CHAPTER 5

SELF-CREATING, SELF-MANIFESTING, HYPER-PersonAL –
SUPERMIND AND OMEGA POINT

In Chapter III, “Constructive Ingenuity of Energy – Life and Biosphere”, mention has been made about the Five sheaths of subtle bodies or (Five Atmans), the purusas, that reside in one another in human body, -- the Annamaya (of food), the Pranamaya (of vital force), the Manomaya (of mind), the Vijyanamaya (of Knowledge) and the final and subtlest being Anandamaya or one who is full of Joy. Accordingly, the Annamaya Purusa refers to the body that should be nourished by food, the Pranamaya Purusa indicates the pranic energy or the vital force, and Manomaya Purusa obviously points to the Mind, a subject that has been elaborately analysed and categorised by Sri Aurobindo – this has been presented in detail in Chapter IV, “Hominisation: All are Different, All is One – Mind and Noosphere”. Sri Aurobindo differentiates between Mind and Pure Consciousness, the former identified as the Manomaya Purusa – the self made of mind or manas that works through the senses. To quote Sri Aurobindo: “Mind is the nodus of the great ignorance because it is that which originally divides and distributes, and it has even been mistaken for the cause of the universe and for the whole of the divine Maya” (The Life Divine, 163).

Mind has its origin from Supermind, the Vijyanamaya Purusa, who is of Knowledge and “is itself a power of Supermind, a principle and power of Light specialised in its action for a subordinate purpose. And in the workings out of this purpose it separates itself more and more from the supramental principle” – so observes Madhusudan Reddy in his book Sri Aurobindo’s Philosophy of Evolution (194). He also states that the Mind is capable of “extending the power of Light not only to its own but the lower levels of consciousness in their climb towards self-transcendence”. (194) The higher levels of Mind include Higher Mind, Illumined Mind, Intuitive Mind, Over Mind, and Supermind
Teilhard de Chardin postulates the ‘Omega Point’ as the supreme point of complexity and consciousness – his formulation of the Law of Complexity-Consciousness has been discussed in the previous chapters. In his view, it is the actual cause for the universe to grow in complexity and consciousness. In other words, the ‘Omega Point’ exists as supremely complex and conscious, transcendent and independent of the evolving universe. In his *The Phenomenon of Man*, he observes:

All our difficulties and repulsions as regards the opposition between the All and the Person would be dissipated if only we understand that, by structure, the noosphere (and more generally the world) represent a whole that is not only closed but also centred. Because it contains and engenders consciousness, space-time is necessarily of a convergent nature. Accordingly its enormous layers, followed in the right direction, must somewhere ahead become involuted to a point which we might call Omega, which fuses and consumes them integrally in itself. . . . In the perspective of a noogenesis, time and space become truly humanised – or rather super-humanised. . . . It is therefore a mistake to look for the extension of our being or of the noosphere in the Impersonal. The Future Universal could not be anything else but the Hyper-Personal – at the Omega Point. (259-260)

In other words, Sri Aurobindo’s ‘*Vijnanamaya Purusa*’ and Teilhard de Chardin’s ‘Hyper-Personal’ seem to synchronize, which become operative in the ‘Supermind’ and the ‘Omega Point’ respectively. This aspect will be investigated in this chapter, for which a brief discussion on the concept of ‘Triple Purusas’ is imperative.

In the earlier chapters, on the basis of the *Sankhya* system, the concept of multiple *purusas* has been accepted. Later, the *Upanishads* (now known as the *Vedanta*) developed the science of the atman, to affirm that only Unity is real. Paul
Deussen in his scholarly work *The Philosophy of the Upanishads* traces the development thus: “An attempt was made in the first instance to conceive this unity in the mythological idea of Prajapati, then in the ritualistic idea of Brahman, and finally without allowing the latter to drop, and by a mere strengthening of the subjective element already contained in it, in the philosophical idea of the atman” (399). Sage Yajnavalkhya was the first to grasp the conception of the atman in its complete subjective precision and laid the foundation of the *Upanishad* doctrine proper, the *Brihadaranyaka Upanishad*. His teachings can be summed up in three propositions:

1. **The atman is the knowing subject.** He is “the spirit, consisting of knowledge, vijnanamaya, shining within in the heart”, . . . the “light of lights” . . . this light of consciousness, which first invests all with intelligibility . . . This light that alone is self-shining is the “seer” (vipascit) . . . neither is born nor dies, the “all-beholder” (paridrashtar), the “spectator” (sakshin), as the atman is so frequently called in later Upanishads.

2. **The atman as the knowing subject can never become an object for us, and is therefore itself unknowable.** “Thou canst not see the seer of seeing”: Whatever conception we may form of it, it is always said: -neti, neti, “it is not so, it is not so”. . . . The atman therefore can only be defined negatively. . . . For the “being” of the atman is no being as revealed in experience, and in an empirical sense is rather a not-being.

3. **The atman is the sole reality (satyam, satyasya satyam):** for it is the metaphysical unity which is manifested in all empirical plurality. This unity however is not to be found elsewhere than in ourselves, in our consciousness, in which . . . the whole of space with all that it contains, with earth atmosphere and heaven. Is “inwoven and interwoven.” (Deussen, 403-405)
The Bhagavad Gita is a later treatise that opts both the Sankhyan as well as the Upanishadic views. Lord Krishna, the Supreme Guru explicates to His disciple, Arjuna about kshetra – the ‘field’ and the ksetrajna – the knower of the field in Chapter XIII, when the student raises the pertinent question: “prakrtim purusam caiva ksetram ksetrajnam eva ca / etad veditum icchami nanam jneyam ca kesava” - “Prakrti and purusa, the field and the knower of the field, knowledge and the object of knowledge, these I should like to know, O Kesava (Krsna)” (Radhakrishnan, The Bhagavadgita, 300). The Master in exquisite terms gives answers explaining the nature of the ‘Triple Purusas’. He begins his teaching with the sloka: “idam sariram kaunteya ksetram ity abhidhiyate / etad yo vetti tam prahuh ksetrajna iti tadvah” – “This body, O Son of Kunti (Arjuna), is called the field and him who knows this, those who know thereof call the knower of the field” (300). Radhakrishnan’s excellent exposition for this sloka, at least in parts, must be quoted:

Prakrti is unconscious activity and purusa is inactive consciousness. The body is called the field in which events happen; all growth, decline and death take place in it. The conscious principle, inactive and detached, which lies behind all active states as witness is the knower of the field. This is the familiar distinction between consciousness and the objects which that consciousness observes. Ksetrajna is the light of awareness, the knower of all objects. The witness is not the individual embodied mind but the cosmic consciousness for which the whole cosmos is the object. It is calm and eternal and does not need the use of the senses and the mind for its witnessing. Ksetrajna is the supreme lord, not an object in the world. He is in all fields, differentiated by the limiting conditions . . . The immutable consciousness is spoken of as cognizer only figuratively. When we try to know the nature of the human soul, we may get to know it from above or from below, from the divine principle or the elemental nature. The man studied by objective
sciences as biology, psychology and sociology is a natural being, is the product of the processes which take place in the world. But man, as a subject, has another origin. He is not a child of the world... not nature... does not belong to the objective hierarchy of nature, as a subordinate part of it. Purusa or ksetrajana cannot be recognized as an object among other objects or as a substance. He can only be recognized as subject, in which is hidden the secret of existence, a complete universe in an individual form. As an empirical being he may be like Leibnitian monad closed, shut up without doors and windows. As a subject he enters into infinity and infinity enters into him. Ksetrajna is the universal in an individually unrepeatable form. The human being is a union of the universal-infinite and the universal-particular. (300-301)

This long discourse at once defines specifically the nature of the 'Triple Purusas', namely, the Ksara, Aksara Purusas, and the Purushottama that have been clearly elaborated by Sri Aurobindo in his Essays on the Gita. Since Radhakrishnan mentions "Leibnitian monad" – Teilhard Chardin too talks about it in his The Phenomenon of Man – a minor digression in the discussion will be taken to document briefly Leibniz's view.

