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“On the side of consciousness the new manifestation, the human, could be accounted for by an upsurge of concealed Consciousness from the involution in universal Nature. But in that case it must have had some material form already existent for its vehicle of emergence, the vehicle being adapted by the force of the emergence itself to the needs of a new inner creation; or else a rapid divergence from previous physical types or patterns may have brought a new being into existence. But whichever the hypothesis accepted, this means an evolutionary process, — there is only a difference in the method and machinery of the divergence or transition. Or there may have been, on the contrary, not an upsurge but a descent of mentality from a Mind-plane above us, perhaps the descent of a soul or mental being into terrestrial Nature. The difficulty would then be the appearance of the human body, too complex and difficult an organ to have been suddenly created or manifested; for such a miraculous speed of process, though quite possible on a supraphysical plane of being, does not seem to figure among the normal possibles or potentials of the material Energy. It could only happen there by an intervention of a supraphysical force or law of Nature or by a creator Mind acting with full power and directly on Matter. An action of a supraphysical Force and a creator may be conceded in every new appearance in Matter; each such appearance is at bottom a miracle operated by a secret Consciousness supported by a veiled Mind-Energy or Life-Energy: but the action is nowhere seen to be direct, overt, self-sufficient; it is always superimposed on an already realised physical basis and acts by an

Questions and Answers

extension of some established process of Nature. It is more conceivable that there was an opening of some existing body to a supraphysical influx so that it was transformed into a new body; but no such event can lightly be assumed to have taken place in the past history of material Nature: in order to happen it would seem to need either the conscious intervention of an invisible mental being to form the body he intended to inhabit or else a previous development of a mental being in Matter itself who would be already able to receive a supraphysical power and impose it on the rigid and narrow formulas of his physical existence. Otherwise we must suppose that there was a pre-existent body already so much evolved as to be fitted for the reception of a vast mental influx or capable of a pliable response to the descent into it of a mental being. But this would suppose a previous evolution of mind in body to the point at which such a receptivity would be possible. It is quite conceivable that such an evolution from below and such a descent from above cooperated in the appearance of humanity in earth-nature. The secret psychical entity already there in the animal might have itself called down the mental being, the Mind-Purusha, into the realm of living Matter in order to take up the vital-mental energy already at work and lift it into a higher mentality. But this would still be a process of evolution, the higher plane only intervening to assist the appearance and enlargement of its own principle in terrestrial Nature.”

The Life Divine, SABCL, Vol. 19, pp. 839–40

The difficulty of the problem is that only a mental being could take an interest in this process of transformation and creation, and that the mental consciousness in the animal species was not sufficient for it to take an interest in this process.

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Animals had no means of noting what was happening, of taking it into consideration and remembering it. And that is why this part of the earth's history has almost disappeared. A mental capacity like man's must intervene to make it possible to follow the course of this transformation and retain a memory of it.... In fact, more is imagined than remembered. It is quite obvious that the psychic being has gone through all that, but it has not kept a mental memory of it. The memory of the psychic being is a psychic memory which is of an altogether different kind; it is not historical like mental memory which can keep a precise record of what takes place.

But now that we are on the threshold of the new transformation, the new emergence as it is called here, and now that we are going to witness the process of transformation between the human mental being and the supramental being, we shall profit by this historical ability of the mind which will follow what happens and take note of it. So, from that point of view also, the phenomenon which is taking place now is absolutely unique in the history of the earth, and probably — almost certainly — when we have followed the process of this transformation to the very end, we shall have the key to all the former transformations; that is, everything that we are trying to understand at present, we shall know for certain when the process is repeated, this time between the mental and the supramental being.

You are therefore invited to a very special development of the capacity for observation, so that all this may not take place in a half-dream and you awaken to a new life without even knowing how things have happened.

One must be very vigilant, wide awake, and instead of being interested in little inner psychological phenomena which are... quite antiquated — they belong to an entire period of human history which anyway has lost all its novelty — it would be better to be more attentive to things of greater general import, things more subtle, more impersonal which would put

Questions and Answers

you in the midst of new discoveries of a very special interest.

Open the eyes of the subtle intelligence, and without prejudice or preference, without egoism and without attachment, look at what is happening day by day.