CHAPTER : III

EVOLUTION OF SRI AUROBINDO’S PHILOSOPHICAL THOUGHT
Several questions arise in our mind regarding the meaning of life, of the world and of the future of human race. The answers to these questions are "varied and often contradictory." Some say that the universe was created by an omnipotent God, who rules over them with a sense of justice. "He rewards good with happiness and punishes evil with misery." This process continues till He dissolves His creation. There are others who don't recognize the presence of God. According to them, the world is self-existent. All is nothing but the action and reaction of elements and forces. There is another view which states that there is something called a 'Supreme Reality'. It is an Absolute, Indefinable, One-without-a-second-the Brahman, which is above all creation. "That alone is real; all else is unreal."

The Supreme Reality is an indefinable Transcendent being. It is inconceivable and indefinable. It is Sachhidananda a combination of Sat, Chit and Ananda, meaning thereby that it is existence, knowledge and bliss. The Supreme Reality exists by itself and evolves through the process of self-evolution. We can call it Spiritual Evolution which means a progressive unfoldment of the spirit or consciousness. The devolution of spirit has resulted in the form of solid matter and wants to release itself and to realize and establish itself in an ascending order of different forms such as matter, plants, insects, animals and men. Sri Aurobindo speaks of the Mind and the Super-Mind. The
mind cannot be the final organ as it is full of imperfections. Sri Aurobindo says that, there is above the mind a higher mind which he calls Super-Mind. It is the original Truth-consciousness. The Upanishad calls it Vijnana. It is the attainment towards which we are moving. When it fully reveals itself Godhead commences. Man's aim is to realize this possibility by constant self effort. This is the purpose of Sri Aurobindo's Yoga.

Sri Aurobindo as a Yogi

Sri Aurobindo was a mystic and a yogi. Pointing out the difference between the two Som P. Ranchan speaks as follows: "... A mystic has experience of the occult and the spiritual involuntarily while the Yogi following a way and a method has definite experience." Another difference between the two is that a Yogi uses his experiences for himself and also for others, for their welfare and for their transformation.

Sri Aurobindo started as a mystic. His major mystical experiences occurred without his intentionally seeking them. To give some examples, in the Alipore Jail he had a darshan of Vasudeva Krishna and a mystico-yogic experience. He went to Chandanagore and Pondichery by an inner voice. Another instance is that when he reached Apollo Bundar, he explained the divine "as all-pervading, as immanent, as supraphysical planes acting upon the material planes." Such divine experience comes to a very few in the beginning of a Sadhak's life. His first pre-yogic experience came in London. While he was at London, he heard the voice of Swami Vivekananda telling him
about the Supermind. During the first fifteen years of his Sadhana no divine experience came to him but afterwards within five years such experience came to him. Hence it would not be wrong to say that he got it comparatively within a short time. For many others it takes several years. While he was in Alipore prison Swami Vivekananda used to visit him many times and tell him about Yoga, meditation and higher consciousness. As Sri Aurobindo writes: "Most would say that a slow development is the best one can hope for in the first years and only when the nature is ready and fully concentrated towards the Divine can the definite experience come." 

Sri Aurobindo used to do four to five hours' meditation concentration a day for several years before the Divine came to him. Such a thing never takes place if by concentration, we mean labourious meditation and another thing was that he did pranayam also four or five hours a day. What did happen during this time? Answering this, Sri Aurobindo says: "the flow of poetry came down while I was doing pranayam ... if it is the flow of experiences that did come after some years, but after I had stopped pranayam for a long time and was doing nothing and did not know what to do or where to turn once all my efforts had failed." It came not as a result of pranayam but in an easy way by the grace of a temporary Guru or by the 'grace' of the eternal Brahman and afterwards by the grace of 'Mahakali and Krishna'. From this it is evident that the experience of Brahman came to him when he was trying to find a way doing no Sadhana at all and making no effort. All his earlier efforts, as he
admits, failed. Then in three days he got an experience which most Yogis get at the end of a long yoga.

