CHAPTER - VI

RELEVANCE OF SRI AUROBINDO'S IDEAS
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In the previous chapter it has been proposed to discuss the relevance of Sri Aurobindo's thought process in general and his idea of social development in particular. Critics have scrutinised his thought process and have raised certain pertinent questions. Attempt has been made to meet these challenges to some extent. Inspite of these currents and cross currents of thought on the ideas of Sri Aurobindo, one thing is certain that he is relevant to-day and even for the future. It has to be admitted, at the outset, that Sri Aurobindo's ideas are philosophical in a qualified sense as he is not a system-builder of metaphysics like Rene Descartes, Hume, Hegel or Kant etc. But his ideas provide sufficient philosophical insight to ponder over. Apart from his philosophical insight he has been a Light-House of Indian Culture. His integral vision is a solution to the so-called conflict between the alternate standpoints of East and West and the future man. It is gratifying to note that Sri Aurobindo is slowly but increasingly coming to occupy his place among contemporary thinkers. Though he is not a system-builder in the strict philosophical sense, the new orientation for which he has been hailed in India and abroad is the uniqueness of his thought. In what follows, we shall have a brief discussion on the
relevance of Sri Aurobindo with a specific reference to our treatise. Thus we shall study his philosophical relevance as well as the extra-philosophical relevance.

While discussing his philosophical relevance, it might be necessary to give a brief resume of our previous discussions where ever required. According to Antony Flew a philosopher;

"Is concerned first, last and all the time with arguments ....... since this is in large part what philosophy is, a training in philosophy must involve a training both in arguing soundly and assessing soundness of the arguments."

This view of Flew deserves consideration as he has been successful in giving a cogent view of what philosophy is, particularly in the present-day philosophical deliberations. Viewed from this standpoint, Sri Aurobindo's ideas stand the acid test as stipulated by Flew. A birds eye view on the different subtleties and nuances of Sri Aurobindo's arguments deserves serious considerations to estimate the philosophical relevance of his ideas. His argument for the existence of the Absolute reality Sachidananda, his arguments regarding the conflicting metaphysical patterns of spiritualism and materialism, his contribution to the idea of evolution and many such
views have successfully established him as a philosopher as they bear the insignia of logical rigour.

Let us take his argument for the existence of an omnipresent Absolute reality. One finds the subtleties of his arguments for establishing his thesis of Integral non-dualism or Purnādvaita. While Sankara advocates Kevalādvaitavāda and Ramanuja advocates visistādvaitavāda and Madhava advocates dvaitavāda Sri Aurobindo interprets the upanisadic Brahman as purnādvaitavāda. It is needless to point out that all these thinkers have interpreted the Vedānta philosophy in their own way. The uniqueness of Sri Aurobindo's argument lies in bringing out a reconciliation of different schools of Vedanta. As Haridas Choudhury puts it:

Purnādvaitavāda (Integral non-dualism) points out that all the three principal systems of Vedantic thought, to wit, unqualified non-dualism (Keval advaita) qualified non-dualism (Viśiṣṭa advaita) and dualism (dvaita) represent very important metaphysical truths and correspond to different levels of concrete spiritual realisation. It is, therefore, a complete mistake to look upon them as mutually conflicting logical scheme.
In projecting his integral vision Sri Aurobindo argues that Vedanta avoids the conflict between matter and spirit, between body and mind. In other words, the omnipresent Reality comprehends all the aspects of the universe. In his own words;

\[ \text{SINCE then, we admit both the claim of the pure spirit to manifest in us its absolute freedom and the claim of universal Matter to be the mould and condition of our manifestation, we have to find a truth that can entirely reconcile these antagonists and can give to both their due portion in Life and their due justification in Thought, amercing neither of its rights, denying in neither the sovereign truth from which even its errors, even the exclusiveness of its exaggerations draw so constant a strength.} \]

In explicating this idea he further says;

\[ \text{We have found already in the cosmic consciousness a meeting-place where Matter becomes real to Spirit, Spirit becomes real to Matter.} \]

The same idea has been elaborated by Madhusudan Reddy.

