CHAPTER- 6
6.1: Introduction:

Sri Aurobindo was born in Calcutta in 1872 and educated in England. He came back to India with only one aim: liberating India from the foreign yoke of England. Sri Aurobindo is the man, who dedicated his life to bringing about the next stage of evolution of life on earth. Throughout his life Sri Aurobindo worked outwardly on his massive body of writings, and inwardly to connect to the divine consciousness, to bring down its properties into the world. Sri Aurobindo’s vision begins with the assertion that humans may not be the final rung on the evolutionary scale. According to A.B Purani, “The basic aim of Sri Aurobindo’s philosophy is “to solve the fundamental problems of human life.”¹ We might witness the emergence of a new species, one that is above and beyond the present human race as we know it. Or, perhaps we could say that it is perhaps the same human species, but that is evolving to a new level that appears very different in functioning, inwardly and outwardly, from the current humanity. Sri Aurobindo gave us a vision of what a future society could be, like if we transcended the limited thinking of the old religions, the old superstitions, of both East and the West; if we saw beyond our physical or
material view of the world; if we went beyond an analysis of existence based solely on a scientific method that did not include the realm of consciousness and spirit. Sri Aurobindo invites us to walk through the doors that he has opened, and journey into a new frontier of understanding and experience; into a new future of infinite, never before thought of possibilities. Aurobindo says, "The genius of self-sacrifice …is the flowering of mankind’s ethical growth, the evidence of our gradual rise from the self-regarding animal to the selfless divinity".

6.2: Analysis:

Liberation according to Sri-Aurobindo is the attainment of perfect consciousness and bliss, retaining the individuality. Sri-Aurobindo holds that it should be the first duty of man to affirm him in the universe. According to him spirituality can be attained by overcoming numerous dangers and obstacles. Man has to discard all kinds of egoistic desires, passions, prejudices etc. He has to surrender himself to the Divine through mind, heart and will. Sri-Aurobindo observes "From within which expose every movement to the light of truth, repels what is false, obscure, opposed to the Divine realization, every religion of the being, every nook corner of it, every movement, foundation, direction, inclination of thought, will, emotion, sensation, action, reaction, motive, disposition……………personality, desire, habit of the conscious or subconscious, physical, even the most concealed,
camouflaged, mute, recondite, is lighted up with the unerring psychic light, their confusions dissipated, their tangles disentangled, their obscurities, deceptions, self deceptions precisely indicated and remove; all is purified, set right, the whole nature harmonized, modulated in the psychic key, put in spiritual order.” According to Sri-Aurobindo only Supermind on this earth consciousness can give a secure basis to the divine or Gnostic evolution and can liberate from the pull of in-conscience.

While Sri Aurobindo is explaining his view of liberation he believed that there is a future before us so utterly different than what we might expect. There are forces and possibilities so staggering, that we must reevaluate our entire belief system, dismantle much of our intellectual underpinnings, and relearn a new vocabulary of life so we can understand this new future. Sri Aurobindo has provided this sophisticated approach for personal evolution and transformation. He also provides a simplified version to his followers, that is, if one is dedicated to the path he has set out; one should begin by trying to have a deep and sincere aspiration for the Divine. Constantly aspire for it to enter one’s life and intend that all of life be infused with its peace and power. According to Aurobindo, “Nirvana, as I know it, is a necessary experience in order to get rid of the nature-personality which is subject to ignorance. You cease to be the small individual ego in a vast world. You throw away that and become the One in Nirvana. Nirvana is a passage for passing into a condition in which your true individuality can be attained. That true individuality
is not a small, narrow and limited self contained in the world, but is vast and infinite and can contain the world within itself; you can remain in the world and yet be above it." Again he says, "Do not look up to men because of their riches or allow yourself to be impressed by the show, the power or the influence. When you ask for Mother, you must feel that it is she who is demanding through you a very little of what belongs to her and the man from you ask will be judge by his response. If you are free from the money-taint but without any ascetic withdrawal you will have a great power to commend money for the divine work. Equality of mind, absence of demand and the full dedication of all you possess and receive and all your power of acquisition to the Divine Shakti and her work are the signs of this freedom. Any perturbation of mind with regard to money and its use, any claim, any grudging is a sure index of some imperfection or bondage ......." Sri Aurobindo developed new terminology to explain the tenets of his radical new approach, which he called the "Integral Yoga". The yoga is the method of spiritual progress. Aurobindo says, "Thus Yoga implies not only the realization of God, but an entire consecration and change of the inner and outer life till it is fit to manifest a divine consciousness and become part of a divine work."

