Aurobindo is a mystic philosopher par excellence who had constructed a system for the Divinization of the whole universe. As opposed to individualistic and static outlook, Aurobindo takes the cosmic view of things. He consistently made a lifelong attempt to arrive at an integral philosophy. Aurobindo the philosopher of the age of renaissance gives a new thought to modern world comprising a spiritual synthesis and an integral view of Reality for the welfare of the world. The Reality, which is integral and one becomes manifest through the universe and the individual, differentiate itself in the process of manifestation of the world. His monistic philosophy demolishes the fundamental dualism of matter and spirit, matter is the lowest manifestation of God and thereby immensely contributed for the establishment of unity in diversity.

The Absolute, according to Aurobindo is all inclusive. All is Brahman. In its transcendental aspect, the Absolute is Existence-Consciousness-Force and Bliss. Supermind is the immanent and creative aspect of the Absolute. The infinite Spirit descends through the Supermind to the lower principles. Aurobindo is a true Advaitin. For him all things are modes of Spirit, and nothing is illusory or unreal. Each thing is a manifested form of Divine Existence. That is why he wants to see the cosmos in the fully divinized state, full of bliss and joy. So, to him, the evolutionary process will be continuing in its reversal process until and unless the whole universe will enjoy the vast eternal companionship with the Sachchidananda.

A humble bid has been made in this work to explore Aurobindo's concept of Absolute. The work has been divided into seven chapters. The first chapter bears the title “Introduction”. This chapter of the study is an introductory one. The chapter is used to confer the general philosophy of Aurobindo, a short description of Aurobindo’s Absolute, and the significance of Aurobindo as a philosopher.

The second chapter is entitled, “Concept of Absolute in traditional philosophy (Upanishads, Bhagavad Gita and Indian systems)”. We have long course of development of the Indian philosophy. In the Rgveda and purusasukta for the first time we come across the concept of universal being as a creator and sustainer of this world. The forces of nature are personified by the Vedic sages. The concept of the
personal purusa of Veda was developed in the upanishadic period. In the light of this highest purusa, according to Upanishadic sages, all our actions must be judged. The Upanishadic idea is preserved in the vedantic system. The concept of Absolute of Upanishads, Bhagavad Gita, Buddhism, Advaita Vedanta of Sankara and visistadvaita of Ramanuja all these have been highlighted in detail in course of this chapter.

The third chapter bears the title “Concept of Absolute (according to Aurobindo)”. The foremost spiritual thinker of modern India, Aurobindo crafts a mystic philosophy of Brahman in which he integrates traditional Indian spirituality into a modern world affirmative philosophy attuned to science. The concept of Absolute is always related with other ideas like Supermind, Maya, finite beings, constituent of finite beings, process of evolution, problem of evil, Gnostic beings, Divine life etc. All these points have been elaborately discussed in course of this chapter.

The fourth chapter bears the title “Absolute and finite selves”. The integral world view of Aurobindo is an affirmation of the supreme truth in the world where the finite and infinite are inseparable aspects of the same Being. For him the world is as real as Brahman and is made out of divine existence. Aurobindo’s integral concept of Brahman presents an inseparable relation between Brahman and individual. Aurobindo sustains effort to preserve the individuality of human being and at the same time maintains an identical relation between Brahman and jiva. All this points have been dealt with in detail in course of this chapter.

The fifth chapter is a comparative study of Aurobindo’s concept of Absolute with the contemporary Indian philosophers mainly S. Radhakrishnan and K.C. Bhattacharyya. Indian soil has been fertile for idealistic growth. Vedanta is in the blood of all these philosophers. The basic aim of Vedanta philosophy is to realize the unity of things. Aurobindo’s concept of Absolute presupposes the pre-existence and co-existence of other philosophers view in this respect. All this points have been substantiated in detail in course of this chapter.

The sixth chapter compares and analyses Aurobindo’s concept of Absolute with Western philosophers mainly Hegel and Bradley. Contemporary Western Idealism is the product of Hegelian philosophy. Bradley is a Neo-Hegelian philosopher. His philosophy is a response to the philosophy of Hegel. This chapter is
an attempt to show a comparison of Aurobindo’s concept of Absolute with these Western philosophers and to show how their conceptions of Reality find their fulfillment in Aurobindo’s concept. All these points have been discussed elaborately in course of this chapter.

In the seventh chapter conclusion have been drawn. The concluding chapter contains a brief summary along with some opinions on the basis of the same.

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Date: (Punyamoni Baruah) 
Assistant professor 
Haflong Govt. College, Haflong