeavour to follow his example and prepare ourselves for the new manifestation.

This gives life its real sense and will help us to overcome all obstacles.

Let us live for the new creation and we shall grow stronger and stronger by remaining young and progressive.

CWM 13: 17 — *The Mother, 30 January 1972*

The Supramental Yoga

Many sides and aspects of the One Infinite Reality

All Yoga has one supreme object; a permanent liberation from the ignorance and weakness of this limited and suffering human and earthly consciousness is its purpose and either an escape or a growth and swift flowering into a greater consciousness beyond mind, life and body, into a wider and diviner existence.

But this greater consciousness is differently conceived by different seekers, for in itself it is to the mind unseisably infinite. One, but multitudinously one, it presents itself in a million aspects. To some it appears as a great permanent Negative or a magnificent, a happy annihilation of all that we know as an existence. To others it is a featureless Absolute; the annihilation of personality and world-Nature is its key and silence and an ineffable peace its gate of our entrance. To others it is a Supreme, positive beyond all positives, an Existence, an absolute Consciousness, an illimitable Beatitude. To others it is the one Divine beyond all Divinities, an ineffable Person of whom all these three supreme things are the attributes. And so through an endless chapter. As is the power of our spirit and the cast of our nature, so we conceive of the one Eternal and Infinite.

This Eternal and Infinite, however we conceive it, is the one ultimate aim of Yoga. Other smaller aims there are that can be achieved by it and are pursued by many seekers; but these are crowns of the wayside or even flowers of the bye-paths and their pursuit for their own sake may lead us far aside or far away from our eternal home.

The object of supramental Yoga combines all the others, but uplifts and transforms the smaller aims into a part of the completeness of the one supreme object. CWSA 12: 363 - 364

Not to give up but to transform world-nature

Not to lose oneself altogether in some ineffable featurelessness is its object, but to renounce ego for our true divine person one with the universal and infinite; not to abolish consciousness, but to exchange ignorance for a supreme and all-containing Knowledge, not to blot out joy but to renounce human pleasure for a divine griefless beatitude, not to give up but to transform all world-nature and world-existence into a power of the Truth of the Divine Existence. Asceticism is not the final condition or characteristic means of this Yoga, although it does not exclude, whenever that is needful ascetic self-mastery or ascetic endeavour.

To become one in our absolute being with the ineffable Divine and in the manifestation a free movement of his being, power, consciousness and self-realising joy, to grow into a divine Truth-consciousness beyond mind, into a Light beyond all human or earthly lights, into a Power to which the greatest strengths of men are a weakness, into the wisdom of an infallible gnosis and the mastery of an unerring and unfailing divinity of Will, into a Bliss beside which all human pleasure is as the broken reflection of a candle-flame to the all-pervading splendour of an imperishable sun, but all this not for our own sake [but] for the pleasure of the Divine Beloved, this is the goal and the crown of the supramental path of Yoga.

This change is a thing in Nature and not out of Nature; it is not only possible, but for the growing soul inevitable. It is the goal to which Nature in us walks through all this appearance of ignorance, error, suffering and weakness.

CWSA 12: 364

Divinisation of Nature is the aim

This divinisation of the nature of which we speak is a

metamorphosis, not a mere growth into some kind of superhumanity, but a change from the falsehood of our ignorant nature into the truth of God-nature. The mental or vital demigod, the Asura, Rakshasa and Pishacha,—Titan, vital giant and demon,— are superhuman in the pitch and force and movement and in the make of their characteristic nature, but these are not divine and those not supremely divine, for they live in a greater mind power or life power only, but they do not live in the supreme Truth, and only the supreme Truth is divine. Only those who live in a supreme Truth consciousness and embody it are inwardly made or else remade in the Divine image.