For the attainment of the state of liberation we need a clear vision of the Absolute. In this regard Aurobindo holds that the original status of God, Brahman or the Absolute is unknowable, indefinable, infinite, timeless, spaceless, etc. Its first defined status on the way to manifest a universe
of forms is that it exists. That existence is called Sat in the East. The experience of Sat, i.e. the Pure Existent is what we mean by “spirit.” Spirit is the essence of Brahman. It is also called Being. In our lives, we come to see that this Spirit or Being is the substance from which we are made — in our bodies, our vital, and our minds. i.e. spirit (of existence) is the substance of the universe. We are made up of that spiritual substance. As we become more conscious, we play the decisive role of bringing the spirit into life, i.e. realizing it in our material, life existence, thereby bringing the Being into the Becoming, which transforms our lives and the life around us into its infinite possibilities. According to Aurobindo, “The being of man is composed of these elements- the psychic behind supporting all, the inner mental, vital and physical, and the outer- quite external nature of mind, life and body which is their instrument of expression. But above all is the central being (Jivātmā), which uses them all for its manifestation, it is a portion of the Divine Self”

In explaining his concept of liberation Aurobindo pointed out that the vision of Brahman as well as the Oneness of all things has to be realized for the attainment of liberation. Here the question arises: how do we develop the integral view of the unity of spirit and matter (i.e. the vision of Brahman; the Oneness of all things)? The ultimate destiny of man is to know the answer to this question. By going to the depths and making the Soul connection, we see this unity. We see that Sachchidananda above is also in this life. We also see the unity of the individual, universal, and transcendent
planes. It is the Absolute and the relative; the corporeal and incorporeal. This Reality exceeds all definitions of mind. We need to discover a way beyond Mind to know the unity of Brahman, the Reality. For Aurobindo "Oneness with God, oneness with all beings the realization of the eternal divine unity everywhere and the drawing onwards of men towards that oneness are the law of life which arises from the teachings of the Gita......To be made oneself with God above and God in man and God in the world is the sense of liberation and the secret of perfection." We do that by developing our higher consciousness. If the individual finds his Soul within, he begins to develop his higher consciousness, enabling him to perceive the unity of Brahman, to see the true nature of existence. In touching his personal evolving Soul, he moves beyond his individual status or plane and ego, and touches the universal and the transcendent spirit. From that Soul status, he begins to perceive the unity of spirit and matter; the vision of Brahman.

When the spiritual experience of liberation (mokṣa) is accepted as the goal, the individual normally goes within to find the divine spirit, and remain there — no longer relating to or participating in the unfolding, problems, and issues of the world. In this regard Aurobindo said, “Spirituality is not a high intellectuality, not idealism, not an ethical turns of mind or moral purity and austerity, not religiously or an ardent exalted emotional fervour, not even a compound of all these excellent things.” However if one wants to bring the Divine attributes, powers, and consciousness into one’s life, the yoga cannot
be a partial one of liberation. It has to be an integral realization of perfection and spiritual realization in life. Sri Aurobindo had earlier experience of spiritual liberation (mokṣa) but he did not accept that as his final course or goal. The Divine’s intention for him lies elsewhere. It intended Sri Aurobindo to become a pure instrument that would hasten the descent of the Divine consciousness into earthly life to enable a divine life on earth. Sri Aurobindo invites us to walk through the doors that he has opened, and journey into a new frontier of understanding and experience; into a new future of infinite, never before thought of possibilities. Aurobindo says, “A life of Gnostic beings carrying the evolution to a higher supramental status might fully be characterized as a Divine life, for it would be a life in the Divine, a life of the beginnings of a spiritual divine light and power and joy manifested in material Nature. That might be described, since it surpasses the mental human level, as a life of spiritual and supramental Supermanhood”.

In his philosophy Sri Aurobindo give utmost stress on spiritual progress of individual. Without spiritual progress it is not possible for us to realize the state of liberation. According to Aurobindo “We are composed of many parts, each of which contributes something to the total movement of our consciousness, our thought, feeling, action … but we are aware only of their confused and pell-mell results on the surface”.

Aurobindo saw at this point that the transformation of the earth presupposed one other condition. When he left the blue light of the overmind, he envisioned the Golden Light of
the supramental world. If the Golden Light were to remain on earth forever after the descent, he saw that it would require about ten followers to fully have the Supramental Consciousness. In the spiritual paths of the past, the goal was to connect to and seek release in the Divine above or within oneself, or to experience detachment from life. Yoga is the starting point of one’s spiritual progress. Once one has connected to the Divine Reality without or within, one brings it into the details of our life, in order to transform it, including the transmutation of our own nature, as well as the nature of the world around us.

