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“Even if it be discovered hereafter that under certain chemical or other conditions Life makes its appearance, all that will be established by this coincidence is that in certain physical circumstances Life manifests, not that certain chemical conditions are constituents of Life, are its elements or are the evolutionary cause of a transformation of inanimate into animate Matter. Here as elsewhere each grade of being exists in itself and by itself, is manifested according to its own character by its own proper energy, and the gradations above or below it are not origins and resultant sequences but only degrees in the continuous scale of earth-nature.”

The Life Divine, SABCL, Vol. 19, p. 829

Sweet Mother, how did the first man appear?

Sri Aurobindo says here,¹ precisely, that if we take the scientific point of view, we see that theories follow one another with great instability, and seem more like a kind of series of imaginations than things which can be proved — if one takes the purely materialist point of view. People believe that because it is a materialist point of view, it is the easiest to prove, but quite obviously it is the most difficult. If we take the occult standpoint, there have been traditions, based perhaps on certain memories, but as they are altogether beyond any material proof, this knowledge is considered to be even more problematic than scientific imaginations

¹ “...if the facts with which Science deals are reliable, the generalisations it hazards are short-lived; it holds them for some decades or some centuries, then passes to another generalisation, another theory of things. This happens even in physical Science where the facts are solidly ascertainable and verifiable by experiment....”

The Life Divine, SABCL, Vol. 19, p. 828

and deductions. For any inner logic, it is easier to understand and admit, but one has no more proof than one has material proof that there was *one* first man or that there were several first men or that there was something which was not yet a man but almost a man. These are speculations.

Traditions — which of course are only oral traditions and from the scientific point of view quite questionable, but which are based on individual memories — say that the first man or the first human pair or the first human individuals were materialised in accordance with an occult method, something like the one Sri Aurobindo foretells for the future supramental process; that is, that beings belonging to higher worlds have, by a process of concentration and materialisation, built or formed for themselves bodies of physical matter. It probably wasn't the lower species which progressively produced a body which became the first human body.

According to spiritual and occult knowledge, consciousness precedes form; consciousness by self-concentration produces its form; whereas, according to the materialist idea, it is form which precedes consciousness and makes it possible for consciousness to manifest. For those who have some knowledge of the invisible worlds and a direct perception of the play of forces, there is no possible doubt: it is *necessarily* consciousness which produces a form in order to manifest. Now, the way things are arranged on earth, it is quite certainly a consciousness of a higher order which penetrates a form and helps to transform it, so that this form may become — either immediately or through successive generations — capable of manifesting that consciousness. For those who have the inner vision and knowledge, this is absolutely beyond doubt. It is impossible for it to be otherwise. But those who start from the other end, from below, will not admit it — but all the same it is not for ignorance to dictate knowledge to wisdom! And yet, this is what it does at present. As it is easier to doubt than to know, the human mind is accustomed to doubt everything; that is its first movement, and of course that is why it knows nothing.

Questions and Answers

Conception precedes manifestation and expression, that is quite certain. And all those who have had a direct contact with the past have the memory of a kind of human prototype, far superior to mankind at present, who came on earth as an example and a promise of what humanity will be when it reaches its acme.

(Silence)

There is in life a certain tendency to imitate, a sort of effort to copy “something”. One can find very striking examples of this in animal life — it even begins already in plant life, but in animal life it is very striking. One could give numerous examples. And so, in that sense, one might very well conceive of a sort of effort of animal life to attempt to copy, to imitate, to create some resemblance to this ideal type which would be manifested on earth by occult means, and it was probably through successive attempts, by a more and more successful effort that the first human types were produced.