The whole trouble of this incertitude arises from the fact that we do not look straight at
the whole truth of the world as it is and draw from it the right conclusion as to what the
world must be and cannot fail to be. This world is, no doubt, based ostensibly upon Matter,
but its summit is Spirit and the ascent towards Spirit must be the aim and justification of its
existence and the pointer to its meaning and purpose.

But the natural conclusion to be drawn from the supremacy and summit existence of
Spirit is clouded by a false or imperfect idea of spirituality which has been constructed by
intellect in its ignorance and even by its too hasty and one-sided grasp at knowledge. The
Spirit has been thought of not as something all-pervading and the secret essence of our
being, but as something only looking down on us from the heights and drawing us only
towards the heights and away from the rest of existence.

So we get the idea of our cosmic and individual being as a great illusion, and departure
from it and extinction in our consciousness of both individual and cosmos as the only hope,
the sole release. Or we build up the idea of the earth as a world of ignorance, suffering and
trial and our only future an escape into heavens beyond; there is no divine prospect for us
here, no fulfilment possible even with the utmost evolution on earth in the body, no
victorious transformation, no supreme object to be worked out in terrestrial existence.
But if supermind exists, if it descends, if it becomes the ruling principle, all that seems impossible to mind becomes not only possible but inevitable. If we look closely, we shall see that there is a straining of mind and life on their heights towards their own perfection, towards some divine fulfilment, towards their own absolute. That and not only something beyond and elsewhere is the true sign, the meaning of this constant evolution and the labour of continual birth and rebirth and the spiral ascent of Nature.

But it is only by the descent of supermind and the fulfilment of mind and life by their self-exceeding that this secret intention in things, this hidden meaning of Spirit and Nature can become utterly overt and in its totality realisable. This is the evolutionary aspect and significance of supermind, but in truth it is an eternal principle existing covertly even in the material universe, the secret supporter of all creation, it is that which makes the emergence of consciousness possible and certain in an apparently inconscient world and compels a climb in Nature towards a supreme spiritual Reality.

It is, in fact, an already and always existent plane of being, the nexus of Spirit and Matter, holding in its truth and reality and making certain the whole meaning and aim of the universe. In this vision of things the universe will reveal itself in its unity and totality as a manifestation of a single Being, Nature as its power of manifestation, evolution as its process of gradual self-revelation here in Matter.

We would see the divine series of the worlds as a ladder of ascent from Matter to supreme Spirit; there would reveal itself the possibility, the prospect of a supreme manifestation by the conscious and no longer a veiled and enigmatic descent of the Spirit and its powers in their fullness even into this lowest world of Matter. The riddle of the universe need be no longer a riddle; the dubious mystery of things would put off its enigma, its constant ambiguity, the tangled writings would become legible and intelligible.

In this revelation, supermind would take its natural place and no longer be a matter of doubt or questioning to an intelligence bewildered by the complexity of the world; it would appear as the inevitable consequence of the nature of mind, life and Matter, the fulfilment
of their meaning, their inherent principle and tendencies, the necessary perfection of their imperfection, the summit to which all are climbing, the consummation of divine existence, consciousness and bliss to which it is leading, the last result of the birth of things and supreme goal of this progressive manifestation which we see here in life.

...A mind of light will replace the present confusion and trouble of this earthly ignorance; it is likely that even those parts of humanity which cannot reach it will yet be aware of its possibility and consciously tend towards it; not only so, but the life of humanity will be enlightened, uplifted, governed, harmonised by this luminous principle and even the body become something much less powerless, obscure and animal in its propensities and capable instead of a new and harmonised perfection.

It is this possibility that we have to look at and that would mean a new humanity uplifted into Light, capable of a spiritualised being and action, open to governance by some light of the Truth-consciousness, capable even on the mental level and in its own order of something that might be called the beginning of a divinised life.

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