Liberation of man has close connection with evolution. We know that Aurobindo’s evolution is integral evolution. His method of evolution is “integral” not only because it synthesizes the highest aspects of traditional Indian yoga, but because it seeks to bring the spirit into all aspects of our lives. We do not seek release and liberation into the spirit but we bring the spirit into the Becoming of our daily existence to transform ourselves and the world around us. Through that process, we overcome ego, separateness, limited knowledge, ignorance, falsehood, division, duality, pain, suffering, and eventually death itself. According to Aurobindo “Our Yoga is a double movement of ascent and descent, one rises to higher and higher levels of consciousness, but at the same time one brings down their power not only into mind and life, but in the end even into the body. And the highest of these levels, the one at which it aims is Supermind. Only when that can be brought down is a divine transformation possible in the earth consciousness.”12
Sri Aurobindo suggests that when we consider the creation as a whole, the lower part consists of matter, life, and mind, while the higher part consists of Spirit. In the lower “hemisphere” energy formulates into matter, evolves to life, and further evolves to mind. Mind itself is also capable of rising to spiritual mind — where knowledge enters the mind through sudden descents of knowledge without the need for thought — and then further to Overmind, the highest state of this lower hemisphere where division of the Spiritual consciousness first takes shape. In the upper hemisphere is the pure Spiritual Reality taking shape in three forms of Existence, Conscious-Force, and Delight — otherwise known as Sat-Chit-Ānanda. Together, they can be called (in western terms) the Absolute, or (in Indian terms) Brahman. Between the lower hemisphere’s highest reach — overmind — and the spiritual worlds of the Absolute lies a zone which Sri Aurobindo called “Truth Consciousness;” or to use his own phraseology, the plane of ‘Supermind.’ “All Supermen or Supramental Gnostic beings can be thought of Jīvanmukta, but all Jīvanmuktas are not Supermen.”

Those who would like to realize Truth Consciousness, Sri Aurobindo describe three successive phases of transformation for them. These are — psychic transformation, spiritual transformation, and supramental transformation. Through these transformations the seeker may perceives the truth of all, and the truth of each thing.
6.3: The Psychic Transformation:

In the first phase of the 'triple transformation' one moves from the outer surface consciousness to a deeper poise within; coming in contact with the subliminal being, until one reaches the personal evolving soul, i.e. the psychic consciousness. There one comes in touch with universal forces and truths. One experiences descents of intuitions of knowledge without the need of thought; one develops a great mastery over the outer nature, seeing the world through a 'witness consciousnesses. That enables one to be far more aware of the unfolding and possibilities around one, leading to right understanding, and right decisions and actions; and one develops a profound sense of oneness with others and the environment. Perhaps most dramatically, one feels an intense Joy and Delight of, fulfilling in part the very reason for our existence.

At the psychic transformation one has withdrawn from the ego consciousness, one is able to understand and control the limitations of one's physical, vital, and mental being, and one is put in touch with the cosmic, universal forces and truths. This is the Psychic transformation. The psychic entity as we have seen is the subliminal aspect of our being and as such is veiled or hidden from outer view. Sri Aurobindo says the psychic being "is that which endures and is imperishable in us from birth to birth, untouched by death, decay or corruption, an indestructible spark of the Divine. Not the unborn Self or
to sacrifice all sort of egoistic desires and weaknesses. If one is able to surrender himself wholeheartedly, he may realize psychic personality in him. In this regard Sri Aurobindo says “from within which exposes every movement to the light of Truth, repels what is false, obscure, opposed to the divine realization; every religion of the being, every nook and corner of it, every movement, formation, direction, inclination of thought, will, emotion, sensation, action, reaction, motive, disposition, propensity, desire, habit of the conscious or subconscious physical, even the most concealed, camouflaged, mute, recondite, is lighted up with the unerring psychic light, their confusions dissipated, their tangles disentangled, their obscurities, deceptions, self deceptions precisely indicated and removed; all is purified, set right, the whole nature harmonized, modulated in the psychic key, put in spiritual order.” Psychic transformation may transmit its intimations to the mind, heart and life with a greater purity, force and distinctness. It is nothing but the emergence of illumined spiritual experience.

6.4: The Spiritual Transformation:

At the next phase, one rises higher in one’s being towards higher planes of mind, including the silence of Higher Mind, the visions of knowledge of Illumined Mind, and the revelations of knowledge without thought through Intuitive Mind. It is also an opening to the presence above, an elevation of one’s lower consciousness to the higher, and the descent of the higher into the lower.
Light enters our being and begins to transform our mental, our vital, and our physical parts. We begin to surrender our very existence to the transcendent Divine. This is the Spiritual transformation, beyond the Psychic transformation. Psychic transformation brings about changes in the ways and activities of the soul, but that is not enough. By the process of psychic transformation, matter, life and mind are purified, but there must also be an opening out of the self to spiritual intimations. The psychic being must be turned, so to say, towards whatever seems to belong to a higher reality. This is what is meant by spiritual transformation.

