CHAPTER - III

CONCEPT OF ABSOLUTE
(ACCORDING TO AUROBINDO)

3.1 Introduction

Aurobindo one of the foremost mystic seer poet and philosopher of modern era fashioned his integral philosophy drawing upon ancient Indian ideas about Brahman. He gives a new thought to the modern world comprising a spiritual synthesis, and an integral view of reality for the welfare of the world, in a form appropriate to the present times. The Reality according to Aurobindo is integral and expresses itself as an inalienable unity of all things and differentiate itself in the process of manifestation of the world, evolving itself from matter, and establish itself as supreme in this world.

Our original ignorance is the root cause of all our contradictory statement whether it is in the field of Religion or philosophical thought or any scientific discussion. For Aurobindo the Reality is both being and becoming, both static and dynamic. For the Eleatics only being is and all change, all becoming, is mere illusion; but for Heraclitus only becoming is and being is nothing but illusion. In Indian Philosophy also similar contradiction arise in between Upanishadic teaching and Buddha's philosophy. The Upanishads teach that Brahman alone is real. It is sat-chit-ananda. But Buddha teaches the opposite truth that everything is impermanent, everything is subject to the inexorable law of becoming or dependent origination (Pratitya Samutpada). Mental knowledge fails to grasp the absolute because mind by its very nature breaks and cuts asunder a whole into its parts. Kant makes a great blunder by saying that, Reality is unknown and unknowable because he takes mental knowledge to be the only knowledge accessible to man.

But in order to transcend the present ignorant state, man must know him and utilize all his potentialities. For Aurobindo his concept of Brahman is an experience concept. In the process of evolution mental faculty is enlarged and evolution is to take place at every level, physical, mental and vital. Man can ascend to the supramental state by following some intermediary steps. Matter, life and mind can ascend to the spirit because spirit is already in them. The descent of the spirit is an inevitable condition for the ascent of consciousness into the supramental. The transformation of
man into superman is an essential aspect of evolution but it has to move ahead to bring on earth a Divine life. In this chapter an attempt has been made to present a thorough critical exposition of Aurobindo’s concept of Brahman.

3.2 Two negations

Aurobindo is a mystic philosopher. His philosophy is an articulation of his mystic experience. Aurobindo’s integral philosophy rejects none but takes all in its higher synthesis. So his philosophy is known as an integral Advaitism. There is no fundamental difference between spirit and matter, Brahman and cosmos. His yoga means a methodized effort towards self perfection by the expression of the potentialities which is latent in the being. Yoga helps the individual to transform himself to superman. Everything is real, because nothing is outside the Absolute. Matter and cosmos is Divine. Matter, life, mind, all are the manifestations of Brahman and not opposed to each other. Aurobindo conceives matter as the lower form of spirit. Different stages from matter to spirit are life, mind, higher mind, illumined mind, intuition, over mind and Supermind. If we ascend from one stage to another by the process of evolution then all apparent imperfections, contradictions and oppositions between matter and spirit disappear.

Aurobindo contends to bridge the gulf between materialism and spiritualism. Aurobindo synthesises these two contradictory theories by saying that

“The affirmation of a divine life upon earth and an immortal sense in the mortal existence can have no base unless we recognize not only eternal Spirit as the inhabitant of this bodily mansion, the wearer of this mutable robe, but accept Matter of which it is made, as a fit and noble material out of which He weaves constantly His grabs, builds recurrently the unending series of His mansions.”

The ultimate stuff of the universe according to materialism is matter. Matter is the Ultimate Reality; whatever exists in the universe is ultimately some form of matter. Mind is also an epiphenomenon of matter. So, the materialists deny the existence of any independent spiritual power or everything which is related to the spirit or consciousness. Thales, the earliest of the Greek philosophers, held that the ultimate stuff of the world was water, a thesis perhaps suggested by him which is dependent on his observations of the important role that water plays in the process of nature. Anaximenes urged that air was the basic substance. The Carvaka system of Indian philosophy, like the Greek philosopher Empedocles subscribe four elements
earth, air, fire and water as the ultimate stuff of the world. But the testimony of the senses which are regarded by the materialist as base of all assertions is often found untrue.