Gottfried Wilhelm von Leibniz (1646–1716) was a German mathematician and philosopher. He occupies a prominent place both in the history of mathematics and the history of philosophy. His well-known contribution to metaphysics is his theory of monads, as explicated in his book Monadology (La Monadologie, 1714). It is a short text which sketches in some 90 paragraphs a metaphysics of simple substances, or monads. According to Leibniz, monads are elementary particles with hazy perceptions of one another. Monads are the ultimate elements of the universe. The monads are "substantial forms of being"; they are eternal, indecomposable, individual, subject to their own laws, un-
interacting, and each reflecting the entire universe in a pre-established harmony. Leibniz allows just one type of element in the build of the universe and so his system is monistic. This unique element has been “given the general name monad or entelechy” (*La Monadologie* 19). Leibniz proceeds to explain ‘entelechy’ in detail and it seems roughly corresponding to the *Ksara Purusa*. As Radhakrishnan observes, monads are “closed, shut up [entities] without windows or doors”. Nevertheless, this is a workable area for further research. The discussion, as already noted, must take up Sri Aurobindo’s *Essays on the Gita*. Before seeing this, a short note on R.C. Zaechner’s views on the *purusas* in his erudite work *The Bhagavad-Gita* (1969) will be a useful appendage to this discussion.

*The Bhagavad-Gita* of R.C. Zaechner is a highly meritorious work scrupulously carried out with a superb Introduction, the text in transliteration, translation of the text with a commentary diligently analyzed in about 19 pages. He presents an excellent study of the Chapter XIII with a prelude thus:

This chapter is certainly the most confused in the whole of the Gita, but at least it falls neatly into sections each of which deals with an aspect of reality which, however, sometimes seems to be at variance with different aspects of reality promulgated in other sections. This chapter can be divided into four sections:

(i) . . . the ‘field’ and the ‘knower of the field’. . . . (ii) What is knowledge and what is the real object of knowledge? . . . (iii) A Samkhya episode: what are ‘person’ and ‘material nature’, *purusa* and *prakrti*? . . . (iv) . . there is abrupt return to the ‘field’ and the ‘knower of the field’ . . now clearly identified with ‘person’ and material Nature. . . . (332)
Zaechner continues to explain ‘ksetrajna’ drawing support from the relevant passages of Svetasvatara Upanishad and Maitri Upanishad and in them the ‘knower of the field’ “is not God but the individual self” and in the former Upanishad,

... the word is used as if it were generally understood to be an alternative word for the purusa of the Samkhya system, the spiritual monad that indwells every human being. ... It is ... the earliest source in which the term ‘knower of the field’ occurs, but a-ksetra-jna, ‘one who does not know the field’ occurs in Chandogya Upanishad (8.3.1), and from this passage it is possible to see how the term came to acquire the technical sense of ‘individual self’ or ‘spiritual monad’.

(333)

He again quotes Chandogya Upanishad (8.12.3) which confirms that it is the “individual self-in-itself”, when freed from all contact with matter “is a superman (uttara purusa)” (334). He states that in the Maitri Upanishad (2.5) it is explicitly stated: “Assuredly, this part of him is pure consciousness, reflecting the person himself; [it is] the ‘knower of the field’ whose subtle body is made up of conception, will, and self-consciousness, Prajapati under the name of ‘common to all men’. By consciousness is this body set up so that it really appears to be conscious [itself]: he it is who impels it ‘into action’ (334). Zaechner, based on his reading of the Upanishads seems to assert that ksetrajna is the individual self. Nonetheless, in Radhakrishnan’s view, ksetrajna is the Supreme Lord.

At this point, this research should respectfully remember Georg Feuerstein (1947-2012), a German Indologist who specialized on Yoga. Feuerstein has authored over 30 books on mysticism, Yoga, Tantra, and Hinduism and translated, among other traditional texts, the Yoga Sutras of Patanjali and the Bhagavad Gita. His book Introduction to the Bhagavad Gita (1974) is a monumental edition, wherein he focuses on the Bhagavad Gita in terms of Yoga. Though he does not overtly talk
about the ‘Triple Purusas’, his views on ‘Consciousness’ suggest the dynamics of the Purusas. He remarks:

This Self is the life-giving nucleus of the human being. It is the pure consciousness (cit) or, as Patanjali in his Yoga Sutra says, the power of consciousness(cit-sakti). . . . Consciousness, as the awareness of external and internal events, is an irrevocable empirical fact . . . Consciousness and its contents form an organic whole. The empirical consciousness(citta), in its various structures is eclipsed by, or contained in, the Primal Consciousness (cit). Being and Consciousness are identical. As Sankara expressed it: satta-eva bodho bodha-eva ca satta, ‘Being is Consciousness and Consciousness is Being’. They are not aspects of the Supreme Reality, but they are essentially the Whole. (91-92)

Feuerstein seems to note that the cit-sakti or the power of consciousness is Purushottama and its content manipulating the empirical affairs denote the ksara purusa and the silent, reflective aksara purusa eclipsed by the cit. Feuerstein’s works offer an excellent study.

Consequently, Sri Aurobindo coordinates these views and arrives at an exposition to define the ‘Triple Purusas’. In Essays on the Gita, he devotes an entire chapter to the three Purushas-Ksara, Aksara and Purushottama — “a triple consciousness, three and yet one” (421). He states:

There is a spirit here at work in the world that is one in innumerable appearances. . . . the inhabiting and associating consciousness in the myriad mutabilities of Nature; it is the constituting reality of all this stir in Time and Space; it is itself Time and Space and Circumstance. . . . But what we see obviously at work before us is not [the] Eternal and his conscious Shakti, but a Nature which in the blind stress of her
operations is ignorant of the spirit within her operation. . . . the incomplete and unsatisfying play of this inferior Nature. The inherent Power in her is yet other than what it thus seems to be; for, hidden in its truth, manifest in its appearances, it is the Kshara, the universal Soul, the spirit in mutability of cosmic phenomenon and becoming, one with the Immutable and the Supreme. We have to discover the Spirit behind these veils and to see all as the One, *vasudevah sarvam iti*, individual, universal, transcendent. . . . In the Kshara taken alone as a thing in itself, the mutable universal apart from the undivided Immutable and Transcendent, there is no knowledge, no completeness of our being and therefore no liberation. (421-22)

The Ksara spirit visible to men as all natural existence and totality of all existences moves and acts in the immobile and eternal Aksara. Sri Aurobindo observes:

But then there is another spirit of whom we become aware and who is none of these things, but self and self only. This spirit is eternal, always the same, never changed or affected by manifestation, the one, the stable, a self-existence undivided and not even seemingly divided by the division of things and powers in Nature, inactive in her action, immobile in her motion. It is the Self of all and yet unmoved . . . as if all these things which depend upon it were not self . . . but a drama of action developed before the eye of an unmoved unparticipating spectator . . . . This spirit is timeless, though we see it in Time; it is the unextended in space, though we see it in as if pervading space. . . . This is the Akshara, the immutable in the mutable, the immobile in the mobile, the imperishable in things perishable. Or, rather, since there is only an appearance of pervasion, it is the immutable, immobile, imperishable in which proceeds all the mobility of mutable
and perishable things. . . . This Akshara is the self higher than the Buddhi- it exceeds even that highest subjective principle of Nature in our being, the liberating intelligence . . . This self in its highest status, \textit{param dhama}, is an unmanifest beyond even the unmanifest principle of the original cosmic Prakriti, Avyakta. (422-23)

Sri Aurobindo alleges that these two – \textit{Ksara} and \textit{Aksara} - are the two spirits a person sees in the world, “one emerges in front in its action, the other remains behind it steadfast in that perpetual silence from which the action comes and in which all actions cease and disappear into timeless being, Nirvana” (423). The \textit{Gita} also postulates the third \textit{Purusa}, Purushottama, “the cosmic spirit in Time . . . He is both Aksara and Ksara, and yet he is other because he is more and greater than either of these opposites” (427). Purushottama will be dealt with in detail later.

