The Involved and Evolving Godhead

The involution of a superconscient Spirit in inconscient Matter is the secret cause of this visible and apparent world. The key-word of the earth’s riddle is the gradual evolution of a hidden illimitable consciousness and power out of the seemingly inert yet furiously driven force of insensible Nature. Earth-life is one self-chosen habitation of a great Divinity and his aeonic will is to change it from a blind prison into his splendid mansion and high heaven-reaching temple.

The nature of the Divinity in the world is an enigma to the mind, but to our enlarging consciousness it will appear as a presence simple and inevitable. Freed we shall enter into the immutable stability of an eternal existence that puts on this revealing multitude of significant mutable forms. Illumined we shall become aware of the indivisible light of an infinite consciousness that breaks out here into multiform grouping and detail of knowledge. Sublimated in might, we shall share the illimitable movement of an omnipotent force that works out its marvels in self-imposed limits. Fixed in griefless bliss we shall possess the calm and ecstasy of an immeasurable Delight that creates for ever the multitudinous waves and rhythms and the ever increasing outward-going and inward-drawing intensities of its own creative and communicative world-possessing and self-possessing bliss. This, since we are inwardly souls of that Spirit, will be the nature of our fourfold experience when the evolving Godhead will work here in its own unveiled movement.

If that full manifestation had been from the beginning, there would be no terrestrial problem, no anguish of growth, no baffled seeking out of mind and will and life and body towards knowledge and force and joy and an immortal persistence. But this Godhead, whether within us or outside in things and forces and creatures, started from an involution in inconscience of
Nature and began by the manifestation of its apparent opposites. Out of a vast cosmic inconscience and inertia and insensibility, an initial disguise that is almost non-existence, the Spirit in Matter has chosen to evolve and slowly shape, as if in a grudging and gradually yielding material, its might and light and infinity and beatitude.

The significance of the terrestrial evolution lies in this slow and progressive liberation of some latent indwelling Spirit. The heart of its mystery is the difficult appearance, the tardy becoming of a divine Something or Someone already involved in physical Nature. The Spirit is there with all its potential forces in a first formal basis of its own supporting, yet resistant substance. Its greater subsequent and deliberately emerging movements, life and mind and intuition and soul and supermind and the light of the Godhead are already there, locked up and obscurely compressed into the initial power and first expressive values of Matter.

Before there could be any evolution, there must needs be this involution of the Divine All that is to emerge. Otherwise there would have been not an ordered and significant evolution, but a successive creation of things unforeseeable, not contained in their antecedents, not their inevitable consequences or right followers in sequence.

This world is not an apparent order fortuitously managed by an inexplicable Chance. Neither is it a marvellous mechanism miraculously contrived by a stumblingly fortunate unconscious Force or mechanical Necessity. It is not even a structure built according to his fancy or will by an external and therefore necessarily a limited Creator. Mentally conceivable, each of these solutions can explain one side or appearance of things; but it is a greater truth that can alone successfully join all the aspects and illumine all the facts of the enigma.

If all were indeed a result of cosmic Chance, there would be no necessity of a new advance; nothing beyond mind need appear in the material world,—as indeed there was then no necessity for even mind to arise at all out of the meaningless blind material whirl. Consciousness itself would be only a
fortuitous apparition, a strange hallucinating reflection or ghost of Matter.

Or if all were the work of a mechanical Force, then too mind need not have appeared at all as part of the huge grinding engine; there was no indispensable call for this subtler and yet less competent groping mechanic contrivance. No frail thinking brain should have been there to labour over the quite sufficient cogs and springs and pistons of the first unerring machine. A supermind added on this brilliant and painful complication would be still more a superfluous and a luminous insolence; it could be nothing more than a false pretension of transitory consciousness to govern and possess the greater inconscient Force that is its creator.

Or if an experimenting, external and therefore limited Creator were the inventor of the animal’s suffering life and man’s fumbling mind and this huge mainly unused and useless universe, there was no reason why he should not have stopped short with the construction of a mental intelligence in his creatures, content with the difficult ingenuity of his labour. Even if he were all-powerful and all-wise, he might well pause there,—for if he went farther, the creature would be in danger of rising too near to the level of his Maker.

But if this is the truth of things that an infinite Spirit, an eternal Divine Presence and Consciousness and Force and Bliss is involved and hidden here and slowly emerges, then is it inevitable that its powers or the ascending degrees of its one power should emerge too one after the other till the whole glory is manifested, a mighty divine Fact embodied and dynamic and visible.

All mental ideas of the nature of things, are inconclusive considerations of our insufficient logical reason when it attempts in its limited light and ignorant self-sufficiency to weigh the logical probabilities of a universal order which after all its speculation and discovery must remain obscure to it still and an enigma. The true witness and discoverer is our growing consciousness; for that consciousness is itself the sign and power of the evolving Divine, and its growth out of the apparent inconscience
of the material universe is the fundamental, the one abiding, progressive index event of the long earth-story.

Only when this evolving consciousness can grow into its own full divine power will we directly know ourselves and the world instead of catching at tags and tail ends of an insufficient figure of knowledge. This full power of the consciousness is supermind or gnosis, — supermind because to reach it we have to pass beyond and turn upon mind as the mind itself has passed and turned upon life and inconscient matter and gnosis because it is eternally self-possessed of Truth and in its very stuff and nature it is dynamic substance of knowledge.

The true knowledge of things is denied to our reason, because that is not our spirit’s greatest essential power but only an expedient, a transitional instrument meant to deal with the appearance of things and their phenomenal process. True knowledge commences only when our consciousness can pass beyond its present normal limit in man: for then it becomes directly aware of its self and of the Power in the world and begins to have at least an initial knowledge by identity which is the sole true knowledge. Henceforward it knows and sees, no longer by the reason groping among external data, but by an ever increasing and always more luminous self-illumining and all illuminating experience. In the end it will become a conscious part of the Divine revealing itself in the world; its life will be a power for the conscious evolution of that which is still unmanifested in the material universe.