6.5: The Supramental Transformation:

Beyond the Spiritual transformation is a third and final stage, the Supramental transformation. It is the most difficult to explain because mind cannot easily perceive it. Supramental transformation is that, where one rises to the level of Supermind, for a radical transformation of the being out of the ignorance. It is the foundation of our nature, and into a new functioning that transcends beyond the mental, vital, and physical. One can become the Supramental being. There one rises to the level of Supermind, for a radical transformation of the old mental, vital, and physical functioning. One literally becomes a new type of individual beyond the human. He calls it the Gnostic individual; or the Supramental being. In this state one knows all aspects of any object of knowledge one is intent on knowing at any moment in time without
thinking, emanating from within. One becomes one with all things in the environment, including all individuals and their intentions. One has a soul relationship with all things and all individuals. One experiences ultimate bliss and delight of being. One perceives the unity of the Creator Being with the unfolding of life. It is a vision of the unity of Brahman. Everything engaged in ends in an ultimate perfection. Everything one aspires for comes to pass. One feels an intense love for all things, and for the Divine. There would be a tranquil and wide equality of spirit to all the shocks and difficulties. One is in a state of peace and equality, unmoved by any extremes of positive and negative circumstance. One sees the unfolding of his life to be one with the unfolding of the spiritual unfolding of the universe. The individual would follow his inner transcendent purpose rather than being a mere puppet of nature and its will. Gradually, one begins to become the Divine itself, becoming the Conscious Force and Delight of the Creator, fulfilling our evolutionary destiny. The mind is replaced with the supermind. The vital being becomes to dissipate, and the physical body is replaced by a Divine supramentalized body.

Unlike the spiritual transformation the Supramental nature and transformation is a perfect integration and consummation of spiritual nature and experience. It is difficult for mental thought to understand or describe Supramental nature. The Supramental consciousness is a power of the Infinite oneness and unity. The Supramental nature sees everything in its oneness, in all things, in the greatest multiplicity and diversity, even in what appears as
contradictions. The Supramental, Divine life is one of essential, spontaneous, and inherent unity. A dominant principle of harmony would impose itself on the life of the Ignorance. The Supramental nature perceives the truth of all, and the truth of each thing.

6.6: Emergence of Gnostic Existence:

Mind cannot harmonize the complexity of his mental, vital, and physical nature. It is only the intuition and self-knowledge of an awakened Spirit, of an evolved Supramental being that can do this. The movement of the collectivity is a largely subconscious movement. It needs to formulate and express itself through the individual to become conscious. Current Basis of Life Inadequate: Man has created a system of civilization which has become too big for his limited mental capacity and understanding. His still more limited spiritual and moral capacity to utilize and manage a too dangerous servant of his blundering ego and its appetites. Aurobindo says "It is only after spiritual experience through the heart and mind began that we see arise the saint, the prophet, the Rsi, the yogi, the seer, the spiritual sage and the mystic." The blossoming of the world is currently supported by a limiting ego, vital, etc., when it needs a wider, deeper truth — to enable it to harmonize. A life of unity, mutuality and harmony born of a deeper and wider truth of our being is the only truth of life that can successfully replace the imperfect mental constructions of the past. A scientific formula, a perfected economic society, a democratic
existence, varying structure of governance is not enough to create a perfected society. Religion has not changed human life and society. Only a total spiritual direction can transform the race; only a full emergence of soul, of supramental, Supernature can bring about this evolutionary miracle. This can only occur as a result of a radical change in the mature of the individual. S.K Maitra describes-

"He will have the cosmic consciousness, sense, feeling, by which all objective life will be become part of his subjective existence and by which he will realize, perceive, feel, see, hear the Divine in all forms"19 The inner change can take form in a collective life among individuals with the same kind of inner life. The first step would be a general change of the old consciousness being replaced by the whole life taking up of the spiritual principle. Since Gnostic beings will live in a consciousness where all contradictions are cancelled or fuse into one another, in a unified self and world-knowledge there will be no conflict between his spiritual individual life and his collective divine life. The old ways of life would disappear, such as mental idols, constructed principles and systems, conflicting ideals. There would be an end of war, political strife and the entire negative that issues from it. Life and body would no longer dominate nine tenths of our existence for their satisfaction. For Aurobindo, "It is the inner Person that survives death, even as it pre-exists before birth; for this constant survival is a rendering of the eternity of our timeless spirit into the terms of time."20

There would be the end of the reactions to success and frustration, vital joy and grief, peril and passion, pleasure and pain, the vicissitudes and uncertainties of
The Spirit within would determine the frame of the gnostic life and its details and circumstances. Everywhere there would be harmony and truth of order. The new life would be a constant miracle. There would be a total fullness of life; a Life Divine. The human is a transitional being. A new spiritual life, a divine life on earth awaits him. We can attain this new life on earth by making the effort of transformation. We must not only cope with the problems of life but transform them so they are changed permanently. Religion has failed to change the essential nature of man. It has not focused on permanent transformation, and has lost its relevancy in that regard. Again each religion only expresses but one or two major rays of the spiritual reality; and hasn’t the multi-rayed integral truth. The spiritual reality, which can be experienced by anyone at any time, expresses this multiple, integral, dynamic aspect of the Divine.