In 1907 Sri Aurobindo took initiation from a Maharastrian Yogi, Lele. He taught him how to empty “the mind by throwing out any thought form arising from within or coming from without.” 8 Sri Aurobindo could reproduce stillness of mind at will. This mystic silence gave him many things: philosophy, poetry and immense creativity in general. But he could not get any knowledge about the Nirvana of the Mayavad Vedanta. Hence, Lele left Sri Aurobindo to the divine for guidance realizing that, Sri Aurobindo’s way had been charted out by the divine. Som P. Ranchan compares the relationship between Lele and Sri Aurobindo to that between Tota Puri and Ramakrishna Paramhansa. “Tota Puri wanted Ramakrishna to operate from Nirvikalpa Samadhi whereas the latter returned to Mother Kali ....9” Sri Aurobindo describes in his ‘Savitri’ that the only difference between Lele and Himself and between Tota Puri and Ramkrishna was that He was involved in building a bridge between ‘the material, the psychic and the spiritual’. This is new in Indian Yoga. Sri Aurobindo had to work on each problem and each conscious plane to solve and transform it. In everything he got the blessings of the Divine without resorting to miracles.

By Yoga, Sri Aurobindo said: “it signified a spiritual condition of universal equality and God union”.10 In ‘Savitri’ of Sri Aurobindo we find King Awapathy’s Yoga. He was childless and performed askesis to get a child. For eighteen years he performed the penance. The
Goddess Saraswati to whom he was trying to propitiate came out of the sacrificial pyre on the last day and asked him to ask for a boon. Aswapathy wanted that a son should be born to him. The Goddess being pleased granted an extra boon that he would also be gifted with a daughter who would be a portion of herself. King Awapathy is a symbol of the human race trying to bring perfection to the earth. He first of all finds out what man is. He finds that a human being is not merely his life, mind and body but that he is a spirit. And he has powers and capacities in him which he can fulfil. Here Awapathy gives an account of triple Yoga. He finds that 'man is not merely an individual, he is cosmic'. Awapathy finds further that "man is not merely cosmic, he is beyond cosmic too: He can ascend to a plane of consciousness where he can be identified with the supreme divine." 11

"Aswapathy 'ascends and goes over to those regions and enters into the 'House of the Spirit', as he admits in the third book of Savitri. There he meets the Mother of the universe and he carries to her feet the whole aspiration of mankind, which has been working in the human heart for thousands of years." 12 The Mother first cajoles Aswapathy not to make such a demand because mankind is not yet ready to bear the burden of the descent of the divine consciousness. On the insistence of Awapathy, the Divine Mother tells that she would send him a portion of herself as her daughter who will conquer ignorance and death.

Aswapathy found the cause of human evolution. He became the transcendent one who can transcend Nature because the true aim of
evolution is to create life in a new manner. Then he says: "The adventure of consciousness in the universe, the process of universal evolution is meant to lead to a new creation of life, to create new life in terms of Spirit, not to continue this round of subjection to nature."

Gradually the Divine began to change Aswapathy's nature so that it would be able to achieve divinity. One lesson of life is that everything fails a man except the Divine, if he entirely turns to the latter. To find the Divine is indeed the first reason for seeking 'the spiritual truth and spiritual life'. This only is indispensable and all the rest is nothing without it. The Divine brings man from the limited consciousness into the Divine consciousness so that he can live a life of Peace, Light, Love, Strength, Bliss. We would not seek material gain but approach the Divine for Peace, Light and Bliss.

**Sri Aurobindo's view of Integral Yoga**

The realization of the Divine is the only aim of man and the rest is desirable only in so far as it helps or leads towards that end. Sri Aurobindo's Yoga had the following purposes. First it was to do Sadhana personal and collective, necessary for the realization of the common life of the God realized men and secondly to help the world to move towards that end and live in that Light. As Sri Aurobindo writes: "The objects of Yoga is to enter into and be possessed by the Divine Presence and Consciousness, to love the Divine for the Divine sake alone, to be turned in our nature into the nature of the Divine, and in our will and works to be the instruments of the Divine." Its object is not to become a superman or to attain Moksha, though
liberation comes by it. "The aim of this Yoga is, first, to enter into divine consciousness by merging into it the separative ego (incidentally in doing so one finds one's true individual self which is not limited and selfish ego but a portion of the Divine) and secondly, to bring down the supramental consciousness on earth to transform mind, life and body. All else can be only a result of these two aims not the primary object of Yoga." 16 Sri Aurobindo writes that "the only creation for which there is only place here is supramental, the bringing of the Divine Truth down on the earth, not only in to the life vital but in the body and matter. 17