The modern materialist claims that base of materialism is science. But Aurobindo feels that the intellect which is the instrument of all scientific knowledge does not give us satisfactory solution and ends up with some principles which are practically unknowable. Though Aurobindo admits that materialism helps us in attaining a clear and disciplined intellect yet for him materialism gives us half truth only and it points towards a beyond. Such materialist monism is one-sided and dogmatic. It is unable to fulfill the demands of reason. If the effect does not pre-exist in the cause then the appearance of the effect is to be considered as coming into being out of nothing. But this is impossible, as consciousness is not found to exist in matter. Reason fails to conceive how something previously non-existent can come into existence. The shortcomings of the materialistic outlook are its attempt to explain the infinite variety in the process of development of the world, the order, harmony, unity that is found among phenomena as a chance product of unconscious factors, its failure to understand man’s higher destiny and its inability to satisfy his spiritual aspirations.

Spiritualism has attempted to explain the world in another way. The spiritualist insists on this beyond, of that pure spirit. This Reality is free from change, birth and death, and considers it as only Reality. The spiritualistic philosophy completely negates matter. This is the characteristic note of Vedanta which admits ‘one without a second’. This Indeterminate Absolute cannot be described in terms of relative attribute. Only the way to know it is by identity. So, the spiritualist not only explains the world but also deny the reality of the world of multiplicity. Absolute is pure spirit devoid of all relations. So the world – illusion, according to Sankara is a product of Maya.

For Aurobindo both the spiritualistic and the materialistic negation is one sided and partial. The basic concept of Aurobindo’s Philosophy is that matter as well as spirit is real. Aurobindo affirms the spiritual reality behind the material actuality. Never did he countenance either of the denial of the materialist or the refusal of the ascetic. For materialism the individual consciousness is real and so denies universal consciousness and for spiritualism, universal consciousness is real and so negates the individual consciousness. According to Aurobindo we can solve their problem by extending our field of consciousness. Extension of consciousness means the
enlargement from the individual into the cosmic existence. When one has experienced
the cosmic consciousness he can realize that the cosmic consciousness is real for itself
and real to the world also, conversely the world is real for cosmic consciousness.

The value of the ascetic lies in the fact that it gives us a way for perfection.
But the ascetic does not give any explanation of the life and the world. Pure Reality is
transcendent to the world. But Aurobindo says that Brahman is one and this
interpretation is complete by affirming all as Brahman. For Aurobindo if reality is
spiritual, then even matter is spiritual. If matter is to ascend to the spirit there must be
a corresponding descend of the spirit in matter. So we can conclude that the cosmic
consciousness provides a meeting place for both matter and spirit and brings an
utmost unification between them, where matter becomes real to spirit and spirit to
matter.

3.3. Omnipresent Reality
The ‘Integral Non-dualism’ is the guiding principle of Aurobindo’s
metaphysical doctrine concerning Reality. Besides the different extremist views
regarding the concept of Absolute, Aurobindo’s philosophy stands for spiritual unity
and synthetic vision. It is the innate aspiration of his philosophy to realize the unity of
things. Aurobindo synthesizes the various concept of Ultimate Reality into one
inclusive whole and takes the view that Saguna and Nirguna are two poises of one
Brahman.

"The silent and the Active Brahman are not different, opposite and not irreconcilable
entities, the one denying, the other affirming a cosmic illusion; they are one Brahman in
two aspects, positive and negative and each is necessary to the other."2

This dual description does not mean that there are two Brahmans, but they are
the two aspects of the same Reality, one is eternal, silence, static and another is
dynamic, becoming.

Ascetics claim that the silent, inactive, pure, self-existent and self-enjoying
self or Brahman is the sole reality. Sankara for instance says Brahman, the Reality is
alone. It is a non dual entity completely bereft of all possible attributes and
dissociated from external and internal determinations. But Aurobindo says that the
silent self is not opposed to the world of becoming. The becomings of the divine
activity derive their energies and their potency of variation and harmony from the
impartial support of the supreme Brahman.
Almost all the contemporary Indian Philosophers exhibit humanist trend in their thoughts. Aurobindo has envisaged humanist concept as necessary for the realization of the ideal of human unity. All life is one by its nature, but the unity of life encourages variety. Aurobindo says man's perfection is attainable through the possession of absolute calm and passivity of Brahma by accepting divine tolerance and the divine bliss. So silence does not reject cosmic activity. The comprehensive consciousness which is a synthetic whole merges the two aspects of its nature unqualified and qualified, changing and changeless, personal and impersonal, determinate and indeterminate. But we are unable to conceive such a concept of synthetic whole due to our limited mentality.

