

## **Chapter-II**

### **Towards Reality**

“What the world, which truly knows nothing, calls ‘mysticism is the science of ultimates...the science of self-evident Reality, which cannot be ‘reasoned about’, because it is the object of pure reason or perception. It is an Upanishadic utterance. Truth is not attained by debate and discussion, not by the normal intelligence and reason, but through a suspension of faculties.”<sup>1</sup>

The earth is the centre of the material universe. It has been created for concentrating the force that is to transform matter. It is the symbol of the divine potentiality in matter. The earth was created through a direct intervention of the divine consciousness. It is on the earth alone there can be the direct contact with the divine. The earth absorbs, develops and radiates the divine light. Its radiation spreads through space and extends wherever there is matter. The material universe shares, to some extent, the gift that the earth brings. It is the light and harmony of the divine consciousness. But it is upon the earth alone that there is the full and final flowering of consciousness.

The psychic being is found on the earth alone, for it is a product of the earth. It is the touch of the divine upon matter. The psychic being is a child of the earth. It is born and grows upon earth. It is native to nowhere else. When it develops sufficiently and becomes an adult individuality, it can go to other physical domains, visit other planets.

The earth symbolizes and epitomizes material nature. It is the body and substance, the very personification of unconsciousness. Ignorance is carried to the last limit and concretized. It represents figures the very opposite of the reality at the summit. The supreme and primal godheads with whom the creation starts. They preside over the whole play of manifestation. The original reality is the quaternary: [a] light, [b] truth, [c] love and [d] life. They are the first gods emanated out of the supreme consciousness of the Divine Mother as her fundamental aspects and personalities had automatically an absolute freedom of action and movement; otherwise they would not be divine personalities. This freedom could be exercised and was infact exercised in cutting the tie with the mother consciousness, in order to follow a line of solidarity with the supreme. The result was immediate and drastic. The precipitation of a physical life and an earthly existence negated the very principles of the original nature of the godheads and

brought forth exactly their contraries. Light turned to darkness and inconstance. Truth turned to falsehood. Love and delight gave place to hatred and suffering. Finally, instead of life and immortality there appeared death.

The purpose of man's existence upon the earth is the growth of his consciousness. Each human being is a soul, a psyche, a spark, from the spirit sent into matter. It is a ray from the divine light descended upon earth housed in a physical body. The spark is to attain the amplitude and splendour of its original form in the divine consciousness. Each individual embodied upon earth is the central being - *jivatman*. At the beginning the individual soul in terrestrial evolution is just a tiny particle of consciousness

“ The individual soul evolves, grows and increases in stature and potency through a series of lives upon this earth. Each life brings its quota of experience that serves to tend the flame. When the soul has thus grown and finally reached its optimum it unites with its original and archetype in the fullness of self-expression. Then what is its destiny thereafter, how does it live or move henceforward?”<sup>2</sup>

Three courses are open to the perfected soul. First it remains contented with its fullness self-sufficient, dwelling in its domain. It is the psychic world where the soul enjoys the even,

equal, undisturbed felicity and beatitude of union with the divine. This status may perhaps not be chosen by many for long time. The mother (Mirra Alfassa had been a child apart given to silent self-absorption from her early years) says, 'That is the attitude of men in general: they come into life, they don't know why; they know that they live a certain number of years, they don't know why; they think that they will have to pass away because everybody passes away, they again don't know why'. Most of the time they are bored because they have nothing in themselves. They are empty beings. There is nothing more boring than emptiness. So they try to fill this by distraction, they become absolutely useless, and when they reach the end they have wasted their whole existence, all their possibilities and everything is lost.

Man is a transitional being, he is not final. For in him and high beyond him ascend the radiant degrees which climb to a divine supermanhood. The step from man towards superman is the next approaching achievement in the earth's evolution. There lies our destiny and the liberating key to our aspiring but troubled and limited human existence is inevitable as it is the intention of the inner spirit and the logic of nature's process. The difference between mind and consciousness as far beyond it as thinking mind is beyond the consciousness of plant and animal. The differentiating

essence of man is mind. The differentiating essence of superman will be supermind or a divine gnosis. The superman will be a supramental spirit which will envelop and freely use a conscious body, plastic to spiritual forces.

“His physical frame will be a firm support and an adequate radiant instrument for the spirit’s divine play and work in matter. Supermind is something beyond mental man and his limits. It is a greater consciousness than the highest consciousness proper to human nature.”<sup>3</sup>

In one of his sonnets Sri Aurobindo expresses the state of supermind. The poem *Transformation* reveals his inner state of rapture.

“I am no more a vassal of the flesh,  
A slave to Nature and her leaden rule;  
I am caught no more in the senses’ narrow mesh.  
My soul unhorizoned widens to measureless sight,  
My body is God’s happy living tool,  
My spirit a vast sun of deathless light.”<sup>4</sup>

The nature of knowledge gained can pertain to worldly affairs and objects, or to self- knowledge. The sense organs, the mind, reasoning power serve as instruments to get external knowledge,

these alone cannot help. It cannot come through mere study and learned discussions. It can come only through deep introspection, keen involvement, and an earnest desire to know. "It is through the grace of the divine that this perennial and genuine yearning for self-realization gradually awakens the individual to the supreme spirit that dwells within."<sup>5</sup>

The Lord said in *Gita*: desireless action is the law of spiritual life and out of it arises knowledge of the self. This is the secret of '*nishkama karma*'. The Lord at first taught the secret of *nishkama karma* to the sun. Through him the emperors and saints learnt it. By the power of this yoga the mind is purified and the self is realized. All these who practiced this yoga became sages and attained freedom and perfection. Though they belonged to different strata of society, rich or poor all of them attained the highest reward of truth and perfection.

"Imam vivasvate yogam proktavan aham avyayam

Vivasvan manave praha manur ikshvakve 'bravit."<sup>6</sup>

In a poem '*Man the Thinking Animal*' Sri Aurobindo says about the realization- process through thinking.

"A creature of his own grey ignorance,

A mind half shadow and half gleam, a breath

That wrestles, captive in a world of death,

To live some lame brief years. Yet his advance,"<sup>7</sup>

Almost totally, everybody lives on the surface all the time, all the time on the surface. For them it is the only thing which exists on the surface. When they sit in meditation if something compels them to draw back from the surface some people feel they are falling into a hole.

## Notes

1. Nolini Kanta Gupta *Sweet Mother*, vol-6, (pub-21<sup>st</sup>Jan 1977),p.56.
2. Nolini Kanta Gupta *The Coming Race and Other Essays*, vol-1,(pub- 28<sup>th</sup> February 1970), pp.267,268,269.
3. A.S.Dalal *Living Words-Gleanings from the works of Sri Aurobindo and Mother*, chap-Living Uselessly, (pub-2000),pp.8,10,11,12.
4. Sri Aurobindo *Collected Poems*, (pub-1972),p.133.
5. The Hindu *A devotional article*, dated March 7, 2006.
6. Swami Vidya Prakashananda *Gitamakaranda*, Jnana yoga, chap -4 sloka no-1, (pub-1980),p.326.
7. Sri Aurobindo *Ibid*, p.134.