Incidentally, in the Aurobindonian cosmology, the evolution of consciousness is shown as taking ascent from the Matter through Life and through the Mind’s different steps, from the lower to the Higher Mind. This is the activity of the \textit{Manomaya Purusa}, comprising various strata and subdivisions, which has been explicated in the previous chapter – Chapter IV. It is noted that the higher levels of Mind include Higher Mind, Illumined Mind, Intuitive Mind, Over Mind, and Supermind. The Higher Mind lies above the normal mental level and is the lowest of the spiritual mental status. Sri Aurobindo remarks that the first decisive step out of normal mentality “is an ascent into a higher Mind, a mind no longer of mingled light and obscurity or half-light, but a large clarity of the Spirit. . . . a power that has proceeded from the Overmind, . . . a mind of Spirit-born conceptual knowledge. . . . it is, indeed, the spiritual parent of our conceptive mental ideation, and it is natural that this leading power of our mentality should, when it goes beyond itself, pass into its immediate source” (\textit{The Life Divine}, 939) Sri Aurobindo further says: “The power of the spiritual Higher Mind and its idea-force, modified and diminished as it must be by its entrance into our mentality, is not sufficient to sweep out all these
obstacles and create the Gnostic being, but it can make a first change, a modification that will capacitate a higher ascent and a more powerful descent and further prepare an integration of the being in a greater Force of consciousness and knowledge” (944). This explanation of Sri Aurobindo well exemplifies the nature of Ksara Purusa.

Subsequently, the Ksara Purusa has to move further to the ‘Illumined Mind’, the action of the larger spiritual principle, wherein

A downpour of inwardly visible light very usually envelops this action; ... the sense or vision of light accompanying the inner illumination is not merely a subjective visual image or a symbolic phenomenon: light is primarily a spiritual manifestation of the Divine Reality illuminative and creative; ... There is also in this descent the arrival of a greater dynamic, a golden drive, a luminous “enthousiasmos” of inner force and power which replaces the comparatively slow and deliberate process of the Higher Mind by a swift, sometimes a vehement, almost a violent impetus of rapid transformation. The Illumined Mind does not work primarily by thought, but by vision; though is here only a subordinate movement expressive of sight. (944)

The dynamism of Ksara Purusa, then is to initiate the ‘Higher Mind’ to a greater consciousness through the spiritual idea and its power of truth; and the ‘Illumined Mind’ to a still greater consciousness through a “Truth-sight” and “Truth-light”, by effecting a seizing power.

The consequent observation of Sri Aurobindo is on the ‘Intuitive Mind’:

But these two stages of the ascent enjoy their authority and can get their own united completeness only by a reference to a third level; for
it is from the highest summits where dwells the intuitional being that they derive the knowledge which they turn into thought or sight and bring down to us for the mind’s transmutation. Intuition is a power of consciousness nearer and more intimate to the original knowledge by identity; ... A concealed or slumbering identity, not yet recovering itself, still remembers or conveys by the intuition its own contents and the intimacy of its self-feeling and self-vision of things, its light and truth, its overwhelming and automatic certitude. (946-47)

Sri Aurobindo continues his discourse on ‘Intuitive Mind’ and seems to indicate the doings of the Aksara Purusa, the silent, immutable Spirit. He states:

Intuition is always an edge or ray or outleap of a superior light; it is in us a projecting blade, edge or point of a far-off Supermind light entering into and modified by some intermediate truth-mind substance above us ... but on that higher level to which it is native its light is unmixed ... entirely and purely vertical, and its rays are not separated but connected or massed together in a play of waves of what might almost be called in the Sanskrit poetic figure a sea or mass of “stable lightnings” ... To complete or verify an isolated intuition or discriminate its nature, its application, its limitations, the receiving consciousness must rely on another completing intuition or be able to call down a massed intuition capable of putting all in a place. (948)

Sri Aurobindo also talks of the fourfold potencies of the ‘Intuitive Mind’: “A power of revelatory truth-seeing, a power of inspiration or truth-hearing, a power of truth-touch or immediate seizing of significance, which is akin to the ordinary nature of its intervention in our mental intelligence, a power of true and automatic discrimination of the orderly and exact relation of truth to truth”. (949) These potencies enlarge the horizon of consciousness into the realm of Aksara Purusa.
The next step of the ascent of consciousness is the ‘Overmind’, a power of the cosmic consciousness. Sri Aurobindo remarks that “the intuitional change can only be an introduction to this higher spiritual overture” (950). He elaborates in about five pages the working of the ‘Overmind’ and its progression into ‘Supermind’. In this stage the individual is one with the universal Mind, Life and Matter. As a stage of Cosmic consciousness, there is no ego in the ‘Overmind’. The body becomes not only insignificant but also an instrument of Cosmic consciousness. Sri Aurobindo notes in *The Life Divine*:

The consciousness that thus acts is experienced as a consciousness of Light and Truth, a power, force, action full of Light and Truth, an aethesia and sensation of beauty and delight universal and multitudinous in detail, an illumination in the whole and in all things, in the one movement and all movements, with a constant extension and play of possibilities which is infinite, even in its multitude of determinations endless and indeterminable. (952)

*Savitri*, Book 10, Canto 4, “The Dream Twilight of the Earthly Real”, describes this stage:

Then stretches the boundless finite's last expanse,
The cosmic empire of the overmind,
Time's buffer state bordering Eternity,
Too vast for the experience of man's soul:
All here gathers beneath one golden sky:
The powers that build the cosmos station take
In its house of infinite possibility;
Each god from there builds his nature's world;
Ideas are phalanxed like a group of suns,
Each marshalling his company of rays (660)
Yet, the ‘Overmind’ works on the principle of multiplicity. “But there can be many formulations and experience; for the Overmind has a great plasticity and is a field of multiple possibilities” (988) observes Sri Aurobindo. It cannot change lower nature, unlike the Supermind. In the state of ‘Overmind’, cosmic Self or Ishwara can replace the idea of individuality. He states: “In the transition towards the Supermind this centralizing action tends towards the discovery of a true individual replacing the dead ego, a being who is in his essence one with the supreme Self, one with the universe in extension and yet a cosmic centre and circumference of the specialized action of the Infinite” (951). In The Life Divine, Sri Aurobindo notes that though ‘Overmind’ is the highest power of the lower hemisphere, “it is the Supermind alone that is the supreme self-determining truth-action and the direct power of manifestation of that Transcendence” (953).

The poet in Savitri Book 10, Canto 4 crisply describes what happens in the ‘Overmind’ consciousness and how it enjoys the “Formless creator of the immortal forms” (661).

Thought crowds in masses seized by one regard;
All Time is one body, Space a single look
There is the Godhead’s universal gaze;
And there the boundaries of immortal Mind. (660)

The poet-seer’s vision at once takes the reader to Purushottama, the third Purusa of the ‘triple Purusas’ as delineated by him in Essays on the Gita:

The Gita finds it (the principle of oneness) in its supreme vision of the Purushottama, for that is the type, according to its doctrine, of the complete and the highest experience, it is the knowledge of the whole-knowers, krtsnavidah . . . The Purushottama is at the same time greater than the Akshara, because he is more than this immutability
and he is not limited even by the highest eternal status of his being, *param dhama*. It is by knowing him at once in the Akshara and the Kshara, it is by knowing him as the Unborn who partially manifests himself in all birth and even himself descends as the constant Avatar, it is by knowing him in his entirety, *samagramam*, that the soul is easily released from the appearances of the lower Nature and returns by a vast sudden growth and broad immeasurable ascension into the divine being and Supreme Nature . . . .

He (Purushottama) is both Akshara and Kshara, and yet he is other because he is more and greater than either of these opposites. (426-427)

In the same chapter, Sri Aurobindo claims: “I turn away, says the Vedantic verse, to seek that original Soul alone and to reach him in the great passage. That is the highest status of the Purushottama, his supracosmic existence” (430). In Sri Aurobindo’s cosmology, this is the next reach of the evolution of consciousness, the ‘Supermind’.