Still there is a Beyond, which is neither Being nor Becoming. It is absolute withdrawal; this is what the ancient scripture called 'Non-Being'. This Non-Being does not mean the absolute non-existence. It does not stand for nothingness but it is something beyond positive conception. It contains all the potentialities of infinite manifestations. Non-Being and Being are not mutually exclusive but they are complementary to each other, like the silence and activity. The meaning of "Non-Being is that it is unlimited and its expression is incapable to limit it. Thus according to Sri Aurobindo, the Divine has three aspects"

1. It is the cosmic self and spirit that is in and behind all things and beings, from which and in which all is manifested in the universe although at present is ignorance.
2. It is the spirit and master of our own being within us.
3. It is the transcendent Being and spirit, all bliss, light, knowledge and power.

Therefore it is observed that there is similarity between the concept of Aurobindo and Gita.

So, Ultimate Reality is indescribable and inconceivable. It is neither Being nor Non-Being but something of which Being and Non-Being are primary symbols. Mind due to its limitation cannot grasp the nature of Ultimate Reality which exceeds our idea or experience of existence.

Thus we perceive the reconciliation of the final assertion of all and its negation in the transcendental consciousness. So, all affirmations are assertions of status or activity in the unknowable, all the corresponding negations are assertions of
its freedom. The unknowable is both transcendent and immanent. The phenomenal aspect is not negated in the transcendental consciousness.

The Vedantic formula that Brahman is only reality; world is an illusion produced by Maya, according to Aurobindo must be interpreted as “All this is Brahman”. Like the Upanishads, Aurobindo also says that if the Absolute is real its manifestation (world) is also real. So, for Aurobindo the real Monism is that which admits all things as the one Brahman. Manifestation of Brahman is not an illusion, but some good reason is inherent in the self-conscient All (Brahman) for the manifestation. It is difficult for the human to understand that the Reality is indeterminate and at the same time the world (which is determinate) manifests and exists in it. Again it is contradiction to accept that all these manifestations (world) are this very indeterminable Absolute. These contradictory statements arise due to our limited knowledge.

Some systems of philosophy do not affirm that the phenomenal world is real. They denied that phenomena of evil cannot be a formulation of the pure infinite essence. The presence of pain, evil, ignorance in this world is contradictory of the concept of pure spirit. The world is a dream or an illusion and they explain the world through the help of some opposite principle, Maya or Mara.

The conception that the world of phenomena is unreal, dream, illusion etc, are the result of our relative consciousness. Phenomena is not illusion, it is only the manifestation of the Absolute. If the world is a dream or an illusion then also it is willed and supported by the self. Moreover, it is a dream existing in a Reality and made of that Reality. Brahman must be the material as well as efficient cause of the world.

Non-Being or Being and the Becoming or universe is different states of the same Ultimate Reality. But due to the limitation of our knowledge these two aspects seem to be incompatible to each other. Brahman manifests itself as both Being as well as Becoming and yet it transcends them all. Determinate and Indeterminate, Being and Becoming are reconcilable to each other because they are the two faces of the same Reality. So, the integral knowledge of Brahman is possible by the consciousness of these two aspects of Reality.
3.3.1 Omnipresent Reality as Sachchidananda

The Upanishadic concept that the Reality is Sachchidananda is analysed by Aurobindo in the light of his philosophical insight. When the self can transcend itself from its egoistic outlook by liberating itself from its identification of finite mind and body, the self enters in the domain of spiritual experience. At this stage the self can realize its basic Reality which is Existence-Consciousness-Bliss, the triune principle that constitutes the nature of Absolute. Aurobindo’s concept of Sachchidananda can be considered as the single achievement of Indian Philosophy.