The aim of supramental Yoga is to change into this supreme Truth-consciousness, but this truth is something beyond mind and this consciousness is far above the highest mind-consciousness. For truth of mind is always relative, uncertain and partial, but this greater Truth is peremptory and whole. Truth of mind is a representation, always an inadequate, most often a misleading representation, and even when most accurate, only a reflection, Truth's shadow and not its body. Mind does not live in the Truth or possess but only seeks after it and grasps at best some threads from its robe; the supermind lives in Truth and [is] its native substance, form and expression; it has not to seek after it, but possesses it always automatically and is what it possesses. This is the very heart of the difference.

The change that is effected by the transition from mind to supermind is not only a revolution in knowledge or in our power for knowledge. If it is [to] be complete and stable, it must be a divine transmutation of our will too, our emotions, our sensations, all our power of life and its forces, in the end even of the very substance and functioning of our body. Then only can it be said that the supermind is there upon earth,

rooted in its very earth-substance and embodied in a new race of divinised creatures.

Supermind at its highest reach is the divine Gnosis, the Wisdom-Power-Light-Bliss of God by which the Divine knows and upholds and governs and enjoys the universe[.]

CWSA 12: 365-66

Aspiration, opening, receptivity are needed

The supramental Yoga is at once an ascent towards God and a descent of Godhead into the embodied nature.

The ascent can only be achieved by a one-centred all gathering upward aspiration of the soul and mind and life and body; the descent can only come by a call of the whole being towards the infinite and eternal Divine. If this call and this aspiration are there, or if by any means they can be born and grow constantly and seize all the nature, then and then only a supramental uplifting and transformation becomes possible.

The call and the aspiration are only first conditions; there must be along with them and brought by their effective intensity an opening of all the being to the Divine and a total surrender.

This opening is a throwing wide of all the nature on all its levels and in all its parts to receive into itself without limits the greater divine Consciousness which is there already above and behind and englobing this mortal half-conscious existence. In the receiving there must be no inability to contain, no breaking down of anything in the system, mind or life or nerve or body under the transmuting stress. There must be an endless receptivity, an always increasing capacity to bear an ever stronger and more and more insistent action of the divine Force. Otherwise nothing great and permanent can be done; the Yoga will end in a break-down or an inert stoppage or a stultifying or a disastrous arrest in a process which must

be absolute and integral if it is not [to] be a failure.

CWSA 12: 169

Need of a progressive and total surrender

But since no human system has this endless receptivity and unfailing capacity, the supramental Yoga can succeed only if the Divine Force as it descends increases the personal power and equates the strength that receives with the Force that enters from above to work in the nature. This is only possible if there is on our part a progressive surrender of the being into the hands of the Divine; there must be a complete and never failing assent, a courageous willingness to let the Divine Power do with us whatever is needed for the work that has to be done.

Man cannot by his own effort make himself more than man; the mental being cannot by his own unaided force change himself into a supramental spirit. A descent of the Divine Nature can alone divinise the human receptacle.

For the powers of our mind, life and body are bound to their own limitations and, however high they may rise or however widely expand, they cannot rise above their natural ultimate limits or expand beyond them. But, still, mental man can open to what is beyond him and call down a supramental Light, Truth and Power to work in him and do what the mind cannot do. If mind cannot by effort become what is beyond mind, supermind can descend and transform mind into its own substance.

If the supramental Power is allowed by man's discerning assent and vigilant surrender to act according to its own profound and subtle insight and flexible potency, it will bring about slowly or swiftly a divine transformation of our present semiperfect nature.

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Safety lies in a conscious and integral surrender

This descent, this working is not without its possibility of calamitous fall and danger. If the human mind or the vital desire seizes hold on the descending force and tries to use it according to its own limited and erring ideas or flawed and egoistic impulses, — and this is inevitable in some degree until this lower mortal has learned something of the way of that greater immortal nature,— stumblings and deviations, hard and seemingly insuperable obstacles and wounds and suffering cannot be escaped and even death or utter downfall are not impossible. Only when the conscious integral surrender to the Divine has been learned by mind and life and body, can the way of the Yoga become easy, straight, swift and safe.

