

## The RIDDLE of the SPHINX

The cosmic Instance of Divinity is the riddle the Sphinx ponders; the Sphinx represents the apex-conscious person understanding itself in the context of the unity, continuity and community of life.

Spirit/ substance (unity-continuity-community) derives from (processes by) wave/ particle unity/ continuity. Continuous communal processing of wave/ particle defines the selfhood of individuality, its consciousness and its substance, ever changing. We are the selfhood of the cosmos in search of self-understanding.

When we arrogate consciousness in ignorance of its essential substance, we act in self-denial. If we would know the Self of the cosmos we would recognize our identity in cosmic substance. Socrates said, "Know thyself." If we know our self, then we know the riddle of existence. Descartes says, "I think, therefore I am." The essence of being/ becoming is rationality, the process of functional selfhood "thinking" itself into being/ becoming.

The combined wisdom of Socrates and Descartes tells the essence of selfhood willing itself into "becoming"; willful becoming is the *method of evolution: cogitata perficiendo, cogitando sic perfecta* — authenticating the process of thinking by perfecting thoughts.

The destiny of selfhood is a journey of conscious self-perfecting, that is, of recognizing self as the evolving persona of the cosmos. The cosmic persona of the self is "Trinitarian", that is, harmonically composed in unity, continuity and community. We are the phenomenon of Trinitarian Self, female/ male composed, recognizing self in trimorphic resonance, communication/ consciousness/ conscience, and mutuality/ complementarity/ subsidiarity. We are meant to become the perfection pursued by the self-reflective persona—we are meant to be a self-perfecting cosmic persona reconciling unity, continuity and community.

We are the lion, the predator king composed in self-contemplation, serenely content in the knowledge of selfhood lording over itself. Personal contentment is in "becoming" and by becoming to recognize that we are the self of cosmic "isness" personifying divine instance. Jesus teaches and exemplifies the Eucharistic processing of Cosmic Selfhood, the Self-becoming of the Cosmic Christ, who Self-identifies as "I-AM-WHO-AM."

The Pharaoh head attached to the composed body of the king predator represents the cosmic self pondering the necessities of prevision and provision, which is the priesthood task of the Eternal Joseph, the Father of Jesus, the Cosmic Christ.

**At first men try with magic charm  
To fertilize the earth,  
To keep their flocks and herds from harm,  
And bring new young to birth.**

**Then to capricious gods they turn  
To save from fire or floods;  
Their smoking sacrifices burn  
On altars red with blood.**

**Next, bold philosopher and sage  
A settled plan decree,  
And prove by thought or sacred page  
What Nature ought to be.**

**But Nature smiles—A Sphinx-like smile—  
Watching their little day  
She waits in patience for a while  
Their plans to dissolve away.**

**Then come those humbler men of heart  
With no completed scheme,  
Content to play a modest part,  
To test, observe and dream.**

**Till out of chaos come in sight  
Clear fragments of a Whole—  
Man, learning Nature's ways aright,  
Obeying, can control.**

**The great Design now glows afar;  
But yet Its changing scenes  
Reveal not what the pieces are  
Nor what the Puzzle means.**

**And Nature smiles—still unconfessed  
The secret thought she thinks—  
Inscrutable she guards unguessed  
The Riddle of the Sphinx.**

[Author unknown]