‘Supermind’ is the penultimate step to *Sachchidananda* – the Existence (*sat*), Consciousness (*cit*)-Bliss (*ananda*), the triune of absolute existence, self-awareness and self-delight in Sri Aurobindo’s cosmology. He states, “Supermind is the vast self-extension of the Brahman that contains and develops. By the Idea it develops the triune principle of existence, consciousness and bliss out of their indivisible unity” (128). Supermind is the intermediate link between Supermind and Mind. To quote Sri Aurobindo from his *The Life Divine*:

We call it the Supermind or the Truth-Consciousness, because it is a principle superior to mentality and exists, acts and proceeds in the fundamental truth and unity of things and not like the mind in their
appearances and phenomenal divisions. The existence of the Supermind is a logical necessity arising directly from the position with which we have started. For in itself Sachchidananda must be a spaceless and timeless absolute of conscious existence that is bliss; but the world is, on the contrary, an extension in Time and Space and a movement, a working out, a development of relations and possibilities of causality- or what so appears to us- in Space and Time.(143)

Supermind is a “principle superior to the Mind which satisfies the conditions in which Mind fails.”(144) The nature of the Mind is to divide says Sri Aurobindo that its first business “is to render “discrete”, to make fissures much more discern, and so it has made this paralyzing fissure between thought and reality. But in Supermind all being is consciousness, all consciousness is of being and the idea, a pregnant vibration of consciousness” (130). In present state of humanity, it is very difficult to imagine the Supermind. Sri Aurobindo states in the chapter, “The Ascent towards Supermind” in The Life Divine: “As the summits of human mind are beyond animal perception, so the movements of Supermind are beyond the ordinary human mental conception: it is only when we have already had experience of a higher intermediate consciousness that any terms attempting to describe supermental being could convey a true meaning to our intelligence” (920). In the Supermind being, consciousness of knowledge and consciousness of will are not divided as they are seen in the general mental operations. They are a trinity. The Life Divine declares:

But in the Supermind there is no such paralyzing division, because knowledge is not self-divided, being is not self-divided, force is not self-divided, being is not self-divided as in the mind; they are neither broken in themselves, nor divorced from each other. For the Supermind is the Vast; it starts from unity, not division, it is primarily comprehensive, differentiation is only its secondary act.(131)
How the poet portrays this “Vast” in Savitri must be recorded. It is Savitri’s journey, a yogic journey to retrieve Satyavan’s spirit from Death’s dark clutches, when “A formless liberation came on her. / Once sepulchred alive in brain and flesh / She had risen up from body, mind and life; / She was no more a Person in a world, / She had escaped into infinity” (Book VII, Canto 6, 548). In Book VII Canto 7, “The Discovery of the Cosmic Spirit and Cosmic Consciousness”, Sri Aurobindo presents an inspired rendering as “A voice began to speak from her own heart / That was not hers, yet mastered thought and sense” (554). He further states in the same Canto:

She passed beyond Time into eternity,
Slipped out of space and became the Infinite;
Her being rose into unreachable heights
And found no end of its journey in the Self.
It plunged into the unfathomable deeps
And found no end to the silent mystery
That held all world within one lonely breast,
Yet harboured all creation’s multitudes.
She was all vastness and one measureless point,
She was a height beyond heights, a depth beyond depths,
She lived in the everlasting and was all . . .

(555)

Prema Nandakumar correctly observes:

She is seemingly a plastic instrument in the hands both of inconscient Nature and the superconscient mystery. . . . Sitting thus by sleeping Satyavan, a voice not hers begins to stir, and suddenly the world of unreality ceases to be. No, no, negation is not the ultimate truth; omnipresent Reality is other and more than the Nihil, more than “a cipher of vastness in unreal Thought”; Savitri sees that omnipresent Reality is her own self and the self of all. (196)
What M.P. Pandit says in his *A Summary of Savitri* about this Supramental experience, must also be recorded:

Savitri passes beyond Time and Space. She is at once a measureless point and all vastness. She lives in the everlasting. She realizes the universe to be a body of the Real, with God for its soul. She sees the world as living God, the One that is All. She is identified with him in her self. She becomes one with Nature and feels the movements of all in Nature as in herself. She is no more an individual person, she is all in the world. She is spread out in infinity, one with the Whole. She is the subconscient life that courses in plant creation, she is the mind and heart in man, she climbs as his soul to God. . . . She rises beyond Time and Space into the Superconscient and moves in Infinity; through her Eternity looks upon Time. (158)

The Supermind, the omniscient power, is the discovery of Sri Aurobindo. In *On Himself*, he states:

I am seeking to bring some principle of inner Truth, Light, Harmony, Peace into the earth-consciousness; I see it above and know what it is – I feel it ever gleaming down on my consciousness from above and I am seeking to make it possible for it to take up the whole being into its own native power, instead of the nature of man continuity to remain in half-light, half-darkness. I believe the descent of this Truth opening the way to a development of divine consciousness have to be the final sense of the earth revolution (143)

The Supermind transforms and divinizes body, life and mind, helps the soul to attain divine bliss and completely changes all parts of being. While the psychic being attains pure expression, the mind sheds off its ignorance and receives
The Supermind is a state of Divine Gnosis. In *Savitri*, Book 11, Canto one, Sri Aurobindo describes the power of the Supermind.

An immeasurable cast into many forms,
A miracle of the multitudinous one,
There is a consciousness mind cannot forth,
Its speech cannot utter nor its thought reveal.
It has no home on earth, no centre in man,
Yet is the source of all things thought and done,
The fount of the creation and its works, (705)

The Supermind is all-powerful wisdom, all-seeing and is the eternal knowledge-will of the Divine Consciousness Force. The knowledge obtained in this state is that of Truth and God: “Knowledge shall bring into the aspirant Thought / A high proximity to Truth and God.” (707) The qualities of the Supermind are delineated in detail in Book XI, Canto 1 which deals with “The Eternal Day: The Soul’s Choice and the Supreme Consummation”, through a dialogue between a god, “the inviolable Ecstasy” (684) and Savitri that provides the key to the secrets of the Supermind:

The supermind shall claim the world for light
And thrill with love of God the enamoured heart
And place Lights crown on Nature’s lifted head
And found Lights reign on her unshaking base (707).

The experience of the Supermind is that of Brahman, the Divine Knowledge, the source of all Divine Delight and has full Consciousness of the Truth. Unlike the earlier stages, this is the attainment of Gnostic Consciousness, the Supramental Manifestation.
Subsequently, how Teilhard de Chardin traces his cosmogony to the 'Omega Point' or the 'Christosphere' must be seen. In the earlier chapters, it has been noted that the Cosmogenesis or the universe's "continuing, upslope trajectory of evolution" happens through Lithosphere, Biosphere and Noosphere that are equated with Sri Aurobindo's cosmological units, namely, Matter, Life and Mind. The scientific processes that happen are crystallization, polymerization and individualization, the last one ensues due to the 'Within' of things. Teilhard thus alludes to a kind of embedded cosmic intelligence or encoded information. He suggests that the very individualization of the earth implies that a certain mass of elementary consciousness must have originally imprisoned in the Matter of the earth. He records in *The Phenomenon of Man*:

The axis of geogenesis is now extended in biogenesis, which in the end will express itself in psychogenesis. . . . We see life at the head, with all physics subordinate to it. And at the heart of life, explaining its progression, the impetus of a rise of consciousness. . . . The impetus of the world, glimpsed in the great drive of consciousness, can only have its ultimate source in some inner principle, which alone could explain its irreversible advance towards higher psychisms. (148-49)

The Biosphere's advancing network of life, has culminated in the development of man, indicating that the cosmic evolution has finally become conscious of itself, at least on this planet. Teilhard believes that the destiny of man is to wind up into a consciousness of the species. This consciousness of mankind will ultimately become the "thinking layer of the earth," in Teilhard's words, the "Nooosphere". However, Cosmic evolution will not cease with the "Nooosphere". Teilhard avers that there is yet another evolutionary opening, that of a "super-soul above our souls." The whole "gigantic psycho-biological operation" (244) of Cosmic evolution pointing toward a "mega-synthesis", the 'super-arrangement' to which all
the thinking elements of the earth find themselves today individually and collectively subject” (244) and forcing an entree into the realm of the super-human.

