

## CHAPTER X

# SUPER-HUMANITY, SUPER-CHRIST, SUPER-CHARITY<sup>1</sup>

### SOME NEW DIMENSIONS FOR THE FUTURE

---

From many indications (all sorts of dissatisfactions and aspirations) it is clear that a profound and general transformation is taking place at present in the consciousness of man. Intellectually, morally and mystically, we are no longer satisfied with what was good enough for our fathers. *We are looking for something better.* But while the fact of this internal change is undeniable, to define its nature and its causes is quite another problem. Year after year, I have been trying in a series of essays to isolate and pin down the hidden source of our anxious questioning and the elusive substance of our expectations.

What follows here contains nothing that I have not already said on the same subject elsewhere, but it is presented from a different angle.

I recently suggested (in *The New Spirit*<sup>2</sup>) that what makes us so different from earlier generations, and so much more demanding, is the awakening of our consciousness to a new setting that is cosmic in dimensions: *the cone of Time*. In this particular environment, which diverges endlessly to the rear but converges positively ahead, an unexpected link can be seen, I said, between determinisms and liberty, between totalisation and personalisation and between immanent evolution and

<sup>1</sup> The prefix 'super' is used in these three words to indicate not a difference of nature but a more advanced degree of realisation or perception. (Author's note.)

<sup>2</sup> In *The Future of Man*, Collins, London, and Harper & Row, New York, 1964, p. 82. (Ed.)

creation, which assists the development of spirit. It is precisely this that is needed to harmonise in us the seemingly antagonistic impulses that now divide our innate powers of worship between man, the universe, and Christ.

I believe that today this same solution can profitably be expressed in a less synthetic way but with more practical urgency, if we start not from a change in the curve followed by our experience but from a change of scale in its totality. What is it, when all is said and done, that in these days makes all the fibres of our hearts and minds vibrate so painfully and with such passion, but the sudden transition from the intermediate to the immense? To put it more exactly, what is it that, in a way difficult to define, is upsetting the whole system of our traditional habits, but the irresistible emergence deep within us of three 'super-realities', closely linked with one another?

A Super-humanity, on the scale of the earth.

A Super-Christ, on the scale of that Super-humanity.

A Super-charity, on the scale both of the Super-Christ and of Super-humanity.

So far as I am concerned, I find it impossible not to see this in myself and in those I move among. And this is what, without any ulterior motive of belittling any traditional position, I shall try to make plain to others—not as a speculative fancy but as an undeniable psychological fact.

## I. SUPER-HUMANITY

By Super-humanity I mean the higher biological state that mankind seems destined to attain if, carrying to its extreme limit the process from which it historically emerged, it succeeds in becoming completely totalised upon itself, body and soul.

So defined, Super-humanity is not, as we are often told to

believe, a speculative or emotional entity, a dream or an utopia; but, although most people do not yet suspect it, it already represents a reality, or at least the imminence of a reality of the scientific order; and it would therefore be as useless to try to rebel against it as it would be to try to halt the march of the solar system or the cooling of the earth.

In this first chapter, then, we shall consider briefly:

1. How, on the authority of our most certain knowledge, the eventual appearance of a Super-humanity seems biologically inevitable.

2. With what general characteristics this Super-humanity is taking shape.

3. And finally what new spiritual attitude is being imposed upon us by the prospect we thus anticipate.

#### A. REALITY

If we arrange them in their logical order, the cumulative and convergent indications which, taken as a whole, *oblige* us, I am convinced, to regard as certain the coming appearance of a Super-humanity, may be expressed as follows.

First of all, *the historical reality*, well attested in the past, of a *gradual ascent of mankind*. This evolution covers, at the lowest estimate, a hundred or two hundred thousand years, and we are still a long way from knowing all its details. What we do know, however, is enough to determine unmistakably the curve followed by the phenomenon. From the distant pre-hominians (Pithecanthropus, Sinanthropus) to *Homo sapiens*, running through the complex Neanderthaloid group, a movement can definitely be recorded, which drives the human group from states that are *slightly*, to states that are *highly*, cerebralised and socialised.<sup>3</sup> On one side (that of the

<sup>3</sup> In two orders that differ in magnitude, cerebralisation and socialisation are basically the same thing: since in the case of man socialisation causes the individuals simply to associate and organise their reflective activities, that is to say

prehominians) we have an extremely low level of brain and loose or scattered ethnic groups; on the other (that of modern man) an extremely high level of brain, and, particularly since the Neolithic age, a continually more rapid advance towards the collective.

