



Vision of the Future

Sri Aurobindo and the Mother have given to humanity a great vision for the future. This vision includes the appearance of what we may call a new species, the supramental being, a divine being which would be as different and superior to mankind as mankind is to the animal. It would have a consciousness different in kind than the mind of man, a different status and quality and functioning. Even the physical form of this being would be different than that of humanity, more luminous and flexible and adaptable, entirely conscious and harmonious. Between this supramental being and humanity, there would be transitional beings, who would be human in birth and form, but whose consciousness would approach that of the supramental being. These transitional beings would appear prior to that of the full supramental being, and would constitute an intermediate stage in the earth evolution, through which the soul would pass in its growth towards its divine manifestation as the supramental being in the earth nature.

Thus, one important part of Sri Aurobindo's and the Mother's future vision is the elucidation of the transitional being and the supramental being. Although in their writings one finds it frequently mentioned that the supramental consciousness is impossible to describe in mental terms, they have nevertheless provided very good indications of its general nature and capacities. These have been described at length in *The Life Divine*, *The Synthesis of Yoga*, *The Supramental Manifestation Upon Earth*, *Savitri*, and *Mother's Agenda*. The descriptions made of the nature of the transitional and supramental beings are dazzling, high above any ordinary conception of human possibility. We may give as an example, which touches upon a defining characteristic, this sentence from Sri Aurobindo's chapter "The Gnostic Being" in *The Life Divine*: "A complete self-knowledge in all things and at all moments is the gift of the supramental gnosis and with it a complete self-mastery, not merely in the sense of control of Nature but in the sense of a power of perfect self-expression in Nature."

Another interesting aspect of the vision is the manner and sequence of processes through which the supramental being will make its appearance in the earth nature. Again, these processes were not specified in exact detail, and in many cases they were presented as possibilities or probabilities rather than as certainties, but Sri Aurobindo and the Mother have given very interesting suggestions and outlines of the scenario. Sri Aurobindo indicates that "there will be established on earth a gnostic Consciousness and Power which will shape a race of gnostic spiritual beings and take up into itself all of earth-nature that is ready for this new transformation. It will also receive into itself from above, progressively, from its own domain of perfect light and power and beauty all that is ready to descend from that domain into the terrestrial being." He further indicates that "The creation of a supramental being, nature, life on



earth, will not be the sole result of this evolution; it will also carry with it the consummation of the steps that have led up to it; for it will confirm in possession of terrestrial birth the Overmind, the Intuition and the other gradations of the spiritual nature-force and establish a race of gnostic beings and a hierarchy, a shining ladder of ascending degrees and successive constituent formations of the gnostic light and power in earth nature.” In other words, there would be established ascending levels of transitional beings, manifesting the levels of consciousness and expressive nature intermediate between the ordinary human and the supramental levels.

Sri Aurobindo indicates that even all of nature might be affected by the appearance of the supramental light and force:

“A dominant principle of harmony would impose itself on the life of the Ignorance; the discord, the blind seeking, the clash of struggle, the abnormal vicissitudes of exaggeration and depression and unsteady balance of the unseeing forces at work in their mixture and conflict, would feel the influence and yield place to a more orderly pace and harmonic steps of the development of being, a more revealing arrangement of progressing life and consciousness, a better life-order. A freer play of intuition and sympathy and understanding would enter into human life, a clearer sense of the truth of self and things and a more enlightened dealing with the opportunities and difficulties of existence.”

So far we have touched on the nature of the supramental being and the process of its emergence, and in the passage quoted above there is the further suggestion of the wider consequences of the supramental change, a harmonization of the conflict-ridden, difficult evolution and progression of humanity in general. This broader view of the future development of human society and world culture is another important aspect of Sri Aurobindo's and the Mother's future vision. In an earlier section of this overview, on Sri Aurobindo's social and political thought, we have mentioned the various stages of the development of human society, the nature of the subjective age that is beginning, and the possibilities of a spiritual age. Now again we return to this vision of a spiritualised society, the dominance of the spiritual aim in world culture.

It is in the acceptance of the spiritual ideal and a sincere turning of the being towards its manifestation—first by individuals, then by “a great number of individuals,” and finally by the community—that marks the advent of the spiritual age. This turn must start with individuals, only afterwards can it become established more generally in the social order. But this turn towards the spirit and soul as the effective leader and master of the mind, life, and physical existence must be true and sincere, there must be a genuine shift from the mental and vital ego to the divine. This true change of standpoint from the ego to the spirit is difficult to establish even in the individual and for the society, for the mass of humanity, it is an even greater difficulty. As this change becomes effectively realised first in individuals, through them it must be powerfully communicated to the society as a whole as an uplifting ideal, not something that is imposed. Then gradually it will become accepted and assimilated into segments of the society, and from



there permeate throughout the society and become generalized. The signs of this turning in the society would become evident in all its aims and activities and institutions. It “would make the revealing and finding of the divine Self in man the whole first aim of all its activities, its education, its knowledge, its science, its ethics, its art, its economical and political structure... It would embrace all knowledge in its scope, but would make the whole trend and aim and the permeating spirit not mere worldly efficiency, but this self-developing and self-finding.”