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“As plant-life contains in itself the obscure possibility of the conscious animal, as the animal-mind is astir with the movements of feeling and perception and the rudiments of conception that are the first ground for man the thinker, so man the mental being is sublimated by the endeavour of the evolutionary Energy to develop out of him the spiritual man, the fully conscious being, man exceeding his first material self and discoverer of his true self and highest nature.

“But if this is to be accepted as the intention in Nature, there are two questions that put themselves at once and call for a definitive answer,—first, the exact nature of the transition from mental to spiritual being and, when that is given, the process and method of the evolution of the spiritual out of the mental man. It would at first sight seem evident that as each gradation emerges not only out of its precedent grade but in it, as Life emerges in Matter and is largely limited and determined in its self-expression by its material conditions, as Mind emerges in Life-in-Matter and is similarly limited and determined in its self-expression by life-conditions and material conditions, so Spirit too must emerge in a Mind embodied in Life-in-Matter and must be largely limited and determined by the mental conditions in which it has its roots as well as the life-conditions, the material conditions of its existence here....

The Life Divine, SABCL, Vol. 19, pp. 851–52

As the beginnings of the supramental life, which must be the next realisation in the unfolding of the universe, develop, perhaps not in a very obvious way but very surely, it becomes more and more
obvious that the most difficult way to approach this supramental life is intellectual activity.

It could be said that it is much more difficult to pass from the mental to the supramental life than to pass from a certain psychic emotion in life — something that is like a reflection, a luminous emanation of the divine Presence in matter — to the supramental consciousness; it is much easier to pass from that into the supramental consciousness than to pass from the highest intellectual speculation to any supramental vibration. Perhaps it is the word that misleads us! Perhaps it is because we call it “supramental” that we expect to reach it through a higher intellectual mental activity? But the fact is very different. With this very high, very pure, very noble intellectual activity, one seems to move towards a kind of cold, powerless abstraction, a frozen, an icy light which is surely very remote from life and still further away from the experience of the supramental reality.

In this new substance which is spreading and acting in the world, there is a warmth, a power, a joy so intense that all intellectual activity seems cold and dry beside it. And that is why the less one talks about these things the better it is. A single moment, a single impulse of deep and true love, an instant of the understanding which lies in the divine Grace brings you much closer to the goal than all possible explanations.

Even a kind of refined sensation, subtle, clear, luminous, acute, which penetrates deep, opens the door for you more than the subtlest explanations.

And if we carry the experience still further, it seems that when one comes to the work of transformation of the body, when some cells of the body, more ready than others, more refined, more subtle, more plastic, are able to feel concretely the presence of the divine Grace, the divine Will, the divine Power, this Knowledge that is not intellectual but a knowledge by identity, when one feels this in the cells of the body, then the experience is so total, so imperative, so living, concrete, tangible, real that everything else seems a vain dream.
Questions and Answers

And so we may say that it is truly when the circle is complete and the two extremities touch, when the highest manifests in the most material, that the experience will be truly conclusive.

It seems that one can never truly understand until one understands with one’s body.