Our intention here is not to give a detailed account of his Integral non-dualism. We have just presented the
uniqueness of Sri Aurobindo's thought. While Sankara, the celebrated exponent Vedānta accepts Brahman as the only reality and reduces the physical world or matter to illusion, Sri Aurobindo's philosophical insight has given an intelligible, systematic interpretation of Vedānta in drawing a realistic picture of the universe. This will be further clarified in his discussion on the concept of Ṣāva. Sankara interprets Ṣāva as illusory. According to him the world itself is Ṣāva. But Sri Aurobindo speaks of two kinds of Ṣāva, the lower Ṣāva and the higher Ṣāva. The world appears to us as a meaningless show when we stop short at the lower mental Ṣāva and treat it as the ultimate source of the universe. On the other hand, the real source of the world is the higher Divine Ṣāva which is not a principle of illusion but a selective activity of knowledge of Sachidānanda. Divine Ṣāva is the Absolute's power of measuring the immeasurable. It chooses from the infinite mass of possibilities inherent in the Absolute in order to actualise them in the space-time continuum.

In interpreting Ṣāva in the above manner, Sri Aurobindo has successfully allocated the concept its proper place in the logical map of Vedānta. He has also changed the traditional age-old meaning of the concept which has disillusioned generations. The concept loses its negative
implication and assumes an affirmative connotation in his hand. All this is due to his unique philosophical insight. His conceptual illumination gives him a proper place in the philosophical circle of the world.

The vital point in this treatise is the concept of Social Development and the arguments advanced in support of his thesis. The problem in this connection might be, what kind of argument he has advanced to make his point? It is well known that there are two models of argument; deductive and inductive. The deductive argument proceeds from a premise or premises which are accepted without question. A Student of logic only deduces conclusions by implication. On the other hand, the inductive logician does not start with assumptions. He arrives at a conclusion, may be it is doubtful, from the observation of particular instances. It has been rightly observed in a similar fashion by Falkenberg that the role of an inductive logician is like the functioning of a white ant whereas the role of the deductive logician is like the functioning of a spider.

The purpose of giving this picture is just to point out the difference between the function of deductive reasoning and inductive reasoning with a view to scrutinise the ideas of Sri Aurobindo. The question is, do the arguments follow deductively from the theories of evolution already
advanced in the realm of western metaphysics and the traditional discussions in Indian philosophy? From our previous discussions it has been made clear that his ideas are not deduced from any established theory of evolution. Rather, his is a unique view on the subject. It is of course to be admitted that there are some grounds of similarity of Sri Aurobindo's thought with the theory of emergent evolution of Morgan. There is also the trace of emergent evolution in the Rgveda particularly in Purusasukta7 where it is said that the evolution of the world can only be through successive emergences of higher and higher consciousness from the Supreme person-Purusa. These emergences are really descents of the Divine consciousness. However it cannot be argued that Sri Aurobindo deduces his idea of evolution either from Morgan or from Purusasukta. Rather he has applied his own conceptual tools to build up his own theory of evolution which can be regarded as a synthetic representation of the western and Indian view. As Reddy rightly remarks;

Sri Aurobindo's genius is at its best in the handling of the problem of evolution. He has accepted the cosmic view of evolution of the West but has rejected its mechanical character and replaced it by a spiritual evolution. Likewise he has rejected the cyclical view of the universe of Indian philosophy and the individualistic outlook of its theory of evolution, and
substituted for the cosmic and over personal outlook of the West. The result is an altogether new theory of evolution.

This theory of evolution is reflected in his theory of social development, as has been discussed in earlier pages. It has been pointed out that his new idea works as a controlling force in explicating his theory of social evolution or progress or development.