The individual consists of the physical, vital, and mental plane. As we grow and evolve, we move from the lower to the higher aspect of each of these planes. Our physical, vital, and mental nature are filled with the limitations that need to be transformed — the inconscience, inertia, and incapacity of the physical plane of our being; the passions, irrationality, attachments, and ego of the vital or emotional plane of our being; to the knowledge, perceptions, and insight of the mental plane. According to Aurobindo, “This consummation of a triple immortality, ——immortality of the nature completing the essential
immortality of the spirit and psychic survival of death,—might be the crown of
rebirth and a momentous indication of the conquest of the material inconscience
and Ignorance even in the very foundation of the reign of Matter. But the true
immortality would still be the eternity of the spirit; the physical survival could
only be relative, terminable at will, a temporal sign of the spirits victory here
over Death and Matter. Mind proper ranges from the sense-based mind
focused on interpreting that which our senses experience to reasoning and
conceptive mind. Though mind proper is the highest of the three functioning’s,
there are planes of spiritual mind above mind such as higher (silent) mind,
illumined mind, intuitive mind, and Truth consciousness itself (supermind).
We begin the process of evolution, development, and transformation by
becoming aware of the deficiencies of our nature, having the aspiration to
overcome them, and then making the effort to change them. We also make the
movement within to touch our inner being, which helps us move away from our
ego sense and nature, our separateness, which also helps us overcome the
limitations of our physical, vital, and mental nature, and also creates an opening
to the spiritual Force above.

In his opus *The Life Divine* Sri Aurobindo explains the
nature of the immutable Divine source of all, the Absolute or Brahma. How the
Absolute or Brahma manifest the universe we live in; the nature of what was
created, including matter, life, and mind in the universe, including man; and the
purpose and destiny of the universe and the humanity. The process that created
the universe from the Divine Source, the Absolute, is the involution. That process begins when the Divine Absolute self-conceives a formation of forms. To begin this process the Absolute separates from a unitary Divine Reality and extends itself into a trinity of Existence, Consciousness-Force, and Bliss. Out of Consciousness-Force comes Energy, energy at rest, which then begins to move, and thus the beginnings of existence in the universe. The point up to the movement of energy is the involution. The process by which the universe though the emergence of the consecutive planes of matter, life, mind, and spirit reconnects with the underlying hidden spirit that enables the experience of the delight of being is called the evolution. The purpose of the creation from the Divine Source is Delight of being. Aurobindo says "There must first be the psychic change, the conversion of our whole present nature into a soul-instrumentation; on that or along with that there must be the spiritual change the descent of a higher light, Knowledge, Power, Force, Bliss, Purity into the whole being, even into the lowest recesses of the life and body, even into the darkness of our subconscience; last, there must supervene the supramental transmutation,— there must take place as the crowning movement the ascent into the supermind and the transforming descent of the supramental consciousness into our entire being and nature." When we discover our higher nature we experience the delight of this discovery. In experiencing that delight we fulfill the very reason the Divine created the universe of being— delight of being.

The Divine Source was at first the Omnipresent Reality
(the Absolute, Brahman); timeless, spaceless, ungraspable, immutable spirit. To begin the process of extending that spirit into a material universe it first became Existent, i.e. it began to exist as a reality beyond its unknowable state. This Existence or Being then extended itself as a self-conscious force. It further extended itself as Delighting in its existence, in its being conscious of its existence. The Reality had become the triune of Existence-Consciousness Force-Delight (Sat-chit-ananda) to begin the process that would enable its Being or Spirit, its Force, Its Delight to extend to a created universe. In this regard Aurobindo says “No synthesis of yoga can be satisfying which does not, in its aim, reunite God and Nature in a liberated and perfect human life or, in its method not only permit but favour the harmony of our inner and outer activities and experiences in the divine consummation of both. For man is precisely that term and symbol of a higher Existence descended into the material world in which it is possible for the lower to transfigure itself and put on the nature of the higher and the higher to reveal itself in the forms of the lower”23

A fourth aspect, Supermind, emerged from the three to enable the universe to emerge. The Supermind (i.e. Supramental Consciousness) is the intermediary plane that enabled the cosmos, the universe to manifest from the conscious, delighting Being, the Spirit. Supermind thus in essence enabled the creation. It became the ordering mechanism that enabled the Absolute or Brahman to move from its original status of Existence, Consciousness-Force, and Bliss into a universe of matter, life, and mind.
Supermind is the ordering mechanism that enabled the Force of the original Divine Spirit to manifest as material formations of that Force.

All of existences in the universe are forms of the original Force of spirit, i.e. matter, life, mind, etc. are all forms of this Force. The universe, and hence the life within it was created in division and duality to enable the greatest multiplicity and variety of forms. The struggle from the original in conscience of matter to life to mind to spirit is the evolution. The goal of the evolution, of life in the universe is to enable the spirit, the Force, and the Delight of being to emerge in all forms in the creation, including us. We can make this effort of growth, evolution, even transformation on our own, but we can also be aided by the same force that enabled the universe. According to Aurobindo “Growth is the final consummating movement of the dynamic spiritual transformation; it is the highest possible status-dynamics of the spirit in the spiritual-mind plane......But there are certain reasons arising from its own characteristic status and power that prevent it from being the final possibility of the spiritual evolution. It is a power, through the highest power, of the lower hemisphere; although its basis is a cosmic unity, its action is an action of division and interaction, an action taking its stand on the play of the multiplicity” 24