It is impossible, in my view, for anyone who thinks about it honestly, to look at the results already obtained by prehistory without recognising that he is forced to accept the objective reality of an anthropogenesis in the past—and in consequence (this is the decisive point) without realising that he is equally forcibly obliged to admit some continuation of this same anthropogenesis in the future.

So far, and for as long as we know it, mankind has constantly been moving towards ascending states of psychic organisation. If that is admitted, there is no reason—indeed it would be illogical—to think that it should not still be moving in the same direction. Behind us, there undoubtedly lies a 'sub-humanity'. Ahead of us, therefore, and just as certainly, there must be a Super-humanity: the only reality, we may note incidentally, that is capable of occupying and justifying the *millions* of years that still perhaps remain for the development of thought on earth.

In that form, let me remind you, this demonstration, based solely on human palaeontology, of the world's drift to psychic states higher than at present, is as convincing as the majority of proofs on which the most widely accepted of our scientific beliefs are based. It has, however, the disadvantage of applying to a relatively restricted body of facts over a short period of time. It may well be objected that a hundred million years is still not very long for determining with certainty the trajec-

---

their brains. This fundamental biological identity between individual cerebralisation and socialisation (or *collective cerebralisation*), so clearly noted by Julian Huxley and many others, is a basic *scientific* concept, which the reader must fully grasp if he is to understand anything that follows in this essay.

tory of anthropogenesis. Who can say whether, if it were observed over a longer period, the curve might not take some other shape, descending, perhaps, or sinusoid? Moreover, does not man, in his mental properties, represent an exceptional case, a unique and therefore unpredictable pattern of behaviour in Nature?

Two complementary series of observations, allow us, I believe, to remove this latter doubt: one establishes what I shall call *the biological law of cephalisation*, and the other *the cosmic law of complexity*.

*First, the law of cephalisation.* Whatever the animal group (vertebrate or arthropod) whose evolution we study, it is a remarkable fact that in every case the nervous system increases with time in volume and organisation, and at the same time concentrates in the frontal, cephalic, region of the body. Considered in the detail of limbs and of skeleton, the various organic types can, it is true, become differentiated, each along its own line, in the most diverse or opposite directions; but considered in the development of the cerebral ganglia, all life, the whole of life, drifts (sometimes more rapidly, sometimes less, but always with an essential drift), like a single rising flood, in the direction of the largest brains.

*Secondly, the law of complexity.* For a long time physical chemistry concentrated on the phenomena of atomic disintegration, whose effect is to reduce matter to continually more advanced states of pluralisation and simplicity; now, however, it is turning its attention to the converse movement, which, in the temperate zones of the universe such as our earth, is tending to group molecules in super-molecules that are more and more formidably complicated. Continuing this line of natural syntheses, an unexpected prospect is revealed, in which the sciences of matter and of life meet together. At extreme degrees of physico-chemical complexity, attaining the order of a million atoms, particles become 'animate'. At the level

of the viruses we meet an ill-defined frontier which separates living from non-living beings. And if we now admit that beyond that frontier the significant part of cosmic complexification is concentrated on the building up of nervous systems, two further points must be accepted: that the movement is being carried even further and, what is more, that it coincides exactly, in its continuation, with the process, already independently recognised, of cephalisation.

Once that is established, everything in the evolution that carries us along becomes clear, as I promised, and takes on consistence. Since anthropogenesis incontestably represents (through its two terms, cerebralisation and socialisation) an extreme example of the law of cephalisation; and since the law of cephalisation is itself only the higher form assumed among living beings by the law of complexity, there can no longer be any ambiguity in our interpretation of the Phenomenon of Man. While the allied rise of brain and consciousness was observed only in the narrow field of human history, there could, I admitted, be some doubt about the stability of the process, or even about its real existence. Now, however, that this advance fits in, as a natural sequel and climax, with a movement that covers the whole biological and atomic history of the earth, the certainty of our first intuition is finally justified and firmly established.