Opening

The Sadhana of this Yoga does not proceed through any set of mental teaching or prescribed form of meditation, mantras or others but by aspirations, by a self-concentration inwards and upwards by self opening to an influence, to the Divine Power above us and its working, to the Divine Presence in the heart and by the rejection of all those things that are irrelevant. 'It is by faith, aspiration and surrender that the self opening can come'. 18 There are two ways by which this Yoga can be accomplished: (1) by knowledge and one's own effort and (2) by reliance on the Mother. If one devotes oneself to the Mother completely, it will take time and even a long time for this consciousness to come. Difficulties might arise in this process but if one continues, a time comes when the Mother's force opens the unconsciousness fully to the Divine. Here it may be noted that 'the Divine Mother is the Consciousness and Force of the Divine'.

We have noted before that everything fails a man but the Divine never fails him if he dedicates himself to Her wholeheartedly. To find the Divine is, therefore, the first reason for seeking the Spiritual Truth and Spiritual Life. One has to transform his limited consciousness into the Divine consciousness. He has to live in the Infinite Peace, Light, Love, Strength and Bliss. In other words, one has to pass from the finite to the infinite. One has to work for humanity. This is the true manifestation of Peace, Love, Light, Strength and Bliss. We must first know our self which is nothing but the manifestation of the Divine. Then only we can know what the Divine demands from us.

From the following commentaries, we can know Sri Aurobindo's idea about this. One know devotee put a question to Sri Aurobindo, what should be the final aim of a Sadhak? Should it not be to become a Yogi? Sri Aurobindo answered in the following words: "To be in full union with the Divine is the final aim. When one has some kind of personal union, one can be called a Yogi but the union has to be complete. There are Yogis who have only union on the spiritual plane. Others who are united in mind and heart and others who are in the vital too. In our Yoga our aim is to be united too in the physical consciousness and supramental plane. Do calm and equality come from above by the Mother's Grace. When they descend, it is by the soul's aspiration and the Mother's Grace." 19 Sri Aurobindo again said in answer to the 'question' when has a person attained Samata or
Equality, can we say that he is egoless? "The ego-sense of man disappears or it may remain subtilised or in dense form – it depends on the person." To another question, Does the Divine descend mean descend of peace, purity and silence? Sri Aurobindo replied, "It is, part of the Divine descends not the whole of it."  

Sri Aurobindo's Philosophy

Sri Aurobindo is primarily known as a saint who has unravelled the nature of ultimate reality. He is not known as a poet, dramatist, politician or political thinker. This is quite surprising because before Sri Aurobindo achieved Siddhi in Yoga at Pondichery, he used to say that he was a poet and politician and not a philosopher. After coming to Pondichery he became a Yogi and a Philosopher. He is an original philosopher who has applied his philosophy to life, society, politics and the future of man. There are a number of articles on Sri Aurobindo's philosophy but they are not so easy to understand. Sri Aurobindo had gone to the height of philosophy. Sri Aurobindo calls 'Reality' as 'Spirit' or 'Consciousness', Sat-Chitdananda. This spirit pervades matter, life, mind, psyche and everything. The fundamental basis upon which Sri Aurobindo's philosophy stands is that both matter and spirit are real. "Neither spirit nor matter is to be rejected as an illusion. Idealistic philosophy that negates matter is as shortsighted as materialistic philosophy that negates spirit." To the physicists matter is an expression of energy. But the fact that life which is conscient evolved from matter shows that matter is spirit. Of course, spirit in life is nescient, nor inconscient." That life evolved
from matter means that life is more alive and aware than we normally think. To Sri Aurobindo it took billions and trillions of years for matter to become life and a million of years to evolve into mind. Therefore, there is no dichotomy between spirit and matter. He is skeptical of those theories which deny matter as also of those who deny spirit.

From the idealist standpoint, 'the phenomenal world' is merely an illusion which may appear as a reality to the ignorant mind. The materialist, on the other hand, vetoes the reality of Spirit or Archetypal Idea and refers to all mental and spiritual experiences as mere epiphenomena. Sri Aurobindo establishes a synthesis between mind and matter. If we analyse, the materialist argument fails because it can be shown that even an iota of knowledge transcends the senses. "We know that for the senses the sun goes around the earth. On the other side, materialism has served a favourable philosophical purpose by orienting people's mind towards the objective world and by admitting an unknown behind all manifestations." ²⁴ According to Sri Aurobindo a healthy agnosticism is the key to knowledge, for the universe always appears as a symbol of an unknowable Reality "which translates itself here into different systems of values." ²⁵ The idealist also performs a philosophical service by helping to turn people's mind towards a higher union with God. The idealist conception of the transcendent divinity cannot be denied and has a greater reality than the material. Sri Aurobindo's major concern is that each school of thought limits itself to its own experience between the materialist and
the idealist may seem merely metaphysical, but it has an extremely practical importance; it determines our entire outlook upon existence ...”