And it must be a surrender and an opening to the Divine alone and to no other. For it is possible for an obscure mind or an impure life force in us to surrender to undivine and hostile forces and even to mistake them for the Divine. There can be no more calamitous error. Therefore our surrender must be no blind and inert passivity to all influences or any influence, but sincere, conscious, vigilant, pointed to the One and the Highest alone.

Self-surrender to the divine and infinite Mother, however difficult, remains our only effective means and our sole abiding refuge. Self-surrender to her means that our nature must be an instrument in her hands, the soul a child in the arms of the Mother.

CWSA 12: 169-170, 171

Self-surrender is the key-word of Supramental Yoga

There must be an opening and surrender of the whole nature to receive and enter into a greater divine consciousness which is there already above, behind and englobing this mor-

tal half conscious existence. There must be too an increasing capacity to bear an ever stronger and more insistent action of the divine Force, till the soul has become a child in the hands of the infinite Mother. All other means known to other Yoga can be used and are from time to time used as subordinate processes in this Yoga too, but they are impotent without these greater conditions, and, once these are there, they are not indispensable.

In the end it will be found that this Yoga cannot be carried through to its end by any effort of mind, life and body, any human psychological or physical process but only by the action of the supreme Shakti. But her way is at once too mysteriously direct and outwardly intricate, too great, too complete and subtle to be comprehensively followed, much more to be cut out and defined into a formula by our human intelligence.

Man cannot by his own effort make himself more than man, but he can call down the divine Truth and its power to work in him. A descent of the Divine Nature can alone divinise the human receptacle. Self-surrender to a supreme transmuting Power is the key-word of the Yoga.

CWSA 12: 365

Wherever the Divine is, everything is — it is only concealed, not non-existent. The Divine is there below in the inconscience itself — mind and life are concealed in Matter, so is Supermind and Sachchidananda. The below is not something outside the Divine Existence. But as mind manifested in Matter only after the descent of Mind opened it into creation, so it is with Supermind.

CWSA 28: 6

Sri Aurobindo



I want everyone to be happy. If you unite consciously with the Divine, you will be happy, because without the Divine life is useless. There is no existence without Him. The Lord is everything.

Mother You said so: 2.3 .56



Divine Smile

We can contemplate the smiles of the Divine when we have conquered our ego.

(Spiritual significance and explanation given by the Mother)

Human nature is divided. So sometimes people believe in the adverse forces and sometimes in the divine Forces. When they are trapped by the hostile forces they begin to think: 'This thing is good and that one is bad, this person is good and that person is bad.' And so on ...

They live in likings and dislikings with various types of mortal desires and ego in them. In fact, they themselves create all lower and false things in their consciousness, no wonder they become miserable. As a matter of fact, it is nothing but putting a dense curtain between the Divine and their souls. So how can they realise anything new in their lives? But, if there is no barrier between the Divine and themselves, naturally the adverse forces do not like it, and constantly they try to drive them far away from the Divine and His Grace. This is the nature of the devil and it is his business to do such nasty things with all his skill! He always tries to take possession of the life of human beings. But at that moment people must remember the Divine and reject the false suggestions.

The best way to get rid of all adverse forces and their suggestions, is to repeat constantly the Divine's Name while eating, sleeping and in whatever you do: "I want the Divine and nothing else." When you fall sick, or something wrong happens you should pray to the Divine to remove all obstacles which are on the way to prevent you from reaching the goal. If the call is sincere enough, at once all obstacles will disappear. If you form a habit to pray constantly, the prayers become sincere because the Divine is always in the depth of everybody's heart and always He hears all sincere prayers and sees everything. But if you go over to the devil's side, then the Divine keeps silent and does nothing. Nevertheless, He watches everything and every moment. So you must not go to the devil's side, instead of that, constant

prayer and remembrance of the Divine are advisable.

When the whole being turns to the Divine's Light and influence and leaves everything to Him without reserve, that is called the true surrender and sincerity.

You should pray intensely to the Lord: "0 Lord, kindly work in my legs, in my hands in my whole consciousness; if I walk, walk with me, if I eat, eat in me whatever I do, be always with me ... " Thus you are constantly protected by the Lord and His Grace.