The next question is, does he argue inductively to advocate his basic tenets in propounding his theory of social development? The proper reply, to my mind, would be that neither his arguments are purely deductive nor absolutely inductive. It is, more appropriate to categorise his arguments as deductive-inductive model of logic. He collects materials no doubt, deduces certain conclusions from the established ideas but manipulates to project a new idea. One can say in the line of Richard Falkenberg again that a true philosopher is neither like a white ant which merely collects materials, nor merely a spider which spins the web from its own womb but like a honey bee which collects, digests and produces honey. Thus his place as an original thinker can not be lost sight of.
Another point which deserves mentioning here is his approach to the problem of the apprehension of Reality. The question is, whether his view regarding the knowledge of Reality is empirical, intellectual or intuitive? This is a pertinent question regarding any celebrated philosopher. Reference may be made at this stage to Immanuel Kant who has, in his *Critique of Pure Reason* transcended the empiricists as well as the rationalists relating to the question of the knowledge of reality. According to him, when the world of manifold can be perceived through our senses the world of reality can be apprehended through intellectual intuition by transcendental unity of appreciation. A close observation of Sri Aurobindo's treatment of the subject mentioned here is a Kantian treatment. This will be clear from his approach towards science and spirituality. Like Kant he also fixes up the limit of science. In his view, Science, like most empirical knowledge, gives us an idea of the truth of process. In other words, it highlights the operational aspect of knowledge, but it can not give us even the whole truth of the process itself. As Motwani puts it;

You seize some of the ponderables but miss the all-important imponderables; you get, hardly even the how, but the conditions under which things happen in Nature. After all the triumphs and marvels of Science.
the explaining principle, the rationale, the significance of the whole is left as dark, as mysterious and even more mysterious than ever. 9

In the words of Sri Aurobindo again;

All developed mental men, those who get beyond the average, have in one way or other, or at least at certain times and for certain purposes to separate the two parts of the mind, the active part, which is a factory of thoughts and the quiet masterful part which is at once a Witness and a Will, observing them, judging, rejecting, eliminating, accepting, ordering corrections and changes, the Master in the House of Mind, capable of self-empire, Sāmrājya. The Yogi goes still further—he is not only a master there but even while in mind in a way, he gets out of it as it were, and stands above or quite back from it and free. 10

The purpose of the above discussions is not to discuss the limit of science but to indicate his originality in distinguishing between the ordinary apprehension and the intellectual intuition so far as the knowledge of reality is concerned. It is not our intention to despise the claim of science, our intention is only to show that
a speculative metaphysician like Sri Aurobindo can not afford to halt at a particular point of human history to close the doors of knowledge for all times. He expands the horizon of knowledge and goes beyond the limits of the conceptual tools of the mind at work.

EXTRA-PHILOSOPHICAL RELEVANCE:

In the above we have attempted a short account of the philosophical relevance of Sri Aurobindo's ideas. However one has to humbly submit that much has been unspoken than what is spoken. In what follows, an humble exercise is proposed to highlight some of the extra-philosophical relevance of his thought. One might, however, ask here, what is the necessity of putting an exercise to discuss all these in a philosophical treatise like this? Is not our attempt a futile one at this moment? In reply, it can be said that the uniqueness of Sri Aurobindo's idea is that the extra-philosophical discussions, on some of the problem to be mentioned below, have their great impact not only on his philosophical deliberation but also on the society as a whole. He is not a mere theoretical pursuit, he is also a practical thinker concerned with some of the great social issues, might be national or international, contemporary or eternal. Thus his theoretical reason
and practical reason run paripassu.

The first thing that strikes here is his views on culture, particularly the Indian culture. It may be mentioned here that while discussing the concept of an ideal society and social development it has been seen that the cultural heritage of a nation is the matrix of the social super-structure. That is exactly the reason why a brief account of his view on the fundamentality and significance of Indian culture is necessary.

It is very difficult to encompass within the short span of our discussion the views of Sri Aurobindo on Indian Culture for which he has devoted a complete volume. We can not boast of churning the ocean of his thought on the subject matter. However, some of the aspects of Indian culture which are relevant for our purpose will be paid due attention here. Indian culture, as is well known, has many facets. It is revealed in the life of the Indian people, particularly in philosophy, religion, art, literature etc. But one thing is certain that there is one deeper centre which moves more or less in different directions. One can just say in the upanisadic line of thought that Indian culture is a 'nest' where the entire universe rests (Sadyatra visva bhawati eka nida). As Sri Aurobindo remarks;
The Indian conception of life starts from a deeper centre and moves on less external lines to a very different objective. The peculiarity of the Indian eye of thought is that it looks through the form, looks even through the force, and searches for the spirit in things every where.  