We can, and indeed must, now face the coming, ahead of us, of a Super-humanity—not on the fallacious grounds of a seemingly favourable local accident, but supported and upheld by the general impulse of a universe in course of emergence.

#### B. WHAT FORM WILL SUPER-HUMANITY ASSUME?

While we may be convinced of the existence of something (God, the immortal soul, or, to take more simple examples, the other side of the moon, or the interior of the earth), it con-

stantly happens that, for all our conviction, we are unable to say what the thing looks like. However solidly established, then, the existence of future super-human states may be, we may well be unable to determine their appearance. In this particular case, in fact, the position is not so desperate intellectually as might at first be feared. Without, indeed, allowing ourselves to be drawn in that quarter into the construction of concrete images (amusing, and even instructive, it is true, but ultimately false and absurd) we can perfectly well succeed in determining, with a good chance of probability, the conditions that Super-humanity must satisfy *if it is to exist*: first the fact of its existence, and then, in the most general terms, its form. To do this, we have only to continue (to extrapolate) with the necessary caution, the curve of anthropogenesis we established earlier. For some two hundred thousand years or more, we agreed, mankind as a whole has not ceased to advance in the direction of higher cerebralisation and closer socialisation. If, as everything warrants our anticipating, the movement continues further, in what form is it doing so, and towards what forms of man are we moving?

So far as individual cerebralisation is concerned, nothing justifies our asserting, but many signs give reason for supposing, that since its arrival at the *sapiens* level the human brain has to all intents and purposes reached the absolute limit imposed by the corpuscular laws of matter on the complexity of an *isolated* organic unit. In the course of the last twenty thousand years, in fact, no appreciable change has been produced in this quarter; and there is only a slight decrease of facial 'prognathism' (shown in a progressive disappearance of the 'wisdom teeth') to give us grounds for supposing that the human skull is still continuing in us to become more compact and rounded. If we wish to remain on solid ground, even though it may mean that we are falling short of reality, we must admit that along this first line of individual

cerebralisation anthropogenesis has reached the end of its course; let us consider, then, the areas still open to collective cerebralisation or socialisation.

In this second quarter, an immense, a boundless, horizon is revealed. Let us make an effort to grasp in our minds, first town by town, then country by country, and continent by continent, the formidable multitude of 'thinking elements' scattered at this moment over the face of the earth. Let us try mentally to realise what this constantly increasing population of two thousand million human beings represents in *still diffuse* spiritual richness and spontaneity. This enormous plurality does not normally make much impression upon us; or rather we try to close our eyes to it, because it would terrify us and stifle us like some blind proliferation let loose upon us. Now, however, with the knowledge we have gained from the past of man and of life, all we have to do is to effect the reversal of our views suggested by the natural laws of cephalisation and complexity. We must make up our minds to associate together the ideas of cerebralisation and socialisation. Immediately the whole appearance of the earth is changed thereby, and it becomes intelligible to us.

In the first place, the aimless busyness of man that hitherto we found so disconcerting, takes the form of a *potential*—a potential all the more vast in that the world's lack of organisation is even more extensive. If the countless reflective elements now spread out over the face of the globe do indeed represent in their diversity so much material held in preparation for some possible structure, what an edifice may we not expect from it in the future!<sup>4</sup>

Secondly, any number of compulsions that hitherto we used passively to accept, are rationally justified and take on meaning. The forces of external compression, in the first place,

<sup>4</sup> Considered in his collective (or social) cerebralisation, notes Julian Huxley, man is still approximately at the batrachian stage.

which are packing together more and more closely on the closed surface of our planet, a rapidly increasing number of elements whose individual radius of action is continually increasing; and at the same time the forces of internal infiltration that break through the barriers of our inner private life and make us, even in spite of ourselves, every day more one in our common thoughts and enthusiasms; all these forces from within and without are ceasing to be a bondage. Under the multiple influences that are cementing and forging us is it not in fact anthropogenesis continuing its work of hominisation?