The Indian mind has made tremendous achievement in the realms of intellectual, vitalistic and political activities. But the supreme genius of India manifests itself at its best in the Vedas and the teachings of Buddha. “Due to its inability to transform terrestrial life in the image and the pattern of the spirit, Indian spirituality, in its later days, generated an attitude of renunciation of the world and, by its exaggerated emphasis on the character of cosmic phenomena, led to a weakening of vital force, and hence India failed to compete with the other parts of the world in the purely secular aspects of life.” In India the philosophy of Mayabada and Nirvana developed. In the West though several scientists believed in God, yet the full development of materialism and secularism resulted in stupendous growth. The development of scientific rationalism increased man’s knowledge about natural and social evolution, created humanism and humanitarianism, extended social idealism, and in this way led to the triumph of man as a creative subject. Man became a rational and creative creature. “The gospel of external environment and the planning of a rationalized society has been proclaimed. Aurobindo thinks that both India and Europe have gone extremes. He hoped that Indian spiritualism and European secularism and materialism are to be reconciled and felt it was possible by a philosophy which gives equal importance to the claims of both spirit and matter.”
Before Sri Aurobindo, an attempt for synthesis between Idealism and materialism had been made by thinkers like Aristotle, Leibniz and Hegel etc. but Sri Aurobindo remarked that their synthesis was intellectual while his synthesis aims at a complete truth in the course of man's spiritual consciousness. "Aurobindo's metaphysics grows out of the fusion of the eastern and the western ideas." The concept of the supreme spiritual reality has its source in the Upanishadas. Besides, the Rig Veda and Vedantic notion of Tapas (usterity) has contributed to the idea of consciousness as a creative force.

As a political philosopher, Sri Aurobindo accepts spiritual determinism in history. Behind the working of history the divine being can be seen. "History is the manifestation and progressive self-revelation of Brahman, the Absolute. Aurobindo illustrates his theory of the dynamic activity of Kali, the directing force of the spirit, with reference to two historical movements - Bengal nationalism and the French Revolution." Traces of mystical philosophy are found in Egyptian mystics, in the Hellenic philosophers, in Pythagoras and in Plato etc. Hedonism and the comfortable existence are their ideals of civilization. Culture aims at the creativity of Manas - the vedantic term for mind. Sri Aurobindo wanted to go beyond culture and aimed at a supra-rational beauty and a supra-rational good. Thus the ancient vedantic metaphysics which stressed the supernal cosmic existence, gnosis, good, bliss came to the forefront in his analysis.

Sri Aurobindo held that "the idea is not a reflection of the external fact which it so much exceeds; rather the fact is only a
partial reflection of the idea which has created it." 31 Hence to Sri Aurobindo ideals are not the ultimate reality for that is too high for the ideal to reach. They are aspects of it scattered in the world consciousness as a basis for the working of the world power. If they are primary, the actual working is secondary. They are closely related to reality and on account of that 'real, forcible and complete'. Facts are their partial 'reflection. The human being progresses as he becomes more and more capable of knowing them. This is indeed the order of evolution. In life the force emerges and in the very surface of its works particularly the mind, the underlying consciousness reveals itself. "As man advances he becomes originative and creative and no longer merely executive." 32

In so progressing, humanity falls into two classes: it divides itself between the practical man and the idealist and makes several compromises between the two extremes. "Man approaches nearer his perfection when he combines in himself the idealist and the pragmatist, the originative soul and the executive power." 33 In the practical life there is a tussle between several ideas. Through the agitation of force and agitation of sight, there is hope for the possibility of a victoriously fulfilled ideal. It brings the messiah in the hearts and thoughts of men. But for that men must prepare their souls to rise to the height and purity of a clearly grasped ideal. The divine soul will descend upon human consciousness to reveal to it the meaning of all its actions.
"The greatest men of action who were endowed by Nature with the most extra-ordinary force of accomplishment, have owed it to the combination in them of active power with an immense drift of originative thought devoted to practical realisation." 34 Such persons were Napoleon and Alexander. "Napoleon with his violent prejudice against ideologues and dreamers was himself a colossal dreamer, an incurable if unconscious ideologist." 35 His brain was full of gigantic force and accomplishment. Alexander with all his power and ideas threw himself to conquests. Both Napoleon and Alexander broke down the barriers of Greek and Asiatic prejudice and narrow self-imprisonment. They created an age of civilization and interchange of ideas.