Mother You said so: 2.3 .56

Human beings and their nature are the same everywhere. But I am not looking at their faults and defects, I am looking at possibilities. I know each of them is full of ignorance. Truly, it takes time to improve and make them perfect. Justice, truth, peace, harmony, order these cannot come in a day. Nevertheless, everyone has to transform himself and that is why all these defects and falsehood of nature come out and show themselves for the Divine Consciousness to act upon them. If everyone were perfect, why should have I come upon this earth?

Here all are not Yogis. Nevertheless, the Divine's Grace is spread everywhere and in everything; that is why everyone can remain over here, otherwise not a single person could stay. Storms always come, but at that time people must keep quiet by taking shelter in the Divine's Arms and let the storms pass away.

Mother You said so: 1.6.56

None of us are here to "do as we like", or to create a world in which we shall at last be able to do as we like; we are here to do what the Divine wills and to create a world in which the Divine Will can manifest its truth no longer deformed by human ignorance or perverted and mistranslated by vital desire. The work which the sadhak of the supramental Yoga has to do is not his own work for which he can lay down his own conditions, but the work of the Divine which he has to do according to the conditions laid down by the Divine. Our Yoga is not for our own sake but for the sake of the Divine. It is not our own personal manifestation that we are to seek, the manifestation of the individual ego freed from all bounds and from all bonds, but the manifestation of the Divine. Of that manifestation our own spiritual liberation, perfection, fullness is to be a result and a part, but not in any egoistic sense or for any ego-centred or self-seeking purpose. This liberation, perfection, fullness too must not be pursued for our own sake, but for the sake of the Divine. I emphasise this character of the creation because a constant forgetfulness of this simple and central truth, a conscious, half-conscious or wholly ignorant confusion about it has been at the root of most of the vital revolts that have spoiled many an individual sadhana here and disturbed the progress of the general inner work and the spiritual atmosphere.

CWSA 31: 161-62

Sri Aurobindo

SAFIM Organising Workshops on

Science of Living - Towards Life Beautiful

Date: 26th - 28th (Thu-Sat) May 2016

A 3-day retreat for families and individuals to help them find a deeper connect with themselves and with others, thereby realising a profounder fulfillment to life. Special activities designed for children (age 6 to 16). An individual registration entitles free registration for a child.

Adult Registration Fees: 4000/- per participant
Child Registration: Free for one child accompanying one adult
Rs. 1000/- per additional child
Includes Lunch and Tea/Refreshment for all participants

"Corporate Governance through Consciousness — Self Governing Leadership"

Date: 10th -11th June, 2016 (Fri-Sat)

This workshop explores the concept and practice of corporate governance in an integral and holistic consciousness perspective aligned to a strong foundation of self-governance.

National Foundation for Corporate Governance (NFCG) is our principle partner in this programme.
Lunch and tea will be served for participants at the venue.
No registration fees.

Organised by:
Sri Aurobindo Foundation for Integral Management (SAFIM)
Venue: Society House, Sri Aurobindo Society, Pondicherry
For registration and further details, please contact:
Email: safim@aurosociety.org, Ph: 0413 233 0256

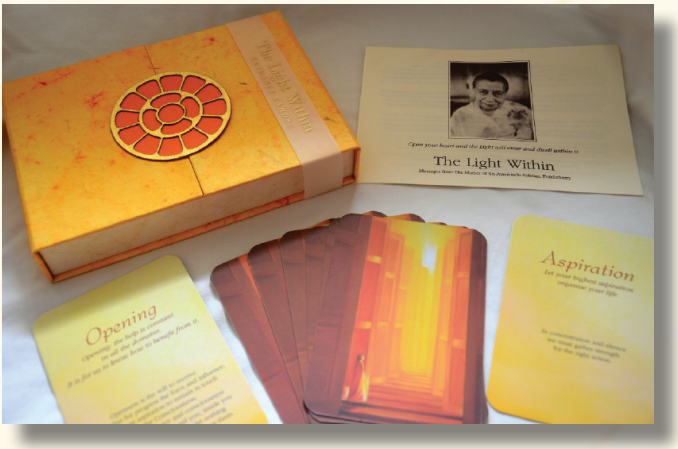
Sri Aurobindo Society
AUROPUBLICATIONS
POWERFUL THOUGHTS, INSPIRING VISION