The more we look at the human mass in this light, in its double aspect of horrifying incompleteness and inexorable drawing together, the less possible it becomes to dismiss the evidence that we are *here and now* the subjects of a profound organic transformation that is *collective in type*. Whatever improvements in the human nervous system may still be expected, this particular modification, it would seem, already represents no more than a secondary and subordinate event within the total phenomenon. It is not in the direction of anatomically super-cerebralised individuals that we must look if we are scientifically to discern the form assumed by Super-humanity, but in that of super-socialised aggregations.

There is, however, an important reservation or precaution that must be emphasised before we go any further.

There is nothing new in the idea of comparing mankind, taken as one whole, to a 'brain of brains' or to an ant-colony; but, unless they are to lead us into gross misrepresentations, these attractive analogies can be pursued only if they respect the human particle's quite unique property of constituting a reflective nucleus centred upon itself.

Below man in the evolutionary ladder of complexities, animate units behave *chiefly* either as links or as gears, in the phyla and social wholes to which they belong. *They transmit, rather than exist.*

Starting with man, however, there is a change in conditions. As a specific result of the phenomenon of 'reflexion', the living particle definitively closes in on itself. It begins to act and react as a centre of *incommunicable* value, a value therefore that cannot be transmitted. It lives for itself, as much as and at the same time as for others. It is *personalised*.

This does not mean, as some scientifically and morally disastrous theories hold, that starting with and by reason of its emergence into thought the individual human being is released from every nexus and further development in the phyletic and collective plane—as though the universe culminated in it. It has, however, this important consequence: in virtue of his particular corpuscular nature, man has become structurally incapable of entering as a stable element into any 'complexity' of a higher order unless its effect would be to preserve or even heighten his state and degree of personality.

In the case of man, therefore, collectivisation, super-socialisation, can only mean *super-personalisation*; in other words it ultimately means (since only the forces of love have the property of personalising by uniting) sympathy and *unanimity*.

It is in the direction and in the form of a single 'heart' that we must look for our picture of super-mankind, rather even than in that of a single brain.

### C. PRE-INFLUENCE

The coming of a Super-mankind is guaranteed by all that we know of the past progress of the universe; in our time this can be seen, by the informed observer, in a network of political, economic and psychological relationships that are daily making it a little more impossible for us to live, to think, to seek, *by ourselves*;—but this is by no means all: if I am not mistaken, its approach is making itself directly felt in a characteristic

transformation of the most urgent and deep-rooted evidence provided by our own consciousness.

Under the influence of the increasing collectivisation of man, we are beginning to have a more critical appreciation of the conditions required for the natural play of our freedom and action—and in consequence we are distinguishing more clearly the conditions of reality which the universe that contains us must satisfy if we are to be able to live in it.

This is what I still have to show.

### 1. *The new requirements for action*

So long as the human individual is conscious of living and working only for himself, he is not prepared to be too particular about the value and the ultimate fate of what is produced by his activities. He has, it is true, a rather vague ambition *to fulfil himself*, and to leave behind him some evidence of his passage through life; but at the same time he is too conscious of the uncertainties and chances of life to flatter himself that he—a single element lost in the multitude—can be successful and survive.

On the other hand, as the increasing clarity of the facts begins to impress upon him that his own true end lies far ahead and above in the Term of a super-human organisation, so he becomes aware of a legitimate increase in the scope of his ambitions and of his demands. At the level of the individual, failure and death may well appear to be no more than statistically inevitable accidents. At the level of the whole, they are seen to be an inadmissible catastrophe. *The end of the whole is not of the same order as the ends of the elements*. Or, to put it more exactly, its nature is such that it cannot be an 'end' closed in on itself; it cannot be a dead stop.