According to Sri Aurobindo, the transcendent, the cosmic and the individual have reality, but the primacy remains with the transcendent. "The world exists by transcendent, the transcendent does not exist by the world". 36 Joan Price continues, "the silent (transcendent) and the active (immanent) Brahman are not irreconcilable opposites, they are two attributes of Brahman – positive and negative, each being necessary to the other." 37

From silence emanates active energies to the universal. Brahman is in this world to represent Itself in the values of Life. Life exists in Brahman in order to discover Brahman in itself. Therefore, we can find out Brahman by self-discovery. To realize God is man's manhood. "He starts from the animal vitality and its activities, but a
divine existence is his objective." Conscious force is in everything that exists and everything exist by virtue of that conscious force.

Ethics is a stage in evolution and in it lies the urge towards self-expression. In the ethical stage, delight is characterized by dualities of right and wrong, good and bad, pleasure and pain. When an individual expresses his qualities whether of a poet, a musician, a statesman, a philosopher, he brings his potentialities into manifestation. Joan Price writes "... by the nature of world-play as it has been realized by Sachchidananda in the vastness of His existence extended as Space and Time, we have to conceive first of an involution and a self-absorption of conscious being into the density and infinite divisibility of substance, for otherwise there can be no finite variation; next, an emergence of self-imprisoned force into formal being; living being; thinking being; and finally a release of the formed thinking being into the free realization of itself as the One and the infinite at play in the world and by the release of its recovery of the boundless existence – consciousness – bliss ......... This triple movement is the whole key to the world-enigma." It is something eternal.

The triple movement of Sachchidananda has provided the key to the understanding of idealism and realism. Thus we find self-absorption of the conscious being. Next, we find an emergence of self-imprisoned force into a formal being and finally, a release of formal thinking of the formal being into free realization of itself.

Sri Aurobindo speaks of two Mayas, the lower (mental) and the higher (divine). Maya is an illusion and prevents us from knowing
reality. Maya surrounds Brahman and is deceptive. Sri Aurobindo explains that higher maya is not deception at all; rather it is a creative power or mediator between the Absolute One and the world of multiplicity. A mediator is necessary between the two because infinite being could produce an infinite world. Maya is inexplicable. It is already there and we cannot but accept it. There are full of contradictions in it. Some say that "it is a power of illusion. Others do not agree; for them Maya is a power of false formations. Though false in one sense, they are real as long as they last or are allowed to last." 40

There are two facts of pure existence, a fact of Being and a fact of Becoming. To deny one or other is easy but to recognize the reality of both and study the relations between them is wisdom. Stability and movement are but two psychological representations of the Absolute. Here a question arises, is Becoming an unintelligible movement or a conscious force? This question is very important because the answer to it gives an idea of Sri Aurobindo’s stand that people as transitional beings have a goal in the world to live a divine life. In other words, this implies that the world and everything in it has a divine purpose. In the opinion of the materialist, existence is our conscious and consciousness is a development of material energy. Hence the question arises if this is so, how is it possible to derive a conscious being from unconscious force? The answer to this question is that both existence and force are inert and both of them unconscious and unintelligent and therefore, there cannot be any purpose in evolution.
According to Sri Aurobindo: "Consciousness uses the brain which its upwards striving have produced, (but) brain has not produced nor does it use Consciousness." An analysis of matter by modern science arrives at the same conclusion.