*The Phenomenon of Man*, Book IV titled “Survival” presents three chapters (running about 65 pages) in which the scientist-humanist comes into service to discuss ‘human Planetisation’, the ‘Hyper-personal’ and the ‘Omega Point’. Teilhard makes a deeper investigation of the ‘Within’ of the earth, “the totality of thinking units and thinking forces”, and claims that “the spherical geometry of the earth and the physical curvature of the mind harmonizing to counterbalance the individual and collective force of dispersion in the world and to impose unification – there at last we find the spring and secret of hominisation” (243). This process results in “a furling back upon itself of a ‘bundle’ of personal species around the surface of the earth, a completely new mode of phylogenesis” (243), also termed by Teilhard ‘human Planetization’. It has already been admitted that evolution is an ascent towards consciousness and so should culminate forwards in some sort of supreme consciousness. Chardin correctly asks:

But must not that consciousness, if it is to be supreme, contain in the highest degree what is the perfection of our consciousness – the illuminating involution of the being upon itself? It would be an error to extend the curve of hominisation in the direction of a state of diffusion. It is only in the direction of hyper-reflection – that is to say, hyper-personalisation – that thought can extrapolate itself. (258-59)

Teilhard’s term for this process is ‘Hyper-Personalisation’. He observes: “The Future-Universal could not be anything else but the Hyper-Personal – at the Omega Point” (260).

The aim of evolution in Teilhard’s cosmology is ‘Mega-synthesis’. He notes in *The Phenomenon of Man*: ‘We are faced with a harmonized collectivity of
consciousness equivalent to a sort of super-consciousness”(251). ‘Nooosphere’ is the state of the earth becoming covered by myriads of grains of thought, but forming a single vast grain of thought. ‘Planetisation’ or ‘mass formation’ is one of the characteristic features of ‘Nooosphere’ (252) There is a formidable upsurge of unused powers that would converge in a pivotal point, the ‘Omega’. Teilhard de Chardin’s evolution of Consciousness shows that Cosmic evolution has a positive post-human teleology in the Christ-Omega. Christogenesis is the last evolutionary stage in Teilhard’s cosmology which consists of four phases: (1) Cosmogenesis – the evolution of the cosmos or universe (2) Bio-genesis -- the evolution of biological life (3) Noogenesis – the evolution of thought / mind, and (4) Christogenesis – the evolutionary stage in which humanity transcends the physical world and merges with the Omega point.

Teilhard conceives mankind moving towards the Christ-Omega point as the ultimate step during the Evolution of Consciousness and merging with it. He says in the book, Let me Explain:

Let us suppose that from this universal centre, the Omega Point, these constantly emanate radiations hitherto only perceptible to those persons whom we call ‘mystics’. Let us further imagine that, as the sensibility or response to mysticism of the human race increases with planetization, the awareness of Omega becomes so widespread as to warm the earth psychically while physically it is growing cold. Is it not conceivable that mankind, at the end of its totalization, its folding in upon itself, may reach a initial point of maturity where, leaving Earth and stars to lapse slowly back into the dwindling mass of primordial energy, it will detach itself from this planet and join the one true, irreversible essence of things, the Omega Point? A phenomenon perhaps outwardly akin to death; but in reality a simple metamorphosis and arrival at the supreme synthesis. (65)
He observes that if the human social phenomenon is the higher thing assumed on earth due to the involution of the cosmic shift upon itself, then it must be accepted that something is made ready "for which the road has been prepared by the emergence (already adumbrated in the sciences) of a Weltanschauung of all mankind" (56). This is a critical point of maturity, at which man, now completely reflecting upon himself individually as well as collectively, will have reached along the complexity-axis, with the full spiritual impact, the extreme limit of the world. Teilhard catches this ultimate emergence of thought on earth as ‘Omega Point’ or a Transcendent God (to Teilhard it is Christ) with certain attributes.

As referred to earlier, Book IV “Survival” in The Phenomenon of Man under Chapter Two, “Beyond the Collective: the Hyper-Personal”, Chardin discusses in about five pages, ‘The Attributes of the Omega Point’. He takes effort to define the ‘Omega Point’ in different terms and stresses his view that it is "the radiation as a present reality of that mysterious centre of centres”(268), which in accordance to the Principle of Emergence of science “could not form itself save at an extremely distant future and in a total dependence on the reversible laws of energy” (269). But, Chardin asserts that these two notions, distance and fragility, are incompatible to the function of ‘Omega’ and must be dispensed away “for two positive reasons, one of love, the other of survival” (269). The term ‘Love’ has a totally different meaning to Chardin – in terms of internal energy, it is the cosmic function of ‘Omega’ to initiate and maintain the unanimity of the world’s ‘reflective’ particles. This action could be exercised only with a loving and lovable proximity. Teilhard avows:

For love to be possible there must be co-existence. . . . With, as with every sort of energy, it is within the existing datum that the lines of force must at every instant come together. Neither an ideal centre, not a potential centre could possibly suffice. A present and real noosphere goes with a real and present centre. To be supremely attractive, Omega must be supremely present. (269)
For the second reason, ‘Omega’ is required for the survival of the human race. Man is trying to bring together in an vaster and more permanent subject, the collective principle of his acquisitions—civilization, humanity and the spirit of the earth. All his constructions rest with their weight on the earth and will vanish. He raises a valid question and provides an answer also: “What is the use of detecting a focus of any sort in the van of evolution if that focus can and must one day disintegrate? To satisfy the ultimate requirements of our action, Omega must be independent of the collapse of the forces with which evolution is woven” (270).

There is then only one way in which the minds can integrate into a coherent picture of noogenesis:

First the grouping of the elements; then the manifestation of soul. whose operation only betrays, from the point of view of energy, a more complex and sublimated involution of the powers transmitted by the chain of elements. The radial function of the tangential: a pyramid whose apex is supported from below: that is what we see during the course of the process. And it is in the very same way that Omega itself is discovered to us at the end of the whole process, inasmuch as in it the movement of synthesis culminates. (270)

Chardin demarcates, of course with great difficulty, the four attributes of ‘Omega’: Autonomy, actuality, irreversibility and transcendence. He emphatically states that this ‘Omega’ has already emerged.(271), which, to say simply, is beyond time and space. To quote him:

In Omega we have in the first place the principle we needed to explain both the persistent march of things towards greater consciousness, and the paradoxical solidity of what is most fragile. Contrary to the appearances still admitted by physics, the Great Stability, is not at the bottom in the infra-elementary sphere but at the top in the ultra-
synthetic sphere. It is thus entirely by its tangential envelope that the world goes on dissipating itself in a chance way into matter. By its radial nucleus it finds its shape and natural consistence in gravitating against the tide of probability towards a divine focus of mind which draws it onward. (271)

The Universe, “from the grains of thought forming the veritable and indestructible atoms of its stuff” is “a collector and conservator, not of mechanical energy, .. but of persons” (272). He further states:

All round us, one by one, like a continual exhalation, ‘souls’ break away, carrying upwards their incommunicable load of consciousness. One by one, yet not in isolation. Since, for each of them, by the very nature of Omega, there can only be one possible point of definitive emersion -- that point at which, under the synthesizing action of personalizing union, the noosphere (furling its elements upon themselves as it too furls upon itself ) will reach collectively in point of convergence-‘at the end of the world.’ (272).

Obviously, to Teilhard Chardin, it is a collective convergence of consciousness at the ‘Omega Point’, where the Universal and the personal grow in the same direction and culminate in each other. The ‘Omega Point’ is the centre of the ‘Hyper- Personal’. The reader identifies Sri Aurobindo’s Savitri and her journey in the ‘Vast’, so exhilaratingly portrayed by her creator, in Savitri. If it is Supramental Manifestation in Aurobindonian terms, it is attaining the ‘Omega Point’ in Chardinian dictum. Sri Aurobindo talks generally of ‘God’, but Chardin specifies it as ‘Christ’, of course not the Christ of the Gospel.