This Supramental Force enables us to overcome the limitations of our own physical, vital, and mental nature; to overcome the inconscience, ignorance, falsehoods in our own lives and life in general; and enable a radical transformation of individuals and humanity into a higher
functioning, perhaps enabling a new species to emerge beyond the human, culminating in a divine life on earth. We can also utilize the Force to effect life's actions and results. We can learn to bring in the Force to release the infinite potential in life, including our ability to bring about infinite accomplishment, success, and joy in our lives; to make every activity, action, situation, and circumstance end in perfection, in ways never thought of, releasing the infinite potential and unity that lurks behind. We can learn the secrets to literally move and affect the world outside ourselves from within ourselves by connecting with our Inner, Psychic Being, personal soul; and then further opening to the infinite, ever creative, ever unifying, timeless, space-less, causal actions and powers of the Supramental Consciousness.

The discovery of our inner, personal soul or psychic being is the way out of our ego, separateness, universal Ignorance, and the divisions and dualities of existence. Connecting thus within and a further opening to the Supramental Force and Consciousness is the key to our progress and transformation, and to the transformation of the society out of its ignorance, falsehood, division, suffering, and pain. When we open to spirit it expresses as any of Truth, Knowledge, Power, Oneness, Peace, Delight, Beauty, and Love. One of the experiences of the Divine Consciousness is the experience of harmony, Oneness, and Unity of being; oneness within us; and oneness with that which is outside ourselves. According to Aurobindo, “The Gnostic life will exist and act for the Divine in itself and in the world, for the Divine in all; the
increasing possession of the individual being and the world by the Divine Presence, Light, Power, Love, Delight, Beauty, will be the sense of life to the Gnostic being.\textsuperscript{23} Through Oneness we broaden our perspective beyond our ego, ourselves, to the all, and thus to that vaster realm of possibility. From that deeper and broader status we can much more easily find greater solutions to the mysteries, issues, and problems of life. Likewise institutions and nations functioning from this status of Oneness within itself and outside itself can see the solutions to all problems, as well as the development of new, thought of possibilities.

The individual has not only his individual purpose, but a purpose and destiny that relates to the social environment, the collective, and the universe itself. Through the individual the collective purpose and the universe’s purpose is fulfilled. The ultimate status of the individual then is to find his true Individual Self (his psychic being, i.e. the personal evolving soul), and to also discover his Universal Self and even his Transcendent Self. “The Absolute is neither Being nor Becoming, neither one nor many, but is beyond both Stability and Movement. Unity and Multiplicity are, in fact, our mental representations of the Absolute”\textsuperscript{26}

By overcoming one’s limited propensities one begins on the path of personal growth. By moving within into the depths one begins to rise in consciousness to the point where he discovers his personal evolving soul. He is then open to universal truths and powers, his inner guide which
guides him along the way and to the higher truth and knowledge that is emerging in the atmosphere at any moment. He discovers the unity with everything around him. He then can more easily open to the Force living a consecrated life so all actions he takes end in perfection and infinite results, and he can further surrender his very existence to this Force in all aspects of his life so that his own will and purpose is one with the Divine purpose.

Ultimate evolutionary possibility of man is the supramental transformation of his being. By opening to the Supramental Consciousness and calling in its properties, we see the emergence of a new type of individual, living in a unitary consciousness that is one with all parts of his being, one with everything around it; with the total knowledge, comprehension, and understanding of the truth of every moment, that enables him to take the right and most perfect action at any moment in time. He becomes one with the flow of the universal action and the Divine spirit. As R.S. Misra pointed out, "A pure intuition is a rare occurrence in our mental activity". Individual living in such a poise has great positive influence and oneness with the activities, projects, institutions, organizations, communities, nations, societies that he is engaged in or connected to. His involvement lends itself to fantastic successes for any of these, enabling the greatest efficiencies of success; i.e. enabled the greatest results with the least effort in the shortest period of time. Eventually we begin to see the emergence of a coming together of such individuals in a collective life. These individuals become harbingers of
a new type of existence; a society steeped in the inner consciousness and spirit, releasing its infinite potential, culminating in a new type of life, a *divine life on earth*.

Though Sri Aurobindo has provided this sophisticated approach for personal evolution and transformation, he also provides a simplified version to his followers. Aurobindo suggests that, if one is dedicated to the path he has set out; one should begin by trying to have a deep and sincere aspiration for the Divine. Constantly aspire for it to enter your life and intend that all of life be infused with its peace and power. To live within, in constant aspiration towards the Divine — that renders us capable of regarding life with a smile and remaining in peace whatever the external circumstances. In addition, one should all the while make the effort to open one’s self to the spiritual force through the Mother who serves as the intermediary for its action. Finally, one should reject all wrong movements in our being — such as wanting attitudes, opinions, habits, and beliefs, decisions and actions, which will further support our growth and evolution. At a later stage, the devotee can begin to surrender all parts of his being to the Divine through the Mother, allowing the Supramental Force and Action to fully embrace one’s life. Although this approach can be followed by the devotee wherever he or she lives, early on Sri Aurobindo and The Mother created an ashram to concentrate the efforts of the followers. Aurobindo accepted existence “as an ultimate category and intuitive self awareness inherent in existence as the basic source of knowledge” 28 From the
highest spiritual consciousness we can perceive that all in the universe is a manifestation of spirit; i.e. matter, vital, and mind are forms of spirit. Since Consciousness-Force, an aspect of the Divine, led to energy and then to matter, and then matter is a form of spirit and consciousness; as is life and mind. That would mean that we are in fact spirit ourselves; we are the Divine, God.