This, I believe, explains the gradual and irresistible awakening of the sense of (or rather the demand for) infallibility and

irreversibility built into human activity. Man is more and more explicitly refusing to serve life except on the condition that his efforts, his discoveries and his progress, shall represent an advance that cannot end in failure and cannot fall back. I am well aware of the objections, both logical and psychological, by which a certain agnostic or 'realist' philosophy seeks to undermine the solidity of this intuition; but I believe that these destructive analyses cannot stand up against the necessarily biological character of the phenomenon. Just as reasoning cannot stop the earth from revolving, life from climbing upwards, intelligence from seeking to understand, and mankind from fusing into one—so it cannot prevail against the reality of a drift that, as we can see for ourselves, is carrying with it and transforming the entire mass of the thinking earth. We can dismiss as irrelevant the idea that earlier generations may have developed in this connexion—those for whom the dimension of duration did not yet exist nor the notion of evolution. So far as the men of today are concerned, however, I maintain that now that their sensibilities have been awakened by the first rays of Super-mankind rising over the horizon, they would stifle in a closed and reversible anthropogenesis just as surely as they would if oxygen were to disappear from the earth's atmosphere. It is a demand that we cannot perhaps explain, since it is more primordial than any of the other factual elements in our consciousness—but it is a demand that we must nevertheless admit as an essential characteristic of the evolutionary current that holds us up and carries us along.

## 2. *A new universe*

When, a moment ago, we were concluding our inquiry into the form to be assumed by the future of man, we said that on any hypothesis Super-mankind cannot be conceived except as super-personal. This is inevitably entailed by the reflective

nature of human particles, which, it is clear, cannot develop less 'centricity' in the course of a transformation whose effect is to super-centre the universe upon itself.

If we now take a further step, we shall find that super-mankind cannot continue to develop unless the elements that freely associate in it can see in themselves evidence that the operation they are involved in is irreversible. This is entailed by the *total* nature of the end to be attained and to be accepted as paramount.

Let us, in conclusion, combine these two enabling conditions imposed by the stuff of the cosmos on the developments of anthropogenesis. Let us, in other words, ask what ultimate goal will be arrived at by a system of personal, and therefore incommunicable, elements that is subjected to a movement of personalisation (that is, of centration), if that movement is irreversibly extended, always in the same direction, beyond themselves.

We have only to think for a moment to realise that such a process of synthesis cannot be continued to its limit without causing the appearance, at the term of the universal drift, and in conformity with the law of complexity, of some centre—and it must be a super-personal and super-personalising centre in which all the reflective atoms of the world will be finally assembled, super-centred and consolidated.

This proposition may seem very far-fetched; but the universe cannot be thought of as fully meeting the requirements, both *extrinsic and intrinsic*, of anthropogenesis unless it takes on the form of a convergent psychic milieu. It must necessarily reach its fulfilment, ahead of us, in some pole of super-consciousness in which all the personalised grains of consciousness survive and 'super-live'. It culminates in an *Omega Point*.

This is the hypothesis forced upon us by experience if we extend the lines of the Phenomenon of Man to their natural limit.

Let us now completely reverse the perspective: by that I mean that after trying to advance from the bottom to the top along the experimental roads opened up by science, let us look at things from the top downwards, starting from the peaks to which we are raised by Christianity and religion.

## II. THE SUPER-CHRIST

By Super-Christ I most certainly do not mean *another* Christ, a second Christ different from and greater than the first. I mean *the same* Christ, the Christ of all time, revealing himself to us in a form and in dimensions, with an urgency and area of contact, that are enlarged and given new force.

We can readily appreciate that the appearance in Christian consciousness of a Christ so magnified will immediately result in the appearance in human consciousness of Super-humanity.

'Apparuit humanitas.' Both in nature and in function, Christ gathers up in himself and consummates the totality and the fulness of humanity. On that point, all believers are unanimous. If, in consequence, the evidence obliges our reason (as we have just seen) to accept that something greater than the man of today is in gestation on earth, it means that in order to be able to continue to worship as before we must be able to say to ourselves, as we look at the Son of man, 'Apparuit Super-humanitas'.

Christ coincides (though this assertion will have to be examined more deeply) with what I earlier called Omega Point.

Christ, therefore, possesses all the super-human attributes of Omega Point.

Those two propositions, to my mind, sum up the passionate expectations contained in our Christology and express the progress it is already effecting.