The radial force, according to Teilhard, is the “Spirit” or “Within”, and he identifies it in terms of ‘Christ-consciousness’. The point towards which the whole of the Cosmos is evolving in consciousness is the “Christ-Omega” point of complete
centricity. As the immense evolves (due to increase in tangential force) the strength of the radial force increases in intensity. Expend ing small amounts of tangential energy leads to huge gains in radial energy. From the present state of the mind, Teilhard states that human consciousness can develop to the ‘Hyper- mental’ level and merge into ‘Omega-Christ’. It is a level of consciousness beyond the personal and mental. ‘Omega’ is the post-human stage, the ‘Cosmic Apex’, the ‘Christ-conscious’ cosmos. In this theory, there is no radical dualism between Spirit and Matter, between persons and the agents of increasing complexification. This scientific exposition of Teilhard at once reminds the Indian scholar Sri Aurobindo’s ‘Triple Purusas’ as the ‘Christ-Omega’ seems to be akin to Purushottama.

At this point, it would be appropriate to acknowledge one of the many random thoughts of Teilhard jotted down in his diary, now noted by Ursula King in her book Teilhard de Chardin and Eastern Religions:

Among the many tentative suggestions in his diary, one of the most puzzling and least expected is the reference to the Indian god Shiva and to “Christ-Omega/Shiva” in 1948. Most intriguing is an extract from a letter to “Mg.” After referring to the overpowering forces of the cosmos, which can neither be tamed nor appeased, he says that “it is not enough to refuse or ridicule Shiva; for he exists. What is necessary, is to christianize him. Christ would not be complete if he did not integrate Shiva (as a component), while transforming him.” (102-3)

Ursula King adds a further pithy statement that calls for meaningful research in future. She remarks: “Not only the immense organic structure of the universe, but also its apparent indifference to human suffering and the blind inhumanity of its force of destruction may illuminate certain aspects of Divine for us. According to Teilhard, these must be integrated into our image of God”(103). King
confirms that Teilhard’s reflections are made, based on his reading of Rene Grousset’s book *Le Bilan de L’Historie*. Rene Grousset was the well-known historian of Asia and Near East, who had the honour of reading out Teilhard de Chardin’s inaugural address “Faith in Man” (included in *The Future of Man*) during the founding of the French chapter of the World Congress of Faiths – *Union des Croyants* - in 1947, that would promote “the sympathy and synergy of religions” as observed by Teilhard in one of his diary entries. (King, 95) Ursula Kings’s reference to Grousset’s work and how it had influenced Chardin must also be mentioned since it is a fertile thought to promote inter-religious dialogues and cultural anthropological discussions to enlarge the principles of ‘cultural relativism’ as perceived in Chapter I of this dissertation. To quote Ursula King:

Grousset depicts the great Indian god Shiva as a figure embodying the untamed forces of nature; he represents the powers of destruction as well as those of periodic renewal, for in him are integrated the forces of joy, suffering and energy that pulsate through the universe. This ambivalence of Shiva appealed to Teilhard, who saw the cosmos animated by divine energy, filled and alive with “christic” elements, and it is precisely the cosmic dimension of God, which, in his view, traditional Christianity has never fully explored. (103)

By expanding his image of Christ and by relating Him to Shiva, Teilhard, perhaps, tries to make a significant definition of his ‘Christ-Omega’.

Teilhard refers to the Super-human as the ‘Omega Point’, the apex of cosmic evolution. Teilhard the scientist, can only imagine the reality of ‘Omega’, that it might be like a pure conscious energy. He proclaims this cosmic energy almost in the mode of poetry.
In the discovery of the sidereal world, so vast that it seems to do away with all proportion between our own being and the dimensions of the cosmos around us, only one reality seems to survive and be capable of succeeding and spanning the infinitesimal and the immense: energy... that floating, universal entity from which all emerges and into which all falls back as into an ocean; energy... the new spirit, energy... the new god. ("Teilhard's Gnosis: Cosmogenesis", The Cosmic Plenum. http://www.bizcharts.com/stoa_del_sol/plenum/plenum2.html)

Teilhard emphasizes on a sense of building-up, of an accumulation of a cosmic reflective nature. The human person, individually, and mankind collectively represent Cosmic Consciousness at its present stage of development. Teilhard declares that man is a definite turning point, an upgrading of the cosmic process towards consciousness. However, man is not separate from Nature. Man is born a direct lineal descendent from a total effort of life, so that the species has an axial value and a pre- eminent dignity. Teilhard believes that man may be pivotal in this cosmogenic outreach towards greater consciousness. He calls for a push toward a new dimension of cosmic reality, for the human collectivity to erect a "sphere of mutually reinforced consciousness, the seat, support and instrument of super-vision and super-ideas." In other words, Mankind has to build the 'Noosphere'. Teilhard affirms that humanity is "cerebralizing" itself, and slowly but surely building the 'Noosphere', which for him is a "stupendous thinking machine". If a successful noogenesis comes to fullness, it will move and have its being within that greater dimension of reality: the Cosmic Apex.

In his poetic rendering Hymn to the Universe, in "Pensees 16" Chardin writes so:
... if men on earth, all over the earth, are ever to love one another it is not enough for them to recognize in one another the elements of a single *something*; they must also, by developing a 'planetary' consciousness, become aware of the fact that without loss of their individual identities they are becoming a single *somebody*. ... the 'planetization' of humanity presupposes for its proper development not only the contracting of the earth, not only the organizing and condensing of human thought, but also a *third* factor: the rising on our inward horizon of some psychic cosmic centre, some supreme pole of consciousness, towards which all the elementary consciousness of the world shall converge and in which they shall be able to love one another: in other words, the rising of a *God*. (82)