6.7: Path of Liberation:

We know that Aurobindo was a yogi. As such Aurobindo suggests the path of yoga for the realization of liberation. With the help of yoga man may attain the state of liberation through evolutionary process. According to Aurobindo, “Yoga means union with the Divine, a union either transcendental (above the universe) or cosmic (universal) or individual, or as in our Yoga, all three together.”\(^{29}\) For Aurobindo the ultimate destiny or the goal of evolution is Divine life. Here the questions arise that how the Divine life may be realized in the earth? For Aurobindo Divine life may be realized through spiritual activities. Aurobindo is highly influenced by the philosophy of *Bhagavadgītā*. In the context of Indian yogic tradition this is quite a departure; sometimes difficult for student of traditional Indian personal transformation to understand. According to Aurobindo “The united progress of mankind would thus be realized by a general principle of interchange and assimilation between individual and individual and again between individual and community, between community and community and again between the smaller
commonly and totality of mankind, between the common life and consciousness of mankind and its freely developing communal and individual constituents. Therefore, in order to make his yoga more accessible, Sri Aurobindo developed new terminology to explain the tenets of his radical new approach, which he called the “Integral Yoga”. The aim of Aurobindo’s integral yoga “is to bring down the power of the Absolute in order to harness it to the service of man and establish the kingdom of God on earth”. His integral yoga says that the Spirit should evolve in Life and make earth heaven. It is an approach which considers Man as a whole, an integrated whole, a whole of which the Divine is the centre.

In our own spiritual tradition, realization means to raise to a height of Spirit — e.g. self, immutable self, mutable self, Sat, Absolute, Non-Being etc. — and know it fully or possess it partially or fully. Sri Aurobindo calls it ascent to the Spirit. Up above there are dozens of spiritual statuses that can be realized. Yogis were most enamoured of different states of Ananda and when realizing them called themselves by that name. In Purna Yoga, realization is not in the ascent but in the descent. The descent such as the one of which Sri Aurobindo speaks is not part of our traditional aims, but in view of the mighty souls that attempted Yoga, the strength of their spiritual personalities has invariably led to several unintended or unsought openings. Any descent in their experience was taken as a side effect. With Sri Aurobindo, there were essential differences. These are as follows —

His yoga was an ascent for the purposes of the descent of the higher Force.
His ascent was not partial as a release from the being or its parts, but an ascent of the whole being that was released from ego and falsehood.

Also, the path of His ascent was the same as the path of descent.

He did not exclude the parts of being he exceeded.

Each stage of his ascent is completed by a descent from that height into the entire being, thus completing the transformation at that level.

He ascends to Supermind, trying to bring it down into his being.

His instrument is not mind, though he begins with the soul in the mind, but Supermind.

At every point, as well as every moment, there is a double opening towards the heights as well as depths.

The Brahman is directly reached when he reaches the Supermind, as it is in constant touch with Brahman.

He has gone beyond Supermind, Satchidananda and into the Brahman and realized it not as a partial experience but the Brahman in its fullness. Mind cannot fully grasp the Brahman, but Supermind can.

As descent is the main thrust of his yoga, the Brahman he realized descended.

That descent Mother says, reached his physical body.

Mother went beyond that, became the Supreme and tried for a descent into the very physical substance of her body, not the mere physical consciousness.

Aurobindo conceives Integral Yoga as the most important method for the realization of truth. According to Aurobindo "A Divine perfection
of the human being is our aim." Integral Yoga aims not only at individual but also cosmic liberation, through transformation of human race into supramental beings. Its theoretical validity depends on Aurobindo’s vision, efforts, scientific spirit and the possibility of realization in the race what is realizable by the individual. Its practical validity depends on its adoption in the human race. For the attainment of the supreme ideal Yoga is indispensable. Integral Yoga differs from other types of Yoga in two senses. In the first sense Integral Yoga spiritualizes the whole being. Secondly Integral Yoga seeks to transform the entire human race. The aims of other Yoga are not sufficient to realize the supramentalization of human race. The method of Integral Yoga synthesizes other methods by seizing upon the common principle in them. Integral Yoga is a synthesis of knowledge, love and work in their integrality. It requires self consecration. This will lead to triple transformation, namely the psychic transformation, the spiritual transformation and the supramental transformation. In Integral Yoga ascent is helped by the descent of the divine consciousness. For Integral Yoga work is essential. This work requires perfection. It aims at divine because yoga is for divine. Meditation and concentration are included in Integral Yoga. Aurobindo points out to the symptoms of spiritual age to support his optimism in the spiritual destiny of mankind. It is in Yoga alone that the spiritual intuition manifest in its fullness and the integral knowledge is attained.

