

Supermind in the Evolution

A NEW humanity would then be a race of mental beings on the earth and in the earthly body, but delivered from its present conditions in the reign of the cosmic Ignorance so far as to be possessed of a perfected mind, a mind of light which could even be a subordinate action of the supermind or Truth-consciousness, and in any case capable of the full possibilities of mind acting as a recipient of that truth and at least a secondary action of it in thought and life. It could even be a part of what could be described as a divine life upon earth and at least the beginnings of an evolution in the Knowledge and no longer entirely or predominantly in the Ignorance. How far this would go, whether it would eventually embrace the whole of humanity or only an advanced portion of it, would depend upon the intention in the evolution itself, on the intention in whatever cosmic or transcendent Will is guiding the movements of the universe. We have supposed not only the descent of the supermind upon the earth but its embodiment in a supramental race with all its natural consequences and a new total action in which the new humanity would find its complete development and its assured place in the new order.

But it is clear that all this could only come as a result of the evolution which is already taking place upon earth extending far beyond its present bounds and passing into a radically new movement governed by a new principle in which mind and man would be subordinate elements and no longer mind the utmost achievement or man the head or leader. The evolution we see around us at present is not of that kind and, it might be said, shows few signs of such a possibility, so few that the reason, at present our only sure guide, has no right to hazard belief in it. Earth, the earth we see, with its life deeply immersed and founded in inconscience and ignorance, is not built for such a

development or capable of holding such an advent; its materiality and limitations condemn it to be permanently the field of a far inferior order. It may be said too that for such an order there must be a place somewhere and even if supermind is not a mere unwarranted speculation and is a concrete reality, there is no need and no place for its embodying itself here. Mind, as marking the full play of the knowledge possible to the ignorance, must have its field somewhere and to keep the earth as its natural field would best serve the economy of cosmic Nature. A materialistic philosophy would admit of no possibility of a divine life in Matter; but even a philosophy admitting a soul or spirit or a spiritual terminus of the evolutionary movement here could very well deny the capacity of earth for a divine life: a divine existence could only be achieved by a departure from earth and the body. Even if cosmic existence is not an illusion or Maya, a divine or a completely spiritual being is likely to be possible only in another less material world or only in the pure spirit. At any rate, to the normal human reason the odds seem to be heavily against any early materialisation on earth of anything divine.

Again, if too strong a stress is laid on the present or apparent character of the evolution here as it is presented to us by physical science, it might be urged that there is no warrant for expecting any emergence of a principle higher than human mind or of any such thing as superhuman beings in a world of Matter. Consciousness is itself dependent upon Matter and material agencies for its birth and its operations and an infallible Truth-consciousness, such as we suppose supermind to be, would be a contradiction of these conditions and must be dismissed as a chimera. Fundamentally, physical science regards evolution as a development of forms and vital activities; the development of a larger and more capable consciousness is a subordinate result of the development of life and form and not a major or essential characteristic or circumstance and it cannot go beyond limits determined by the material origin of mind and life. Mind has shown itself capable of many extraordinary achievements, but independence of the material organ or of physical conditions or

a capability for any such thing as a power of direct and absolute knowledge not acquired by material means would be beyond the conditions imposed by Nature. At a certain point therefore the evolution of consciousness can go no further. Even if a something definite and independent which we call a soul exists, it is limited by its natural conditions here where Matter is the basis, physical life the condition, mind the highest possible instrument; there is no possibility of an action of consciousness apart from the body or surpassing this physical, vital or mental Nature. This fixes the limits of our evolution here.

It might be suggested also that until something clearly recognisable like supermind manifests itself with some definiteness and fullness or until it descends and takes possession of our earth-consciousness, we cannot be certain that it exists; till then mind holds the place as a general arbiter or field of reference for all knowledge and mind is incapable of any certain or absolute knowledge; it has to doubt all, to test all and yet to achieve all, but cannot be secure in its knowledge or its achievement. That, incidentally, establishes the necessity of such a principle as the supermind or Truth-consciousness in any intelligible universe, for without it there is no issue, no goal for either life or knowledge. Consciousness cannot achieve its own entire meaning, its own supreme result without it; it will end in an inconsequence or a fiasco. To become aware of its own truth and all truth is the very aim of its existence and it cannot do so, so long as it has to tend towards truth, towards knowledge in ignorance and through the ignorance: it must develop or it must reach a power of itself whose very nature is to know, to see, to possess in its own power. This is what we call supermind and, once it is admitted, all the rest becomes intelligible. But till then we are in doubt and it may be contended that even if supermind is admitted as a reality, there can be no certainty of its advent and reign: till then all effort towards it may end in failure. It is not enough that the supermind should be actually there above us, its descent a possibility or a future intention in Nature. We have no certainty of the reality of this descent until it becomes an objectivised fact in our earthly being. Light has often tried

to descend upon the earth, but the Light remains unfulfilled and incomplete; man may reject the Light, the world is still full of darkness and the advent seems to be little more than a chance; this doubt is to some extent justified by the actualities of the past and still existing possibilities of the future. Its power to stand would disappear only if supermind is once admitted as a consequent part of the order of the universe. If the evolution tends from Matter to Supermind, it must also tend to bring down Supermind into Matter and the consequences are inevitable.

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.

If we disregard our present ideas of evolution, all changes, — if we can regard consciousness and not life and form as the fundamental and essential evolutionary principle and its emergence and full development of its possibilities as the object of the evolutionary urge. The inconscience of Matter cannot be an insuperable obstacle; for in this inconscience can be detected an involved consciousness which has to evolve; life and mind are steps and instruments of that evolution; the purposeful drive and workings of the inconscient material Energy are precisely such as we can attribute to the presence of an involved consciousness, automatic, not using thought like the mind but guided by something like an inherent material instinct practically infallible in all its steps, not yet cognitive but miraculously creative. The entirely and inherently enlightened Truth-consciousness we attribute to supermind would be the same reality appearing at an ultimate stage of the evolution, finally evolved and no longer wholly involved as in Matter or partly and imperfectly evolved and therefore capable of imperfection and error as in life and mind, now possessed of its own natural fullness and perfection, luminously automatic, infallible. All the objections to a complete

evolutionary possibility then fall away; it would, on the contrary, be the inevitable consequence contained not only in Nature as a whole but even in material Nature.

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.

The full emergence of supermind may be accomplished by a sovereign manifestation, a descent into earth-consciousness and a rapid assumption of its powers and disclosing of its forms and the creation of a supramental race and a supramental life: this must indeed be the full result of its action in Nature. But this has not been the habit of evolutionary Nature in the past upon earth and it may well be that this supramental evolution also will fix its own periods, though it cannot be at all a similar development to that of which earth has hitherto been the witness. But once it has begun, all must unavoidably and perfectly manifest and all parts of Nature must tend towards a greatest possible luminousness and perfection. It is this certainty that authorises us to believe

that mind and humanity also will tend towards a realisation that will be far beyond our present dreams of perfection. 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.