Chardin obviously talks about 'Christ-Omega', the strongest, most universal and most mysterious of cosmic energies, though he has not plainly mentioned that term. By talking about 'Love' and the "rising of a God", Teilhard Chardin, the Jesuit priest seems to move towards the gospel Truth of Christology. He says in *The Phenomenon of Man*: "Love in all its subtleties is nothing more, and nothing less, than the more or less direct trace marked on the heart of the element by the psychical convergence of the universe upon itself" (265). Faricy in his *Teilhard de Chardin's Theology of the Christian in the World* analyses human love from the perspective of Teilhard. It begins with sexual love, moves to a love that he calls the "human sense" that is different from sexual love, a feeling of friendship, caused by joint dedication to a larger cause. The third cause is the 'Cosmic sense': "... the more or less undetermined affinity that binds us psychologically to the whole of the universe that envelops us. Ultimately and fundamentally, the cosmic sense is the love of Omega, the centre of centres, toward whom universal evolution is converging" (18). Teilhard avows that love is the highest expression of radial energy. He postulates an absolute centre of love in the cosmos, activating human energy. This centre ensures the success of the evolution of consciousness.
In the Book IV, Chapter two of *The Phenomenon of Man*, Teilhard dedicates an exclusive four pages for ‘Love as Energy’ (264-68), after discussing how to ‘personalise’ the universe to achieve ‘Hyper-Personal’ status, which also demands an inquiry into the “problem of love”. He says: “Thus, amongst the various forms of psychic inter-activity animating the noosphere, the energies we must identify, harness and develop before all others are those of an ‘intercentric’ nature, if we want to give effective help to the progress of evolution in ourselves” (264). In its full biological reality, love is not peculiar to man, but a general property of all life embracing “in its varieties and degrees, all the forms successively adopted by organised matter” (264). It is expressed in different modalities among mammals: sexual passion, parental instinct, social solidarity and so on. Teilhard discusses love in its ‘hominised’ form. In the ascent of consciousness, Platonic love increases. He also refers to the Christian love of thinkers like Nicolas Cusa in medieval Christendom. Teilhard further states that “Love alone is capable of uniting living beings in such a way as to complete and fulfill them, for it alone takes them and joins them by what is deepest in themselves . . . of ‘personalising’ by totalizing” (265), achieved daily on a small scale, and Teilhard asks a genuine question, “why should it not repeat this one day on worldwide dimensions?” He calls for developing the power of love until it enfolds the entire mankind. This irresistible instinct leads men towards unity, towards “a sense of the universe, a sense of the all, the nostalgia which seizes when confronted by nature, beauty, music- these seem to be an expectation and awareness of a Great Presence.” (266). Teilhard observes that a man’s love for his wife and children, his friends and to his country do not exhaust the various natural forms of love, but includes, “precisely the most fundamental forms of passion . . . the one which, under the presence of an involuting universe, precipitates the elements one upon. The other in the Whole-cosmic affinity and hence cosmic sense. A universal love is not only psychologically possible; it is only complete and final way in which we are able to love” (266-267).
Earlier. In Book II, Chapter Two ‘The Expansion of Life’ in The Phenomenon of Man, Teilhard, the scientist uses the term Orthogenesis, “the dynamic and only complete form of heredity” a word that “conceals deep and real springs of cosmic extent” (108). Teilhard Chardin, the Jesuit Priest now, prefers to call this process ‘Love’, to reveal the cosmic attraction hidden in the Matter. In his work On Love, Teilhard avers that “Love [is] the Totalizing Principle of Human Energy” (50) and categorizes as three units: (1) Totalization of love of Individual Actions (2) Totalization of the Individual on Himself by Love, and (3) Totalization by Love of Individuals in Humanity. And the next principle that can be added is “Love, the Historical Product of Human Evolution” (77). This ‘Totalization’ can happen only by ‘Personalization’ – to Teilhard it is “the collective future of totalized grains of thought”(260) that should amalgam with the ‘Omega Point’, “the hoard of consciousness liberated little by little on earth by noogenesis [that] adds itself together and concentrates” (261). At the summation of consciousness, the grains of consciousness do not tend to lose their outlines and blend but to attenuate the depth and communicability of their egos -- “The more ‘other’ they become in conjunction, the more they find themselves as ‘self’.” (262) In the ‘Omega Point’ what happens is “a grouping in which personalisation of the All and personalisations of the elements reach their maximum, simultaneously and without merging, under the influence of a supremely autonomous focus of union” (263). To have this loving communication, ego must subsist through abandoning itself or the gift will fade away. Teilhard’s portrayal of ‘Egoism’ is an excellent enunciation, a part of it at least deserves mention as it carries a vital message to the contemporary chaotic climate. He states:

And at this point we begin to see the motives for the fervour and the impotence which accompany every egoistic solution of life. Egoism, whether personal or racial, is quite rightly excited by the idea of the element ascending through faithfulness to life, to the extremes of the incommunicable and the exclusive that it holds within it. It feels right. Its only mistake, but a fatal one, is to confuse individuality with
personality. In trying to separate itself... the element individualises itself... becomes retrograde and seeks to drag the world backwards towards plurality and into matter. In fact, it diminishes itself and loses itself... the peak of ourselves, the acme of our originality, is not our individuality but our person; and according to the evolutionary structure of the world, we can only find our person by uniting together. There is no mind without synthesis. The same law hold good from top to bottom. The true ego grows in inverse proportion to ‘egoism’. Like the Omega which attracts it, the element only becomes personal when it universalises itself. (263)

Erasing off individual ego cannot be better explained and coming from a scientist without any metaphysical jargon, this can be well-included in the universities’ science curriculum and the ‘Personality Development’ courses. Evolution is not an individual intersection; it is collective convergence. Evolution being an irreversible ascent, Teilhard believes that there will be a single world culture. Parallel to this is a movement towards psychical concentration. The ‘Noosphere’ becomes involuted in a Hyper-Personal consciousness which again is ‘Omega’ for Teilhard. ‘Omega’ borrowed from the Greek alphabet alludes primarily to the Christ of the Apocalypse to whom it will be assimilated. In his book *Christianity and Evolution*, Teilhard specifically states:

If scientific views on humanization are carried to their logical conclusion they assure the existence at the peak of anthropogenesis of an ultimate centre or focus of personality and consciousness which is necessary in order to control and synthesize the genesis in history of spirit. Surely this ‘Omega Print’ (as I call it) is the ideal place from which to make the Christ we worship radiate – A Christ whose supernatural domination, we know, is matched by a physical power which rules the natural spheres of the world. (143)
Teilhard believes that Christ risen is the personal centre of the cosmos and the point of its consummation. ‘Christogenesis’ enables the evolution of the total Christ (the mystical body) in the content of evolution of consciousness. He thus combines the evolutionary conception of ‘Cosmogenesis; with ‘Christogenesis’ with the participation of the human endeavour in the universal process of Christogenesis, in Christ’s continuous creative and redemptive action. Teilhard believes that science and religion must coalesce to effect a transformation in the modern man. Claude Cuenot writes in his Science and Faith in Teilhard de Chardin:

Teilhard, the man of synthesis, could not resign himself to compartmentation, even though he accepted the idea of the necessary autonomy of the two orders of knowledge. But . . . as a man of science could not tolerate the naiveties of concordism either . . . He was at the same time a child of Earth and a son of Heaven. He loved the rugged earth, . . the Terra Mater with a love as total and as pure as his love of Christ, and he allowed the two halves of his soul to react freely on one another until he has obtained inner unity, that intoxicating vision in which God-ahead, the God of evolution, the Deus evolutivus and God-Above, the transcendent God of GENESIS, are revealed as one, as the two faces of the same God, the unity being achieved through Christ, more precisely through the cosmic Christ, the evolutive Christ. (49-50)

To the Indian mind, this exuberant explication of God characterizes Purushottama and the ‘cosmic Christ’ is Krishna, whose descent is realized by Sri Aurobindo on 24 November 1926, the ‘Siddhi’ that is specified in the next chapter. Cuenot also adds in the “notes” two important letters of Teilhard that he has included in his book Teilhard de Chardin (1965), dated 14 April 1955 and 30 April 1948. In the former letter Chardin says with a concern: “Avoid like the plague any kind of ‘concordism’ which would try to bring together and to justify by each other what is
possibly only a momentary representation of dogma with what is possibly also only a momentary phase of scientific vision”. The latter letter makes a more profound pronouncement:

The error of Concordism is to confound the meridians in the region of the Equator (the meridian of Science and the meridian of Faith). But these meridian must unite somewhere at a Pole (if one looks, scientifically and religiously, at the Whole) – that is to say, they must obey certain general conditions of structuration (such as the organic laws of union); and it is only this coherence (not concordance) that I defend. (50)

This is the voice of the ‘science-religion’ man. Apparently to him, the ‘Pole’ is the ‘Christ-Omega’, the Purushottama. Teilhard charts in his works the upward movement of man towards Christ and the forward movement of human progress. He firmly believes in the eternal relevance of Christianity. In the essay “The New Spirit”, which is part of his book The Future of Man, Teilhard states: “Transferred within the cone of Time, and there transmitted, the Christian system is neither disorganized nor deformed. On the contrary, sustained by the new environment, it more than ever develops its main lines, acquiring an added coherence and clarity” (96). Teilhard apparently suggests his mode of ‘Triple Transformation’ in the Evolution of Consciousness.

