

Two Paths to Nietzsche's *Übermensch*

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Abstract

In this note, the authors juxtapose Sri Aurobindo's magnum opus, *The Life Divine*, with the light of universal quantum computation in the brain, artificial general intelligence and Nietzsche's *Übermensch*.

Sri Aurobindo [1] mentions that man is ever concerned about the divination of Godhead, the sense of a secret immortality. He says that this is a constant aspiration. We wonder what is an aspiration if there is no hope for its fulfilment? In this note, we outline how universal quantum computation in the brain is precisely the eternal and universal life which is every organism's birthright.

Take the fact that any event of cosmic proportions in any corner of the universe, generates a propagating metric disturbance and via this disturbance, influences the information being processed in the axon tracts of any given organism. Every organism operates on bits of information, whether explicitly or implicitly, knowingly or subconsciously, wilfully or under subjection. Pertinent questions that arise include how much capacity does an organism have to process information? Does that capacity vary from individual organism to individual organism?

Sri Aurobindo further mentions that the aspirations mentioned in the introductory paragraph contradict the normal experience of the race and are an affirmation of higher and deeper experiences which are abnormal to humanity and only to be attained, in their organized entirety, by a revolutionary individual effort or an evolutionary general progression. In this context, we may note that universal quantum computation (UQC) in the brain [2] shows us precisely that these spiritual experiences are not a contradiction to anything. They are well grounded in science. The only question that remains is whether we can become selectively aware of these bits from distant events. For this, the *pratyahara* and *samyama* practices mentioned by Patanjali [3] come to the rescue.

Clearly, we must learn to conduct the orchestra of the senses in such a way that the audience of the higher witness can be selectively provided with certain bits to the exclusion of others, or all together, or none at all. Yoga practice and its great goal of *nirvikalpa samadhi* is nothing but this skill. Once this can be done for sensory bits, it can then be done for individual thought-streams and later, one can go deeper and deeper to isolate the universal bit stream. UQC in the brain may therefore have demonstrated that this target of Patanjali is not a chimera and apparently unlike Sri Aurobindo, we find that there is no contradiction or abnormality in this matter.

Furthermore, with reference to the current world-wide race for artificial general intelligence (AGI) and AGI-enhanced human beings, our note posits that the *Urbmensch* may already be present, hidden in human beings, merely waiting to be uncovered by yoga, rather than invented technologically. It is another matter that yoga is difficult of practice and attainment, and most of us would rather go for a “quick” technological enhancement; the study of human motivations is beyond the scope of this note. Further, how much does a neural implant or neuro-AGI enhancement appear to the subject as a bonafide part of himself or herself, is a different matter to consider.

References

- [1] Sri Aurobindo. *Sri Aurobindo: The Life Divine*. Sri Aurobindo Ashram, 1970.
- [2] Aman Chawla and Salvatore Domenic Morgera. Mechanism of universal quantum computation in the brain. *Journal of Applied Mathematics and Physics*, 12(2):468–474, 2024.
- [3] Bellur Krishnamukar Sundara Iyengar. *Light on the yoga sutras of Patanjali*. Aquarian/Thorsons, 1993.