With the Upanishads, Aurobindo conceives Sachchidananda to be the Ultimate Reality. The Absolute is Sachchidananda that is nothing but a common name for Existence-Consciousness-Force and Bliss. In the Supreme these aspects are not three but one, Existence is Consciousness, Consciousness is Bliss, and they are thus inseparable, not distinct at all, Sachchidananda is one with Existence, Consciousness and Bliss.

Aurobindo realizes the presence of Omnipresent Reality in the phenomenal world. Aurobindo says that if we can transcend ourselves from our egoistic outlook and observe this world in an impersonal manner then we perceive a boundless energy of intimate existence. This is free from the limitations of space and time. Such energy exists for itself and behind its existence there is an aim which it wants to fulfill. Though the things of this world are different from the point of view of quality or quantity but their self is equal. Omnipresent Reality equally exists everywhere as a form of energy.

The inquisitive nature of reason shows that the world of becoming is an aspect of Pure Existence. And this Pure Existence is beyond space and time, without quality and quantity. This Absolute is infinite, indefinable and static. But when it is said that Reality is without any forms it means that it surpasses them. For the Pure Existence the whole is not different from part. All the limited forms are able to find their identity while it merges in the Pure Existence.

The world that we perceive by our senses is not static. The world existence is not beyond space and time. It is dynamic. To go behind this world movement is only a psychological phenomenon. The movement of succession and change in time constitutes the very staff of our consciousness. So, to go beyond space and time is an impossible task. Becoming is the very essence of our consciousness. But
philosophical insight makes us understand that in Pure Existence this duality of Being and Becoming disappear.

Being and Becoming, stability and movement are two manifested forms of the same Pure Existence. The Being has three aspects supra-cosmic existence, the cosmic spirit and the individual self. To explain the nature of reality as Pure Being, transcendent, indeterminate like the Advaitin is to make it passive and dead, but to think of it as Pure Becoming is to reduce it to a movement of succession and change in time. The knowledge of the truth of the world is the precondition to know the nature of Being. The Being is one though it contains infinite multiplicity in itself. Pantheist philosophers did the mistake by denying the transcendental aspect of Reality. Supra-cosmic Reality expresses itself through the world of multiplicity. Being and Becoming two sides of same Reality. One is all. Aurobindo reconciles these two poises of the Reality by saying that

"World existence is the ecstatic dance of Shiva which multiplies the body of the God numberlessly to the view; it leaves that white existence precisely where and what it was, ever is and ever will be; its sole absolute object is the joy of dancing"

3.3.2 Consciousness Force

The Absolute according to Aurobindo is not only Existence but also Consciousness Force. He agrees with the ancient Indian concept that Force is inherent in Existence. Aurobindo says that we have to accept both Shiva (Brahman) and Kali (Shakti). There is a relation of inseparability between these two. Consciousness takes the form of matter, life and mind. The Consciousness is Force because without it, the latter would be reduced to passive and static existence. The Force is operating in nature, it creates the world. But like the materialist philosophers Aurobindo does not conceive Force as an unconscious and blind energy. Aurobindo gives the following reasons against the materialist view that consciousness is a material phenomenon.

1. First in swoons fits, epilepsy, and in the state of sleep, consciousness is seen without the function of the brain. That proves that consciousness can work in absence of nervous system.

2. Secondly, in our ordinary consciousness also we have seen that sense organs act as a habitual instrument.

3. Thirdly, we have to admit the priority of consciousness because consciousness operates the brain.
4. Fourthly, Aurobindo says that there are abnormal instances which prove that the heart-beats are not absolutely essential to life which means that physical organs are not indispensable instruments of life.

The Sankhya Philosophers therefore fail to give a satisfactory conception of evolution because it treats Põakrti as unconscious. It is Consciousness – Force due to which creation, manifestation, evolution take place. The unity, order and harmony of the universe can never be explained if the Absolute were mere Force or Consciousness. The Consciousness– Force has dual status, one is rest and another is movement. Rest means self concentration in Force and movement means self – diffusion in Force. By admitting the two possibility of Force we can meet the opposition between Existence and Force. Though the Absolute manifests itself as Force, in its static as well as dynamic aspect it is beyond that also.