The Light Within - Guidance Cards

When we are confronted with a problem, or need to take the right decision in a situation, or when we are seeking a greater clarity in the direction we must take in our inner journey, we all look for guidance and help.

This set of cards seeks to provide this guidance by enabling us to open to the Divine Consciousness and Force within us and by directing us towards the inner attitude, which will help our growth and progress.

The quotations and words on each card are selected from the writings of the The Mother of Sri Aurobindo Ashram, Pondicherry.



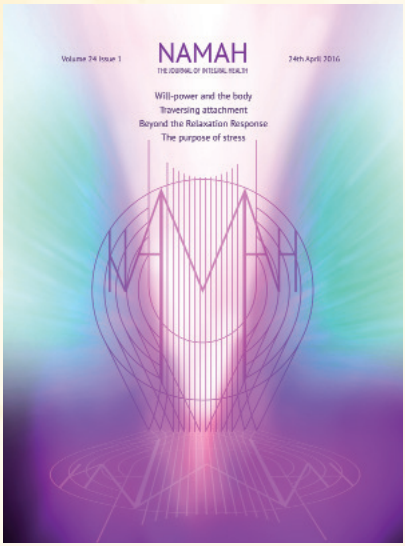
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"Moving forward is not a straight line growth. It is a spiral movement of Nature, once exceeding, then receding from its past achievements. To the outer eye busy at studying the surfaces of life, it may well appear as a futile effort with no real sense except the joy of the play or the hazard of some vague undefined experiment. This seems true when we see things only through small spaces of time and are too close to an event whose inner thread is lost to our eye and whose far-off end is not visible to us."

"As it is, the physical body is truly nothing but a very disfigured shadow of the eternal life of the Self. But this physical body is capable of progressive development; through each individual formation, the physical substance progresses, and one day it will be capable of building a bridge between physical life as we know it and the supramental life which is to manifest."

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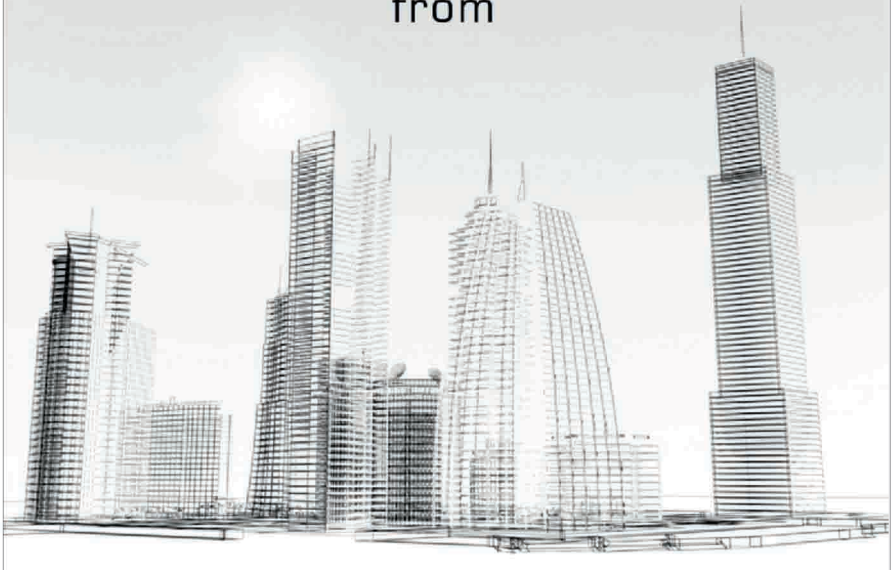
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