Aurobindo holds that from an integral method one may expect integral result. Integral Yoga brings the realization of the Divine. It is
not only the realization of the one in its indistinguishable unity, but also in its multitude of aspects which are also necessary to the complete knowledge of it by the relative consciousness not only realization of unity in the Self, but of unity in the infinite diversity. In this regard from an integral method says, “Therefore, also an integral liberation not only the freedom born out of unbroken contact and identification of the individual being in all its parts with the Divine, \textit{sāyujya mukti}, by which it can become free even in its separation, even in the duality, not only the \textit{sālokya mukti} by which the whole conscious existence dwells in the same status of being as the Divine, in the state of \textit{Sachchidananda}; but also the acquisition of the divine nature by the transformation of this lower being into the human image of the divine \textit{sādharmya mukti}, and the complete and final release of all, the liberation of the consciousness from the transitory mould of the ego and its unification with the One Being, universal both in the world and the individual and transcendentally one both in the world and beyond all universe.”

The divine existence is of the nature of freedom, purity and perfection. An integral approach shall enable to bring the perfect reflection of the Divine Being in ourselves. This integrality can be attained by the integral Yoga. According to Aurobindo-

"Thus shall the earth open to divinity

And common natures feel the wide uplift,

Illumine common acts with the Spirit's ray

And meet the deity in common things."
Nature shall live to manifest secret God,
The Spirit shall take up the human play,
This earthly life becomes the life divine.  

Aurobindo maintains that, the ultimate destiny or the goal of evolution is Divine life. Aurobindo clearly states that Integral Yoga brings the realization of the Divine life in the earth. The union of knowledge and action helps the soul to dwell in Brahmic status. In the higher step of the union of Jñāna, Karma and Bhakti, the soul reaches the highest status, dwells in Puruṣottama. This is the Integral Yoga which is based on the synthesis of Jñāna, Karma and Bhakti. With the help of Integral Yoga the individual knows the God integrally as one in the self; in all and beyond all; and all this unitedly and at once. The Integral Yoga is nothing but the synthesis of mind, heart and will of the self. As a result of the synthesis of mind, heart and will the self may attain the state of liberation and sees all as becoming of the Being, and all actions as the actions of the cosmic nature.

6.8: Estimation:

In his philosophy regarding concept of liberation Aurobindo make an evolutionary approach. Aurobindo develops his concept of liberation by following traditional Vedanta philosophy as well as modern evolutionism. Another important point to be noted here that Aurobindo highly influenced by the philosophy of Bhagavadgītā. Sri Aurobindo generalizes the
idea of Avatāra of the Gitā and made it the central idea of his concept of integral evolution. In his concept of purna yoga Aurobindo synthesized different concept of yoga along with the yoga of Patanjali and Mahayāna Buddhism.

Like the Mahayāna Buddhism Aurobindo also gives more stress on cosmic liberation. While the Mahayāna Buddhism talking of cosmic liberation of the human race, Aurobindo in his concept of liberation not only explains liberation of the human race, but also Aurobindo gives equal importance on the physical universe. This may said to be a significant contribution of Sri Aurobindo in to the concept of liberation.

Aurobindo’s philosophy may be characterized as the joint product of western humanistic attitude and spiritual values of the east. One may see the reflection of this synthesis in Aurobindo’s concept of liberation. G.H. Langley observes that, Aurobindo claims to have found a form of spiritual experience that, by appropriating the fruits of science and rational humanism and bringing to these guidance and effective power, makes possible an ascent to a new and higher level of personal and collective well-being. After through observation on his concept of liberation Sri Aurobindo may be called the architect of divine life on this earthly existence. While Aurobindo talking of liberation as well as of human destiny he explains it in more practical manner. Aurobindo has deep understanding and insight in to the mysteries of life and existence. In his concept of liberation Aurobindo clearly shows his originality
Another significant point in Aurobindo’s view of liberation is the revelation of the true nature of spirituality. Integral view of the spirit is not new thing at all. But it was Aurobindo who discovered subtle distinctions in the realm of spirit and divined an integral yoga for its realization. Aurobindo holds that Brahma consciousness is only a lower grade in the march to Sacchidananda. Aurobindo made it clear that Brahma consciousness is much earlier than Supramental. There are many luminous levels from mind to Supermind. But unlike Hegel and others, Aurobindo never claims to arrive at an absolute philosophy or an experience of the Absolute as such. Aurobindo probably for the first time emphasizes the role of psychicization and integration in spirit. One may find the concept of Spirit in Hegel, Samkara, Bradely and many others in the east and west, but nowhere have we found a truly integral view except Aurobindo.

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