## A. CHRIST-OMEGA

We may dig things over as much as we please, but the universe cannot have two heads—it cannot be ‘bicephalic’. However supernatural, therefore, the synthesising operation attributed by dogma to the Incarnate Word may ultimately be, it cannot be effected in a divergence from the natural convergence of the world, as defined above. The universal Christic centre, determined by theology, and the universal cosmic centre postulated by anthropogenesis: these two focal points ultimately coincide (or at least overlap) in the historical setting in which we are contained. Christ would not be the sole Mover, the sole Issue, of the universe if it were possible for the universe in any way to integrate itself, even to a lesser degree, apart from Christ. And even more certainly, Christ, it would seem, would have been physically incapable of supernaturally centering the universe upon himself if it had not provided the Incarnation with a specially favoured point at which, in virtue of their natural structure, all the strands of the cosmos tend to meet together. It is therefore towards Christ, in fact, that we turn our eyes when, however approximate our concept of it may be, we look ahead towards a higher pole of humanisation and personalisation.

In position and function, Christ, here and now, fills for us the place of Omega Point.

Let us consider what are the theoretical and practical consequences, for our minds and hearts, of this identification.

## B. CHRIST THE EVOLVER

In spite of the repeated assertions of St Paul and the Greek Fathers, Christ’s universal power over Creation has hitherto been considered by theologians primarily in an extrinsic and juridical aspect. ‘Christ is King of the world, because his

Father *declared* him to be King. He is master of all because all has been given to him.' That is about as far as the teachers in Israel went, or were prepared to venture, in their explanations of the dogma. Except in regard to the mysterious 'sanctifying grace', the organic side of the Incarnation, and in consequence its physical presuppositions or conditions, were relegated to the background: the more readily so, in that the recent and terrifying increased dimensions of our universe (in volume, duration, and number) seemed finally to make physical control of the cosmic totality by the Person Christ, inconceivable.

All these improbabilities disappear and St Paul's boldest sayings readily take on a literal meaning as soon as the world is seen to be suspended, by its conscious side, from an Omega Point of convergence, and Christ, in virtue of his Incarnation, is recognised as carrying out precisely the functions of Omega.

If Christ does indeed hold the position of Omega in the heaven of our universe (and this is perfectly possible, since, structurally, Omega is super-personal in nature) then a whole series of remarkable properties become the prerogative of his risen humanity.

In the first place, he is physically and literally, *He who fills all things*: at no instant in the world, is there any element of the world that has moved, that moves, that ever shall move, outside the directing flood he pours into them. Space and duration are filled by him.

Again physically and literally, he is he who *consummates*: the plenitude of the world being finally effected only in the final synthesis in which a supreme consciousness will appear upon total, supremely organised, complexity. And since he, Christ, is the organic principle of this harmonising process, the whole universe is *ipso facto* stamped with his character, shaped according to his direction, and animated by his form.

Finally, and once more physically and literally, since all the structural lines of the world converge upon him and are knit-

ted together in him, it is he who *gives its consistence* to the entire edifice of matter and Spirit. In him too, '*the head of Creation*', it follows, the fundamental cosmic process of cephalisation culminates and is completed, on a scale that is universal and with a depth that is supernatural, and yet in harmony with the whole of the past.

We see, then, that there is indeed no exaggeration in using the term Super-Christ to express that excess of greatness assumed in our consciousness by the Person of Christ in step with the awakening of our minds to the super-dimensions of the world and of mankind.

It is not, I insist, another Christ: it is the same Christ, still and always the same, and even more so in that it is precisely in order to retain for him his essential property of being *co-extensive with the world* that we are obliged to make him undergo this colossal magnification.

Christ-Omega: the Christ, therefore, who animates and gathers up all the biological and spiritual energies developed by the universe. Finally, then, Christ the evolver.

It is in that form then, now clearly defined and all-embracing, that Christ the Redeemer and Saviour henceforth offers himself for our worship.

### III. SUPER-CHARITY

To say that Christ is the term and motive force of evolution, to say that he manifests himself as 'evolver', is implicitly to recognise that he becomes attainable in and through the whole process of evolution. Let us examine the consequences for our interior life of this amazing situation.