With Teilhard’s perceptive proclamation of ‘Love’ and admonition of ‘Ego’, it is appropriate to document Sri Aurobindo’s views on these two veritable subjects, especially when he does not deal with in detail as exclusive entries in his The Life Divine. Nevertheless, his ideas lie scattered in his magnum opus as well as in other works, as he looks at ‘Love’ from a higher plane. Savitri, Book V, Canto Two ‘Satyavan’ while describing the first meeting of Savitri and Satyavan, talks about the immaculate ‘Love’ experienced by these two mortals. Sri Aurobindo’s
poetry eschews physical description as both are “moved to each other by a causeless force, / The soul can recognize its answering soul”(397). The poet says further:

There is a Power within that knows beyond
Our knowings; we are greater than our thoughts,
And sometimes earth unveils that vision here.
To live, to love are signs of infinite things,
Love is a glory from eternity’s spheres.
Abased, disfigured, mocked by baser mights
That steal his name and shape and ecstasy,
He is still the godhead by which all can change.
A mystery wakes in our inconscient stuff,
A bliss is born that can remake our life.
Love dwells in us like an unopened flower
Awaiting a rapid moment of the soul. (397-98)

In Prema Nandakumar’s words:

Love is a spiraling phenomenon, its base is on earth and earthy, its crown is in the highest heavens; it power has a uniform potency, though the effect may differ at different points of spiral. At the lower reaches, there are no wanting debasing and corrupting influences that cheapen and poison love. But in its essential movement and in the proper field, “love is a glory from eternity’s sphere”. None is really dead to love, but each waits “like an unopened flower” for the destined moment of unfolding. (145)

The poet confirms that ‘Love’ dwells in the inconscient Matter, and the critic in consonance with the Master’s words, approves that a person must wait for that specified moment of unfolding, namely, the Evolution of Consciousness. Sri Aurobindo observes in The Life Divine that “our fundamental cognition of the
Absolute, our substantial spiritual experience of it is the intuition or the direct experience of an infinite and eternal Existence, an infinite and eternal Consciousness, an infinite and eternal Delight of Existence” (314), noted as Sachchidananda. He continues to proclaim:

To a supermind cognition these three are always an inseparable Trinity, even though one can stand in front of the others and manifest its own spiritual determinates; for each has its primal aspects or its inherent self-formations, but all of these together are original to the triune Absolute. Love, joy and Beauty are the fundamental determinates of the divine Delight of Existence ... the very stuff and nature of that Delight ... truths of its being, native to its consciousness, powers of its force of existence. So too is it with the fundamental determinates of the absolute consciousness, ... This authenticity becomes still more evident when we regard the fundamental spiritual determinates of the absolute Existence; they are its triune powers, necessary first postulates for all its self-creation or manifestation, -- Self, the Divine, the Conscious Being, Atman, Ishwara, Purusha (314-15)

These reverberating words of the Mahakavi at once explains the blossoming of Love between Savitri and Satyavan, the epiphany, the chosen moment when Cosmic Consciousness manifests itself. And this is what Chardin terms ‘Christ-Omega’. In the Letters on Yoga, there are copious references to Spiritual Love. Sometimes Sri Aurobindo comes out with pointed criticism also. In the chapter entitled “Sadhana through Love and Devotion” of Letters on Yoga Vol. II, he provides as usual ample delineations for Love. An instance of Sri Aurobindo’s spiky remark is this:
I suppose "love" expresses something more intense than goodwill which can include mere liking or affection. But whether love or goodwill the human feeling is always either based on or strongly mixed with ego,- that is why it cannot be pure. It is said in the Upanishad, "One does not love the wife for the sake of the wife"..."but for one's self's sake one loves the wife". There is always a hope of return, of benefit or advantage of some kind, or of certain pleasures and gratifications, mental, vital, or physical that the person loved can give. Remove these things and the love very soon sinks, diminishes or disappears or turns into anger, reproach, indifference or hatred... Lastly, there is in the highest or deepest kind of love, the psychic element which comes from the inmost heart and soul, a kind of inner union or self-giving or at least a seeking for that, a tie or an urge independent of other conditions or elements, existing for its own sake and not for any mental, vital, or physical pleasure, satisfaction, interest, or habit. (759)

However, the Divine Love is immense, he says in the same chapter. "The Divine Love, unlike the human, is deep and vast and silent; one must become quiet and wide to be aware of it and reply to it... The Divine's love is that which comes from above poured down from the Divine Oneness and its Ananda on the being- psychic love is a form taken by divine love in the human being according to the need and possibilities of the human consciousness. (763-64)

Similarly, Sri Aurobindo discusses 'ego' in The Life Divine Book I, Chapter VII entitled, 'The Ego and the Dualities' and in some other chapters also. He says that for the mental consciousness God goes around the personal ego and all his ways are brought into the purview of man's egoistic emotions and conceptions and "are given values and interpretations which, though a perversion and inversion of the truth of things, are yet useful and practically sufficient in a certain development of human
life and progress. They are a rough practical systematization of our experience of things valid so long as we dwell in a certain order of ideas and activities. But they do not represent the last and highest state of human life and knowledge.” (53-54) In Book II-Part I (“The Infinite Consciousness and the Ignorance) under Chapters IX and X, “Memory, Ego and Self-Experience” and “Knowledge by Identity and Separative Knowledge”, Sri Aurobindo presents in detail the nuances of ego-sense and ego-memory, the coordinating faculties of mind for the development of consciousness. **Ahamkara** or ‘Egoism’ is the second evolute of **Prakrti**, one of the first principles of the **Sankhya** which “adjusts itself first to the needs of Purusa by evolving the most important aids to life’s experience, viz., the organ of thinking and the principle of consciously or unconsciously appropriating the thought or regarding it as one’s own” (110), says M. Hiriyanna in his **Essentials of Indian Philosophy**. Accordingly, Sri Aurobindo also accepts: “The ego-sense is only a preparatory device and a first basis for the development of real self-knowledge in the mental being” (541). In Chapter X, he explains the limitations of the egocentric individualization that it builds up a wall of division “and shuts out all that is not centred round its ego, excludes it as the not-self” (530). Nevertheless, it has to “make excursions out of its wall of ego”. Sri Aurobindo remarks:

It is, then, this double wall of self-imprisonment, this self-fortification in the bounds of surface ego, that is the cause of our limited knowledge or ignorance, and if this self-imprisonment were the whole character of our existence ignorance would be irremediable. But, in fact, this constant outer ego-building is only a provisional device of the Consciousness-Force in things so that the secret individual, the spirit within, may establish a representative and instrumental formation of itself in physical nature, a provisional individualization in the nature of the Ignorance, which is all that can at first be done in a world emerging out of a universal Inconscience… . Our being has to break the walls of ego-consciousness which it has
created, it has to extend itself beyond its body and inhabit the body of
the universe. (531)

Both the thinkers express in chorus their views on ‘ego’ that it should be
subsisted to attain the goal.

Jan Feys’ scholarly observation regarding Sri Aurobindo’s and Chardin’s
notion of ‘Love’ will be an appropriate concluding remark for this chapter. He says
that both the thinkers analyse the phenomenon of love in an identical way. Teilhard
looks forward to a higher type of love,

“a new kind of love, not yet experienced by man, which we must learn to
look for as it is borne to us on the rising tide of planetisation” (The Future of Man,
119). On the contrary, for Sri Aurobindo love must be transcended. In The Life
Divine, Book I Chapter XXI on “The Ascent of Life”, he states: “Therefore the
perfect solution of the problem of Life is not likely to be realized by association,
interchange and accommodation of love alone or through the law of mind and the
heart alone “ (190) Sri Aurobindo is, however, reluctant “to adopt love as an
ultimate value”. Jan Feys claims:

The reason is that love is meaningless without the centers of love
being distinct from each other. Now, to Aurobindo distinction seems
to imply opposition, consequently self-assertion or self-sacrifice.
Neither of these can be acceptable to his ideal of perfect unity. . . . For
Teilhard, on the contrary, distinction no doubt can engender mutual
repulsion; but it is also endowed with the force of mutual attraction.
An intensified affinity is to overcome growing dispersion; only, by
bridging the gap love does not blur the distinction. . . . For Teilhard
diversification is the condition of unification. Aurobindo, without
eliminating diversity, envisages unity as culminating in unicity.
True, one shall have to take into account the threefold law of ‘unity,
mutuality and harmony’, which rules the collective gnostic life. Mutuality completes unity, as diversity counterbalances identity. . . . Unicity, therefore, does not exclude entirely all differentiation. Aurobindo, however, appears to be somewhat reluctant to use ‘love’ as a synonym of this ‘mutuality’, which figures on his charter of the gnostic community. (222-23)

In his excellent rendition, Jan Feys also mentions Sri Aurobindo’s ‘fourth status of life’, that is the Supramental Unity arrived at through the ‘Triple Transformation’, which will be scrutinized along with that of Teilhard de Chardin, in the forthcoming chapter.