

16 October 1957

I have received four questions. Naturally they are not about what I have just read, and they are on three different subjects. And each one needs a very lengthy answer. But still, I am going to take the first two which go together. They are about the involution of the Spirit.<sup>1</sup>

The first question:

*“If all that is to manifest is already involved in Matter, are there, hidden in it, other principles besides the supermind which will be revealed when it has been fully manifested?”*

Logically speaking, “yes”, for essentially, there is an identity between Matter and the Supreme. But — and this brings in the second question:

*“Did the involution take place in Time and does it have a history as evolution has?”*

It could almost be said that the answer to this question depends on the mental attitude of the person who asks it.... Scholars will tell you that there are different schools which have spoken about these things in ways that are also very different. There are the metaphysicians who deny any history, minds that are essentially speculative, philosophical and, as I said, metaphysical, abstract, who consider that histories are only for children. There are the psychologists who translate everything into movements

<sup>1</sup> Sri Aurobindo tells us that evolution is the result of an involution. Thus, life is involved in Matter, mind is involved in life and supermind is involved in mind. Nothing can come out of nothing; it is because the Supreme is involved in Matter that the Supreme can emerge from Matter. — Editor

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of consciousness, and finally there are those who love images and for whom universal history is a great development which might be described as “cinematographic”, and this development in pictures is for them something much more living and tangible, for even if it is only symbolic, it makes them understand things in a more intimate and real way.

It goes without saying that the three explanations are equally true, and that the important thing is to be able to synthesise and harmonise them in one's thought. But we shall put aside the aridities of metaphysics, for it is better to read about them in the books of scholars who tell you things in a very precise, very exact and very dry fashion! The psychological point of view... it is better to live it than speak about it. So we are left with the story for children. It is good to be always a child. And although we must take care not to believe in it as a dogma in which nothing should be changed if one doesn't want to be sacrilegious, we can at least take these stories as a means to make living to our childlike consciousness something which would otherwise be too remote from us.

There we can choose from many stories that have been told, stories more or less true, more or less complete, more or less expressive. But if by interiorising or exteriorising oneself — which, from a certain point of view, is essentially the same thing — if one can relive this story, at least partially and in its broad outlines, it helps one to understand and hence to master the how and why of things. Some people have done that, they are the ones usually considered as initiates, occultists and prophets at the same time — and very beautiful stories have been told.

I am going to tell you one, very succinctly. Don't take it as a gospel! Take it rather... as a story.

When the Supreme decided to exteriorise Himself in order to be able to see Himself, the first thing in Himself which He exteriorised was the Knowledge of the world and the Power to create it. This Knowledge-Consciousness and Force began its work; and in the supreme Will there was a plan, and the first

principle of this plan was the expression of both the essential Joy and the essential Freedom, which seemed to be the most interesting feature of this creation.

So intermediaries were needed to express this Joy and Freedom in forms. And at first four Beings were emanated to start this universal development which was to be the progressive objectivisation of all that is potentially contained in the Supreme. These Beings were, in the principle of their existence: Consciousness and Light, Life, Bliss and Love, and Truth.

You can easily imagine that they had a sense of great power, great strength, of something tremendous, for they were essentially the very principle of these things. Besides, they had full freedom of choice, for this creation was to be Freedom itself.... As soon as they set to work — they had their own conception of how it had to be done — being totally free, they chose to do it independently. Instead of taking the attitude of servant and instrument of which Sri Aurobindo speaks in what I have just read to you,<sup>2</sup> they naturally took the attitude of the master, and this mistake — as I may call it — was the first cause, the essential cause of all the disorder in the universe. As soon as there was separation — for that is the essential cause, separation — as soon as there was separation between the Supreme and what had been emanated, Consciousness changed into inconscience, Light into darkness, Love into hatred, Bliss into suffering, Life into death and Truth into falsehood. And they proceeded with their creations independently, in separation and disorder.

The result is the world as we see it. It was made progressively, stage by stage, and it would truly take a little too long to tell you all that, but finally, the consummation is Matter — obscure, inconscient, miserable.... The creative Force which

<sup>2</sup> “The sword has a joy in the battle-play, the arrow has a mirth in its hiss and its leaping, the earth has a rapture in its dizzy whirl through space, the sun has the royal ecstasy of its blazing splendours and its eternal motion. O thou self-conscious instrument, take thou too the delight of thy own appointed workings.”

*The Supramental Manifestation*, SABCL, Vol. 16, p. 288

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had emanated these four Beings, essentially for the creation of the world, witnessed what was happening, and turning to the Supreme she prayed for the remedy and the cure of the evil that had been done.

Then she was given the command to precipitate her Consciousness into this inconscience, her Love into this suffering, and her Truth into this falsehood. And a greater consciousness, a more total love, a more perfect truth than what had been emanated at first, plunged, so to say, into the horror of Matter in order to awaken in it consciousness, love and truth, and to begin the movement of Redemption which was to bring the material universe back to its supreme origin.

So, there have been what might be called “successive involutions” in Matter, and a history of these involutions. The present result of these involutions is the appearance of the Supermind emerging from the inconscience; but there is nothing to indicate that after this appearance there will be no others... for the Supreme is inexhaustible and will always create new worlds.

That is my story.