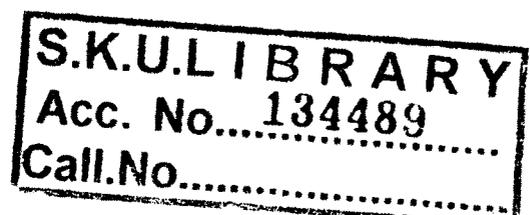


Chapter -V

Individualization of the Soul

The individualization and growth of the soul means a growth and individualization of the mental being, the vital being and also of the physical being. The purpose of intellectual culture is the growth and individualization of the mind. The purpose of moral culture is the growth and individualization of the vital being. The true purpose of physical culture should be a well balanced and well developed physical body in a very individualized mode. All the varieties and modes of culture can be truly individualized. The mind, the vital and physical each has to grow its individuality in the growing individuality of the soul. The soul, otherwise called the psychic being, is man's spiritual being. The growth of the spiritual being means the advent and the establishment of the true personality.

A spiritual path turns the soul away from its instruments and demands. It should concentrate exclusively upon itself, upon its essential, upon its transcendent existence. The individualization of the mind is vehicle of the true light. The light of the psychic consciousness is comparatively easy for a man. Mind is the first member of the lower sphere taken up and dealt with by the soul



because it is the highest and most characteristic element in man. It is less dense and less subject to the darkness inherent in human nature. The mental individual persists the longest after the dissolution of the body. It survives very long after the disruption of the vital being. This vital being is next in the rung to be taken up organized and individualized by and around the psychic being. The organization of the vital being in view of a particular object or aim in ordinary life is common enough. The purpose is limited, the scope restricted. Organization is not individualization. In the true sense it is much less personalization. The individualization of the vital being means immortal formulation of an immortal soul as energy consciousness with a specific role for the divine to play. It maintains its identity or its personality independent of the vicissitudes of the physical body. It continues to function as a divine being, a god head, to work for mankind and the world.

Finally it is the turn of the body to become individualized, when it takes of the disposition and configuration of the psychic person and individual. The first stage is of a subtle body individualized, a radiant form of etherealized elements consisting of the concentrated light particles of the divine consciousness of the psychic. This is an immortalization of the personal identity. It can be achieved by the gnostic man who will wholly psychicise and

divinize his personality. There are three courses opened to the perfected and completely developed soul. In the first stage the soul is contented with its fullness, self-gathered and self sufficient, dwelling in its own domain. In the psychic world it enjoys the even, the equal and disturbed felicity and beatitude union with the divine.

Secondly the psyche is to come down upon earth and take a share in the fulfillment of the divine purpose in the world. "This purpose is the transformation of the physical making the material an embodiment of the divine light and power and bliss and immortality."¹

The conscious being in us is truly the psychic being. But it is at present behind. What is normally is conscious then is the mind, apart which has got the light. We are conscious through this portion, and even we identify ourselves with it, know and feel it as our self, as "I".

"The Self is known to everybody but not clearly. You always exist. The Be-ing is the Self "I am" is the name of God. Knowing the Self is God."²

The mind has a central consciousness which may be called the witness mind, the *purusha* in the mind. It stands apart and observes whatever is happening in the mind and in other parts as well. It is in fact the observer of the whole *adhara*. The other

parts are the vital and the physical. The vital has its own central consciousness, its witness *purusha*, which observes all the vital movements and also through its own angle the other parts. Likewise the physical has a *purusha* and it observes through its own consciousness. The mental *purusha* says, "I see I am thinking, reasoning etc." The physical *purusha* says, "I see I am acting, walking, running, etc." Now each of these three *purushas*, in an ordinary person, stands separately, each is conscious in its own way. They are not clearly conscious of each other; they intermix, but not happily. Very rarely they are unified and harmonized or bound together as a team for serving a common purpose, a single aim. This union and harmonization can be done only through the divine witness who is the true conscious being, the one *purusha* behind or above all others. Its light first of all centralizes in the psychic being and then through it is canalized into its emanations on the lower levels, the mind, the vital and the physical.

Consciousness is the inverse of inconscience. It is the creative essence of the universe. Without consciousness there is no creation. Inconscience means nonexistence

In a poem *Liberation* it is clearly known that the widened consciousness is the soul unmoved, desireless and pure. Purity is the huge foundation. It is the boundless mirror of God's infinitude.

“I have escaped and the small self is dead;
I am immortal, alone, ineffable;
I have gone out from the universe I made,
And have grown nameless and immeasurable.”³

The supreme non-manifest becomes conscious of itself. It objectifies itself and sees itself created or reflected in multiple centres. This is the origin of the all creations. By consciousness all is, by unconsciousness nothing is. Consciousness is the light, consciousness is life.

The original consciousness is indivisible at its highest potency. When it gets individualized, it gets at the same time diffracted and minimized like the reflections in rough mirror. We normally understand by consciousness the diminished degree of the individual. But although diminished and diffracted in many forms and modes, the basic consciousness is still the divine consciousness. It is there behind and at the origin of all the partial formulations. It is core of divine presence. It is nothing else than the psychic. The individual maintains and develops with the divine. It grows into the fullness of divine consciousness even as an individual and earthly embodiment.

What is consciousness itself? And what is not consciousness? Not consciousness means the absence of

consciousness, otherwise unconsciousness. It is the difference between being asleep and being awake. When we are asleep things are lost we become unconscious of them. When we are awake things reappear and we are conscious of them. The difference is analogous to the difference of night and day. Night in its darkness swallows up things, annihilates them as they were, it is unconsciousness. The day dawning brings forth the things and gives their normal concrete form, tangible reality. It is consciousness. So consciousness is light and unconsciousness darkness. Consciousness is creation and unconsciousness annihilation.

Consciousness essentially is everywhere the same. Its own quality is unvarying but in its expression there is growth and development, an increase in intensity and amplitude. The progress of consciousness means bringing out its inherent potential strength that is behind and within and placing it in front as power of expression. We compare the mounting consciousness to a growing tree. It is the same sap-substance that appears at the outset as a seed then as the seed opens out and develops it appears or throws a stem and as it proceeds it throws up branches and higher up leaves and then flowers and fruit.

It is apparent that consciousness is not merely consciousness, simple awareness, it is also power or energy. The *Vedic* word *cit-tapas-* conscious energy. It is one indivisible entity. Consciousness is energy. It does not mean consciousness has power or gives power, but consciousness is power. It is also a vibration of energy. It is the self impulsion of consciousness. It is also delight. The soul of consciousness is absolute where love is in its supreme mode.

Indeed, in the final account, we come back to the supreme mantra formulating the mystery of ultimate reality given by the ancients that we all know repeat so often-----*sachidananda*.

“Such is the ultimate Reality. There is the being or pure existence with its norms or modes or functions or self-formulations as consciousness-force and as delight. This triune entity is absolutely one and the same. *Vedic rishi* declares: it is called variously as light and infinity and harmony and delight”.⁴

Notes

1. Nolini Kanta Gupta *The Coming Race and Other Essays*, chap-The Immortal Person, (pub-1970), pp.96, 297.
2. Lucy Cornelssen *Hunting the I*, (pub-1979),p.84.
3. Sri Aurobindo *Collected Poems*, (pub-1972),p.145.
4. Nolini Kanta Gupta *The Yoga of Sri Aurobindo*, chap-Consciousness,vol-4, (pub-1970),p.259.