Acknowledgements

The present thesis is a revised one on the basis of the suggestions of the external examiners. I have tried to improve the thesis as far as possible and I hope that the present thesis has been able to rectify the mistakes which were pointed out by them.

Professor D. Sinha points out that I have reviewed the different theories of Consciousness in relation to Sri Aurobindo's viewpoint, though I have dispensed with the former with too easy criticisms. But, as I have tried to establish Sri Aurobindo's point of view as the most satisfactory theory I have mainly tried to show the defects of the former, as understood from Sri Aurobindo's viewpoint. Regarding the relation between different Western philosophers and Sri Aurobindo I have tried to show that there is some relevance in discussing the Western thinkers, as their views throw light upon our understanding of Sri Aurobindo. With this idea in my mind I have elaborated the discussion on empirical and transcendent consciousness as I find in Kant and Husserl. The discussion on Cit, Saksin and Antahkarana has been improved on the basis of Professor Sinha's suggestion and I have also consulted his book: The Idealist Standpoint - A Study in the Vedantic Metaphysics of Experience. Regarding the style of writing I have tried to improve as far as I can.
Professor Arabinda Basu has pointed out that though I have tried to establish the identity between Consciousness and Being, there has been a confusion in my statements. I have tried to correct the mistakes. I have also consulted the original Sanskrit works and referred to them in the text of the thesis. I have mainly depended on Sri Aurobindo's (1) The Life Divine, (2) Essays on the Gita, (3) The Synthesis of Yoga (SABCL, Volumes 5, 20, 21), (4) Letters on Yoga (SABCL, Volumes 22, 23), (5) The Supramental Manifestation, (6) The Mother, (7) The Future Evolution of Man, (8) The Human Cycle, The Ideal of Human Unity and Self-determination. I have tried also to consult other books, though I have not always mentioned them. Regarding the different stages of Consciousness I have consulted Mandukya Upanisad as advised by Professor Basu and revised the previous writing. About the philosophy of delight as explained by Sri Aurobindo there was an omission in the previous thesis. I have corrected it. Regarding the observation that if the Divine Māyā comprehends both knowledge and ignorance how can the divisive Mind be its cause, I have corrected my discussion in this case. About the language I have tried to be careful as far as possible. Other questions which he has raised I hope to clarify them in my defence of the thesis in the viva-voce, if the present resubmitted thesis is approved.

In the present improvement of my thesis I have been greatly helped by my supervisor Professor M.K. Bhadra, M.A., Ph.D., Vivekananda Professor of Philosophy, University of Burdwan, Burdwan.
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(Sutapa Basu)

Department of Philosophy
The University of Burdwan
Burdwan-713104
INDIA