There are three, and they may be expressed as follows: 'Under the influence of the Super-Christ, our charity is universalised, becomes dynamic and is synthesised.'

Let us look at each of the terms of this threefold transformation in turn.

1. *First, our charity is universalised.* By definition, the Christian is, and always has been, the man who loves God, and his neighbour as himself. But has not this love necessarily remained hitherto particularist and extrinsic in its explicit realisation? For many who believe, Christ is still the mysterious personage who after having passed through history two thousand years ago now reigns in a Heaven that is divorced from earth; and our neighbour is still a swarm of human individuals, multiplied with no recognisable rule nor reason, and associated together by the arbitrary force of laws and conventions. In such a view there is little or even no place for the immensities of sidereal or living matter, for the multitude of the world's natural elements and events, for the impressive unfolding of cosmic processes.

Now, it is precisely this pluralism, emotionally so confusing, which vanishes under the rays of the Super-Christ, to make way for a warm and resplendent unity.

Since, in fact, everything in the universe ultimately proceeds towards Christ-Omega; since the whole of cosmogenesis is ultimately, through anthropogenesis, expressed in a Christogenesis; it follows that, in the integral totality of its tangible strata, the real is charged with a divine Presence. As the mystics felt instinctively, everything becomes physically and literally lovable in God; and God, in return, becomes intelligible and lovable in everything around us. In the breadth and depth of its cosmic stuff, in the bewildering number of the elements and events that make it up, and in the wide sweep, too, of the overall currents that dominate it and carry it along as one single great river, the world, filled by God, appears to our enlightened eyes as simply a setting in which universal communion can be attained, and a concrete expression of that communion.

2. *Secondly, our charity becomes dynamic.* Hitherto, to love God and one's neighbour might have seemed no more than an attitude of contemplation and compassion. Was not to love God to rise above human distractions and passions in order to find rest in the light and unvarying warmth of the divine Sun? And was not to love one's neighbour primarily to bind up the wounds of one's fellow men and alleviate their suffering? Detachment and pity—escape from the world and mitigation of evil—in the eyes of the Gentiles could not those two notes be legitimately regarded as the Christian characteristics of charity?

Here again we find a complete change: our whole outlook widens and is vitalised to the scale of the universalised Christ.

If, let me repeat, the whole progress of the world does indeed conform to a Christogenesis (or, which comes to the same thing, if Christ can be fully attained only at the term and peak of cosmic evolution), then it is abundantly clear that we can make our way towards him and apprehend him only in the effort to complete and synthesise everything in him. In consequence, it is the general ascent of life towards fuller consciousness, it is man's effort in its entirety, that are now organically and with full justification once more included among the things with which charity is concerned and which it hopes to achieve. If we are to love the Super-Christ we must at all costs see to it that the universe and mankind push ahead, in us and in each of our co-elements—in particular in the other 'grains of thought', our fellow-men.

To co-operate in total cosmic evolution is the only deliberate act that can adequately express our devotion to an evolutive and universal Christ.

3. *By that very fact, our charity is synthesised.* At first that expression may seem obscure, and it should be explained.

In the detail, and on the scale of 'ordinary' life, much that we do is independent of love. To love (between 'persons') is to

be drawn together and brought closer *centre-to-centre*. In our lives, this 'centric' condition is seldom achieved. It may be that we are dealing with objects (material, infra-living, or intellectual) which are by their nature non-centred and impersonal; it may be that in our human inter-relationships we come into contact with our fellows only 'tangentially', through our interests, through our functions, or for business dealings—in either case, we are generally working, or seeking, enjoying ourselves or suffering, without loving—without even suspecting that it is possible for us to love—the thing or person with which we are concerned. Thus our interior life remains fragmented and pluralised.

Consider, on the other hand, what happens if above (or rather at the heart of) this plurality there rises the central reality of Christ the evolver. In virtue of his position as the Omega of the world, Christ, we have seen, represents the focus point towards which and in which all things *converge*. In other words, he appears as a Person with whom all reality (provided we understand that in the appropriate positive sense) effects an approach and a contact in the only direction that is possible: *the line in which their centres lie*.