All our activities are the result of the play of triple forces - knowledge-force, desire-force and action-force. These three are three streams of one original identical power. At this point, Sri Aurobindo raises two questions. How did this movement come to take place at all and why? The absolute idealist says that empirical phenomena may seem different from the one Absolute, may have no reality and are therefore illusions (Maya). Since the absolute One is the only reality, identification with things of the phenomenal world is a mistake. And by doing so, we impose certain characteristics upon the Absolute Reality that it doesn't possess. The whole world may appear to be an appearance of the Absolute. As Sri Aurobindo beautifully sums up: "When we experience the true Reality, we will be liberated from false identification with the phenomenal world and understand it as a projected movement of energy." 42

From 1914 to 1926 Sri Aurobindo's entire Sadhana was to bring the Overmind down to this life. By Overmind he means the field of archetypes of Gods and deities. Overmind constitutes the layers above consciousness which can be analysed through psychoanalysis. It is the source of original ideas. Overmind sees the universe as integrally one. Yet it is composed of many aspects to which it gives independent action. "In Overmind we have the origin of the cleavage." 43 The Divine
Reality, the Divine Soul (self), the Divine Personality and impersonality are aspects and powers of one reality, but each is empowered to act as an independent entity and separate expression. If we regard the Power and Reality as so many Godheads, we can say that the Overmind releases a million Godheads into action.

Beyond the Overmind is the Supermind which Sri Aurobindo regarded as the organ of will and thought of the Supreme. According to him 'Supermind' can descend fully into the physical. Supermind is the principle of directive will and knowledge and comprehends all things in itself as itself. Mind, Life and Matter are subordinate to the Divine - Existence - Consciousness - Bliss and Supermind. Sri Aurobindo says: "Mind is a subordinate power of Supermind which takes its stand in the standpoint of division, actually forgetful here of the oneness behind though able to return to it by reillumination from the Supramental; Life is similarly a subordinate power of the energy aspect of Sachchidananda, it is Force working out form and the play of conscious energy from the standpoint of division created by Mind; Matter is the form of substance of being which the existence of Sachchidananda assumes when it subjects itself to this phenomenal action of its own consciousness and force."  

From the analysis of this, the following comes out:

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<th>Reality</th>
<th>Becomes</th>
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<tr>
<td>Existence (Sat)</td>
<td>becomes</td>
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<td>Consciousness-Force (Chit)</td>
<td>becomes</td>
<td>Life</td>
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<td>Bliss (Ananda)</td>
<td>becomes</td>
<td>Psyche (soul)</td>
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<td>Supermind</td>
<td>becomes</td>
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Soul is neither life, mind nor body but the "opening and flowering of the essence of all these to their own peculiar delight of self, to light, to love, to joy and beauty and to a refined purity of being." The soul has its origin in a Divine Soul (self). The Divine Soul lives in the original delight of Existence (Ananda) self content in the consciousness of Sachchidananda and the unity of Higher Maya by the distinction of comprehending Supermind, the Divine Soul enjoys at the same time unity and difference with God. It is pure and unlimited consciousness in its energy and able to relate freely with forms of knowledge.

The Divine Soul has three grades of Supramental existence as self-manifestation of Sachchidananda: (1) to conceive, perceive and sense as its own Self-being and Self-becoming all existences; (2) to conceive, perceive and sense all existences in the Self as soul-forms of One; (3) to conceive, perceive and sense all the existences in their divine individuality.

But in order to understand Mind, Overmind and Supermind we have to know psyche. In psychology, the 'psyche' connotes the whole of consciousness excluding the ego. Psyche is diffused in the unconscious, resides in the archetypes, is active in varying degrees in one's complexes while ego is its outer layer, somewhat conscious dealing with the outer reality and also dealing with the inner theatre as much as it is possible. "Along with brain power, it is an evolutionary development which has made man not only survive, but
become superior to animal from which he parted company in the course of evolution." 48

Sri Aurobindo speaks of spiritual transformation. This is a new conception. Spiritual transformation extricates oneself from the senses and the world and reposes itself in another world. Sri Aurobindo's spiritual transformation is the joining of the overmind with the mental, the vital and the physical via the psychic. This will make one a superman, be it in action, interrelation, creativity in one's life and society'. As Som P. Ranchan observes: "the spiritual transformation of Sri Aurobindo is along Gnostic lines. In Gnosticism the personality is viewed as tripartite." 49 There is the spirit part called 'Pneuma', the psychic part called 'Psyche' and the physical part is called 'Soma'. The spiritual transformation takes place in integrating all the three Sri Aurobindo is of the view that the Gnostic transformation comes last. First comes the psychic part in which the psyche is identified and becomes the guide of the mind, life and matter. The second is the spiritual part which we have already explained and last comes the Gnostic part. In the Gnostic part, the spirit completely illuminates the physical. Even the yogis have not realized this truth. But Sri Aurobindo and the Mother have brought down the supramental and realized the Gnosis of Light.