The peculiarity of Indian culture is that nature and existence are not physical but psychological and spiritual. Spirit, soul, consciousness etc. are not the by product of matter, "but they proceed and originate these lesser things".  

The uniqueness of Indian culture is not dogmatic. Rather it is to be noted significantly that this idea is deeply embedded in the Indian psyche from time immemorial. The obvious proof of this is that while the western and the Indian thinkers believe in the omnipotence of God in every sphere of existence, the Indian consciousness not only believes but lives in it. The culture which worship a piece of stone or an wooden image (Dārudevatā) as God certainly lives with the idea that God is every where. As Sri Jagannath Das in his celebrated Srimad Bhāgavad in oriya language says;

Narayana (God) who is the cause of the entire cosmic process, dwells in stone, wood, tree and grass.
Another important aspect of Indian culture highlighted by Sri Aurobindo is regarding the dignity of human existence which is the core conception of our pursuit for a clear conception of social development. The concept of the dignity of human existence owes its origin to the Vedantic thought. Here no individual is treated as insignificant and none is underestimated. None again is thrown away into the burning refuse-heap of hell as a hopeless failure. As Sri Aurobindo says:

Man in the Indian idea is a spirit veiled in the works of energy, moving to self-discovery, capable of God-head. He is a soul that is growing through Nature to conscious self-hood; he is a divinity and an eternal existence; he is an ever-flowing wave of the God-ocean, an inextinguishable spark of the supreme Fire.14

The exposition and rational defense of the dignity of human existence is vital so far as his idea of social development is concerned. The type of society and social development he visualises centres round this question.

The other prominent aspect of Indian culture brought out by Sri Aurobindo is the all-embracing Dharma concept which plays a significant role in our proper understanding of social justice, particularly in the context
of Indian thought. The Universal embracing Dharma in the Indian psyche,
is a law of ideal perfection for the developing mind and soul of man; it compels him to grow in the power and force of certain high or large universal qualities which in their harmony build a highest type of manhood. In Indian thought and life this was the ideal of the best, the law of the good or noble man, the discipline laid down for the self-perfecting individual, ārya, śreṣṭha, sajjana sādhu.15

This is how Indian culture looks at the nature of human individual. The ideal man is civilized, important, gentle and noble. With this at the background, it is necessary to observe the classification of individuals according to the principles of Chāturvārṇya or a classification into four classes—Brāhmaṇa, Kṣatriya, Vaisya and Shudra, originally conceived of in the Vedas and the Bhagavad Gītā. Sri Aurobindo's view in this connection deserves serious attention. He says;

The ancient Chāturvārṇya must not be judged by its later disintegrated degeneration and gross meaningless parody, the caste system. But neither was it precisely the system of the classes which we find in other civilizations, priest-hood, nobility,
It may have had outwardly the same starting point, but it was given a very different revealing significance. The ancient Indian idea was that man falls by his nature into four types. There are, first and highest, the man of learning and thought and knowledge; next, the man of power and action, ruler, warrior, leader, administrator; third in the scale, the economic man, producer......Last came the more undeveloped human type.....the man fit only for unskilled labour and menial service, the Shudra. 16

This classification goes a long way in encountering the problem of social justice. I do not want to delve in to the niceties of this problem due to its vastness. It awaits further elaboration and close scrutiny. It is sufficient, at this moment, to remark that this uniqueness of the treatment of the problem helps significantly for an illuminating discussion in social development envisaged by Sri Aurobindo.

ON EDUCATION:

While discussing the extra-philosophical relevance of Sri Aurobindo's thought it is necessary to pause a while and ponder over his ideas on education. Education occupies a vital place in any culture and particularly in a discussion on social development, both in its theoretical and operational aspect. In discussing the idea of a society, from the stand point of Sri Aurobindo, it has been mentioned
that the method of accelerating the process of development from the vital to the spiritual is yoga. Yoga plays a significant role. So to say, Yoga, which according to Sri Aurobindo is the Integral Yoga, is the method helping the process of acceleration. It was the idea of Sri Aurobindo, who has visualised that all life is Yoga, that the total life of man and for that matter, society as a whole must be geared to the end in the line of Yoga. The first and the foremost thing which catches our attention is that the Integral Yoga—purnayoga should be practised through education. It will not be beside the point to note that his ideas are translated into practice in various parts of the country and significantly in Pondichery Ashram itself.