This can mean but one thing, that every operation, once it is directed towards him, assumes, without any change of its own nature, the psychical character of a centre-to-centre relationship, in other words, of an act of love.

Eating, drinking, working, seeking; creating truth or beauty or happiness; all these things could, until now, have seemed to us heterogeneous, disparate, activities, incapable of being reduced to terms of one another—loving being no more than one of a number of branches in this divergent psychical efflorescence.

Now, however, that it is directed towards the Super-Christ, the fascicle draws itself together. Like the countless shades that combine in nature to produce a single white light, so the infi-

nite modalities of action are fused, without being confused, in one single colour under the mighty power of the universal Christ; and it is love that heads this movement: love, not simply the common factor through which the multiplicity of human activities attains its cohesion, but love, *the higher, universal, and synthesised form of spiritual energy*, in which all the other energies of the soul are transformed and sublimated, once they fall within 'the field of Omega'.

Originally, the Christian had no desire except to be able to love, at all times and whatever he was doing, *at the same time as he was acting*. Now he sees that he can love *by his activity*, in other words he can directly be united to the divine centre by his every action, no matter what form it may take.

In that centre every activity, if I may use the phrase, is 'amorised'.

How could it be otherwise, if the universe is to maintain its equilibrium?

A Super-mankind calls for a Super-Christ.

A Super-Christ calls for a *Super-charity*.

#### CONCLUSION:

### COHERENCE, ACTIVANCE,<sup>5</sup> TRUTH

When drawing attention earlier to the rising of Super-mankind over our horizon, I noted that the new dawn makes itself felt in our consciousness by a sense of, and a more explicit demand for, the irreversibility of spirit. This study would be incomplete if I did not now point out a similar and even more marked phenomenon: that by which the Super-Christ, as he

<sup>5</sup> By activance (activating potential) I mean the power an intellectual or mystical outlook possesses of developing spiritual energies in us and super-stimulating them.

emerges, pre-acts upon our hearts too in a way that can be recorded—and precisely by arousing them to the act of Super-charity.

When, a moment ago, I was describing the nature and attributes of this supreme virtue, the reader may have thought that all I was doing was to develop, in the abstract and for a distant future (taking them, moreover, to their extreme limit), the logical consequences for our interior life of faith in a universal Christ. It was, in fact, in very really concrete terms and with an eye on the present that I meant what I said. At this moment there are men, many men, who by making the conjunction of the two ideas of Incarnation and evolution a real element in their lives, are succeeding in effecting the synthesis of the personal and the universal. For the first time in history men have become capable not only of knowing and serving evolution but of *loving it*; thus they are beginning to be able to say to God, explicitly, as a matter of habit and effortlessly, that they love him not only with their whole heart and their whole soul, but 'with the whole universe'.

I should like, in concluding, to make you realise the importance of this psychological event, taken simply in itself as a pure fact of experience.

In a general way, we have seen, we may say that, considered in that portion of it which is ascending, the universe drifts towards, and integrates itself, in the direction in which organic complexity is the most advanced. To this we must add, that in the same process it directs itself to those areas and that state in which activity is constantly heightened.

These are the two fundamental laws of 'psycho-dynamics'.

We now see the way in which Super-charity, in view of its nature, presents itself to us: from the point of view of 'complexity', as a complete totalisation; and from the point of view of dynamics, as an intensification to the maximum of all possible forms of conscious activity—and this because in Super-

SUPER-HUMANITY, SUPER-CHRIST, SUPER-CHARITY

charity everything becomes love, and because love is the most intense form that spiritual energy can take.

If we combine these two groups of propositions, two conclusions automatically result.

The first is that with the awakening of Super-charity on earth, the first manifestations make themselves felt of a transformation that is destined progressively to extend to the whole Noosphere and so bring it to its final state of equilibrium.

And the second is that the two combined principles of coherence and activating potential whose influence, and *only* whose influence, makes Super-charity possible, are no fantasy or dream: their fruit is proof that they bear an infallible stamp of objectivity and truth.

*Peking, August 1943*