Sri Aurobindo's philosophy is monistic. Here the sovereign reality is Spirit. Both 'man and nature' are expressions of spirit. Man is "a conscious incarnate at the psychic level. Nature is its inconscient and sub-conscious incarnation. Man has to make nature
In Sri Aurobindo's philosophy, Psyche comes next. It is the conscious representative of the spirit in nature. As spirit's representative, it must replace the ego. Sri Aurobindo doesn't consider ego as so important. He regards it as superficial. It has access only to the surfaces of the physical, mental and vital which it should organize and integrate. However, it must not occupy the centre stage with the identification and emergence of the psychic which expresses man's deeper personality. The ego will disappear with the dawn of consciousness and knowledge.

This, in short, is Sri Aurobindo's philosophical thought. Here we make references to some of his views on important concepts.

**Vision and Action**

There are various forms of revelations. One may get a powerful idea of them. One may get in a flash a picture of a wholly new situation. Such a vision is the beginning. It has to be translated into action. A man may come across several difficulties in the process. However, it requires special capacities. A man may have a brilliant vision but he may be weak in executing it. That is why he may not be successful in life. "When one gets a creative idea or vision, it also brings the necessary force for its execution."  

**Knowledge and Power**

It is said that knowledge is power, but if we ponder over it deeply the two are not necessarily one. In our world of imperfections and ignorance they are usually away from each other. "Those who have
knowledge are ineffective in the field of execution. Those who wield power are rarely wise. A combination of both is rare.” Even in the spiritual sphere, power does not necessarily go with knowledge. Sometimes those who have attained knowledge are isolated from the arena of power. M.P. Pandit says “it is only in lines of Yoga where power is recognized as an inalienable part of Shakti, the Divine Consciousness - Force, that there is no divorce between knowledge and power.”

Karma

Sri Aurobindo says that an individual brings with him his past Karma. In his words: “it is not individuals alone who inherit the legacy of their Karma. Nations too have their share. The law holds good for both.”

Divine Consent

It is generally believed that everything happens in the world by the Divine Will. Then the question arises if this is so, why so many undivine things happen in our world. “The Divine is the source of peace, harmony, love, happiness, all that is good. But what do we see around? Disharmony, distress, hatred, violence, evil in many forms. How does the Divine permit the contraries?” Though the Divine know that everything that is happening in the world is not good, yet by this the next step can be taken. We should try to understand their real import, their unseen bearings on the future. The good serves the whole by its goodness and evil by its evilness. Certain things have to be allowed to run out. “In the long run it will be found that we have
contributed to the general progress by evoking their contraries into action." Again there are certain things that are the result of human volition. They are not the part of the Divine will. It depends upon our conception.

**Rebirth**

Sometimes rebirth takes place. It is an ancient thought and its origin is unknown. Rebirth is Sanskrit means 'punarjanma'. It has neither been proved or improved by modern science. Human memory is short. Therefore he cannot remember his past life. Therefore we cannot remember what was our life before birth. The Buddhist Jataka stories make a reference to rebirth. There are many theories of rebirth. One theory is as follows: "We know, for instance, that in the phenomena, say, of automatic writing or of communication from the dead, it is disputed whether the phenomena proceed from outside, from this embodied minds, or from within, from the subliminal consciousness, or whether the communication is actual and immediate from the released personality or is the uprising to the surface of a telepathic impression which came from the mind of the then living man but it has remained submerged in our subliminal mentality."

**Conclusion**

It is in this way that the philosophical thought of Sri Aurobindo evolved. An ordinary man may find it difficult to understand it. Even, sometimes some of the scholars are confused by it. To put it simply, Aurobindo speaks of the matter, spirit, overmind and supermind which is the absolute reality. He categorically states that it is the higher
which can explain the lower. The lower cannot explain the higher. Science, reason and intellect have their own limitations. Science may provide knowledge but it cannot go beyond a certain stage. It may explain the supraphysical and psychic but, it fails to solve the riddles of the universe. It is spiritualism which can solve all the problems of the world. Sri Aurobindo by his yoga brought about the descent of the ‘Supramental Consciousness’. If, the people get themselves prepared to hold it, they can help in the formation of a world-union and establish Human Unity. Then only men can enjoy Sachchidananda which means existence, knowledge and bliss.
REFERENCES


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