What is his idea of Integral Education? It has been said in the line of Sri Aurobindo's thought that:

The chief aim of education should be to help the growing soul to draw out that in itself which is best and make it perfect for a noble use. 17

The best thing to draw out is to realise the Divine perfection of man and society. The method of realising this aim is the Integral Education. In the book, A System of National Education which is a collection of essays first published in the Karma Yogin in 1910, Sri Aurobindo emphasises
upon the education of mind, education of the vital and the education of the moral nature of man. The first problem in this system of National education is to give education as comprehensive as the European and more through, without the evils of strain and cramming. What is required is that both mind, body and spirit should be properly trained by a simple and easy means till it is in a position to acquire great feats of intellectual strength. In clarifying Sri Aurobindo's idea of education, The Mother of Pondichery Ashram says:

Education to be complete must have five principal aspects corresponding to the five principal activities of the human being: the physical, the vital, the mental, the psychic and the spiritual. Usually, these phases of education follow chronologically the growth of the individual; this, however, does not mean that one of them should replace another, but that all must continue, completing one another until the end of his life.18

It is not expected of us to discuss the problem of education in detail. At this stage our intention is only to make it clear that the idea of Integral Yoga which is reflected very much in Sri Aurobindo's concept of education, is a continuous process till the final goal is achieved. It is also significant to note that if we want this education
to have its maximum result, it should begin even before birth. In this case it is the mother herself who proceeds with this education by means of a two-fold action: first upon herself for her own improvement, and secondly upon the child whom she is forming both physically and mentally.

Thus Sri Aurobindo aims at a universal as well as continuous education with a definite purpose to unfold divinity latent in every man. This Divine element can be unfolded in different manifestations of personality such as sports, art, music and many such activities. Attainment of divinity, as has been discussed earlier, is achieving excellence or perfection which makes a man universal. Mention has already been made to this lofty ideal clearly spelt out in the *Bhagavad Gita* which says that perfection can be attained through the strict observation of one's *Svadharma*. In conformity with this line of thought, Sri Aurobindo says that a child can attain excellence in any definite facet of his personality provided suitable conditions are made ready for taking any line of action as *Svadharma*. This will go a long way in preparing an individual to realise the goal of social development. In exploring the fundation of all education, Eastern and western, Dowsett remarks that they must have a spiritual foundation. No doubt in Europe it started in the monastery, the abbey and in India, it started in the *Gurukul*, the *Ashram*. That is, all education sprung from
the foundations of spiritual experience and learning. According to him:

The foundation of all education and culture must have its seat in the Truth of a spiritual heritage which moves in wider air than the limitations of any religious form or dogma; this is a fundamental deviation—i.e., to allow religion to take control and governance of child education where as a free access to the spiritual experience in all its purity, simplicity and innocence was the most needed Garden of Growth for the child. This deviation set man back in his evolutionary movement to "know himself" for thousands of years.19

This is the whole spirit of education in view of Sri Aurobindo which is also in conformity with the idea of spiritual evolution which is a novel idea in the entire philosophical circle of the world.

As a corollary idea of education it is necessary to mention the role of a woman in educating the child. We have just referred to the fact that for the growth of a child a mother plays a vital role. This mother, in the view of Sri Aurobindo, must have a spiritual bent of mind as, according to him:

From the spiritual point of view, men and women are equal in their capacity to realise the Divine. Each one must do so in his (or her) own way and according to his (or her) own possibilities.20
He further remarks:

The idea of a spiritual motherhood ... is an eternal truth which has been recognised for ages past both in Europe and in Asia. The distinction I have drawn between the physical relation and the psychic and spiritual relation, is also not a new invention; it is an idea known and understood everywhere and found to be perfectly plain and simple by all.21

The above remarks of Sri Aurobindo clearly reveal his mind regarding the problem of woman freedom. In his views, women and men draw their source of life from spirituality. As such it is a sort of conservatism and fanaticism to treat woman as a slave in the house. On the other hand, woman, particularly the mothers, play a key role in civilization. As they are the first teachers of children prepared and trained for welcoming the New Age visualised by Sri Aurobindo.

SRI AUROBINDO THE GREAT RECONCILER

Another aspect of Sri Aurobindo's personality as well as his ideas is that he has achieved a unique synthesis not only of the traditional systems of thought in India but also of the Eastern and Western views. Attempts have been made from various quarters, such as from the celebrated thinkers of India like Raja Ram Mohan Ray,
Rabindranath Tagore, Sri Ramkrishna, Vivekananda etc. to bring out a reconciliation between Eastern and Western viees. Sri Aurobindo is very much vocal regarding the spiritual synthesis and reconciliation of life-impulses which is a dominant feature of the spiritual renaissance of India. It will not be beside the point that a very significant truth about Sri Aurobindo was uttered by Romain Rolland that he was the greatest synthesis up to this day of the genius of Europe and the genius of Asia.

First of all he has successfully brought out a reconciliation in the domain of Philosophic speculation. Sri Aurobindo's concept of the ultimate reality, *purnaBrahman* is the concrete unity of the transcendent Absolute (*purnaBrahman*) the cosmic Divine (*İsvara*) and the unique Individual self (*Jivatman*). One finds similarity of this view with the Hegelian Absolute followed by F.H. Bradley, Bradley conceived of the Absolute as a supra-rational and suprarelational Unity. Both Bradley and Sri Aurobindo maintain that the Absolute in respect of its mode of existence as cosmic universality functions as an integrating principle and as a synthesis of the world-manifold. According to Bradley, the Absolute, "has no assets beyond the appearances"\(^{22}\) In the similar line of thought Sri Aurobindo maintains that the Absolute as Supra-cosmic transcendence is also meaningless without the world of manifestation.\(^{23}\)
There is also another area of reconciliation of East and West in the domain of life and action. Thinkers might differ in their views regarding the nature of life, while some poets and thinkers look at it from an optimistic point of view, others might give a pessimistic note on life. But one thing is certain that to live like man and to drink life one must sort out certain elements for a life full of satisfaction. This needs utmost development of the latent possibilities of human nature such as physical, vital and mental and amelioration of the condition which might lead to negative impulse. This needs the development of the material prosperity reflected in industrial revolution, technological advancement etc. But by mere accumulation of means without the impulse to enjoy life in full vigour, life would be meaningless dream. Moreover the best life one can live is allowing others to live peacefully. This is the quest of the soul or spirit. As the Vedas declare, let every body enjoy a life of bliss without suffering, let every body see noble things (sarve bhavantu sukhirah, sarve santu niramaya, sarve bhadrani pasvantu, ma kascit dukhavakbhavat). Thus a life to be lived intensely must be a life of integration of material prosperity and quest for values. This has been the mission of Sri Aurobindo. Our entire discussion has centred round the issue of the synthesis of the vital and the spirit or the matter and
the spirit in the Integral Philosophy of Sri Aurobindo.
In focussing this idea, Haridas Choudhury remarks;

Sri Aurobindo stands for the integration of the values of life and humanity with those of mystic realisation and spiritual self-perfection. He points out that there is no essential incompatibility between life and spirit, between material and social progress and spiritual perfection, and between the universal brotherhood of man and mystic union with the ineffable One.24

It needs no elaboration to state how the philosophy of evolution developed by Sri Aurobindo is a reconciliation of the East and West. He is one with Hegel in taking the spiritual view of evolution, he is also one with Bergson in explicating his ideas that evolution is creative in the sense that the ultimate stuff rolls like a snow ball which swells as it advances. However, for Sri Aurobindo, evolution is the march of the spirit which in the inverse process returns to itself. As Prof. Maitra remarks;

In fact, for Sri Aurobindo, Evolution means the Spirit's return unto itself. Just as in involution or creation it projects itself out of itself, so in evolution it comes back to itself: It is the home-coming of the Spirit. It comes back to itself in a manner which is just the reverse of that by which it went out of itself.25
The idea of spirit returning to itself might smack of mysticism but, as we have stated earlier, it means the unfolding of the spirit at the beginning and attaining the spiritual perfection at the end. That is the process of evolution in view of Sri Aurobindo.

**FUTURE OF HUMANITY:**

When the human civilisation is at a cross road encountering the problem of to be or not to be, to exist or to be extinguished on account of the enormous material progress leading to the degeneration of values of life, it is worth while to discuss the view of Sri Aurobindo at this juncture. Bétrand Russell in his book *Has man a Future?*, has raised stupendous problems facing humanity to-day. The question now is, whether humanity has any future at all? And even if he has a future what exactly is the shape of that future? According to Sri Aurobindo, in the evolutionary process life evolves as mind, mind as supermind and supermind as spirit. He is not one with those who believes that the ultimate destiny of man is annihilation or extinction. There is an aspiration. This aspiration is:

his seeking for perfection, his longing for freedom and mastery, his search after pure truth and unmixed delight.
This aspiration of man might appear to be a day-dream to others, but in the eyes of Sri Aurobindo, this is a possibility. This possibility is in conformity with his theory of Supramental manifestation upon earth. He visualises;

............ a new humanity uplifted into Light, capable of a spiritualised being and action, open to governance by some light of the Truth-Consciousness, capable even on the mental level and in its own order of something that might be called the begining of a divinised life.\textsuperscript{27}

Again in envisaging the future of man where a new power and power of consciousness would evolve, Sri Aurobindo says;

A new power and powers of consciousness would be, then, an inevitable consequence of an evolution of Consciousness-Force passing beyond Mind to a superior cognitive and dynamic principle.\textsuperscript{28}

The question now is, is this new vision possible at all? The possibility of such a far-reaching change in human mentality might be difficult to envisage in taking into account the present limitations of man. The present day situation is such that it puts many huddles on the path of our mental progress. If we take these conditions,
particularly the tremendous influence of the material progress, then it might be inconceivable on our part to visualise the new age for humanity. These conditions appear to be fixed and irrevocable. Thus there seems to no possibility of admitting so radical a change which will convert the present state of mind to the state of a New Light. But according to Sri Aurobindo, there is no inevitability in the existing limitations of mind. These limitations are not intrinsic to the mind principle in itself but only temporary short-comings of the evolutionary mind which arises out of the inconscient material nature but strives to arrive at its original status in the higher nature. In vindicating this position of Sri Aurobindo, Kishore Gandhi says;

The visible imperfections and limitations of mind in the present stage of its evolution here we take as part of its very nature; but in fact the boundaries in which it is still penned are only temporary limits and measures of its still incomplete evolutionary advance.  

The advent of the New Age is possible under the condition that man must develop his aspirations and open his mind to receive the New Light. Along with this he must be ready to act accordingly. When this is possible there will be the dawn of a new humanism which is called
as the Divine humanism as Nalinikanta Gupta says. This humanism is not "Human Humanism", but, it is called 'Divine humanism'. As Gupta points out:

That is to say, the human formula is maintained, but a new significance, a transcendent connotation is put into it. 30

In elaborating his views he again says:

It is the cult of the Divine Human which enunciates the mystic truth that Man is greater than all and surpasses even the Vedic Law (which aims usually at the impersonal Absolute). But Man here is to be understood as the Divine Person in his human norm, not the human man at all, as modern humanists of our country would like to have it. 31

This divine human is a man of spiritual excellence. This is actually the future Man. One may call this man as the new incarnation or Avatar. Such a man can be called as a Jivanmukta who will not only realise the spirit of freedom but will stand as a beacon light to the rest of the humanity.
NOTES AND REFERENCES


4. Ibid., p. 25.


7. The supreme person exists enveloping the whole manifest universe, congrizing though every mind (lit head) seeing through every eye, and working through every limb (lit. foot) may he exist transcending the universe. Purusasukta in Riga, Section-I.


10. Satprem, *Sri Aurobindo or the Adventure of Consciousness*, Institute for Evolutionary Research, 200 Park Avenue, Newyork, Translated from Frerch, 1984, p. 49.

12. Ibid., p. 97.

13. Ḵaṭṭā Pāśāna Taru Trūna Vasantī Anāḍī Kārana, Translated into English by me, Canto XI, Oriya Translation Sri Jagannatha Dash.


15. Ibid., p. 105.

16. Ibid., p. 111.