The important point analysed by Aurobindo regarding the Consciousness Force is that Force is the root of all world process. But the question arises that in what sense Aurobindo uses the Consciousness – whether it is mental or eternal. The view that all consciousness is mental waking consciousness is widely prevalent. So this view stands as an obstacle to the acceptance of the fact that force is conscious. Consciousness is not mental consciousness, because mental consciousness is an involved form of consciousness. Consciousness is implicit everywhere in this world, whether it is animate or inanimate. In inanimate realities it is thickly implicit, and in animate it is more explicit.

“Brahman then is consciousness and this once conceded, it follows that He must be in His transcendental reality, Absolute consciousness. His consciousness is from itself and of itself like His existence, because there is nothing separate and other than Him; not only so but it does not consist in the Knowledge of one part of Himself by another, or of His parts by His whole, since His transcendental existence is one and simple, without parts. His consciousness, does not proceed by the same laws as our consciousness, does not proceed by differentiating subject from object, knower from known, but simply is, by its own right of pure and unqualified existence, eternally, in way impure and qualified existences cannot conceive.”5

Aurobindo calls the Consciousness – Force, ‘The Mother’. The Mother is the Divine Shakti which is the operative principle of the universe. She appears in three forms: transcendent, universal and individual. These three poises work as a mediator between man and nature, stand as a creator of this universe and links it with the
supreme. The four leading powers of this force are Maheswari, Mahakali, Mahalakshmi and Mahasaraswati. Aurobindo says,

"Maheswari lays down the large lines of the world—forces, Mahakali drives their energy and impetus Mahalakshimi discover their rhythms and measures, but Mahasaraswati presides over effective combination of forces and unfailing exactitude of result and fulfillment."

There are innumerable other powers of innumerable types besides this four main powers.

The Consciousness-Force takes different modes by involving itself separately in the things of this world. Aurobindo uses Consciousness Force in a broad sense. It is a self-aware force of existence of which mentality is a middle term, below mentality is subconscient, above, it is superconscient. But in all it is one and its form is only different.

So, Aurobindo is able to avoid the difficulties arising out of the concept of Unconscious Teleology by conceiving the principle of creation as conscious energy. So by accepting the creative energy as conscious it is essay to explain the orders, harmony and purpose of the world and thereby Aurobindo gives a satisfactory answer for the question of the world process.

3.3.3 Bliss

According to Aurobindo the Brahman is perfect absolute needing nothing desiring nothing at all. Then the question arises as to how the world process goes on. The answer in one word is Bliss. It is for the Delight that the Absolute creates and sustains the world. For Aurobindo creation is a static dance of Shiva, so the main intension of creation is the joy of dancing. The Absolute is not only Existence and Consciousness—Force but also Bliss. Conscious existence is always associated with pleasure; even in the so-called material things there must be pleasure in existence; blank absolute misery entails suicide. Just as the Consciousness Force is the base for the world of innumerable forms, so also Bliss reveals in an infinite multiplicity of the universe. The knowledge of Brahman as Bliss is not new to Aurobindo; it is the same explanation of the Upanishads.

According to Aurobindo there is no limit to the Delight of Sachchidananda. It is expressed in each aspect of existence and consciousness and therefore is capable of infinite variety. This Delight is different from the joy and pleasure to which we are
accustomed. Divine Bliss is causeless, self-existent. But the relative and the finite can rise above their limitation in proportion as they share this eternal Bliss. Bliss is the cause of creation, evolution and manifestation. The creation is only for the sake of joy. Aurobindo says it is Ananda out of which this world is born, it is Ananda that sustains it and it is Ananda that is its goal and consummation. Delight is existence, and the secret of creation. The cause of birth, its existence and the end of birth is Delight.

Aurobindo explains the why of this world process in terms of the Delight of Sachchidananda. Brahman has infinite possibilities. This world is a free play out of the Delight of self expression of the Infinite in the figures of relative and phenomenal consciousness; but the presence of evil stands as a most puzzling fact to accept that the Delight is the root of cosmic existence.

3.4 The problem of Delight and its solution

Creation does not originate from any need or desire but out of Ananda of Brahman. The Bliss is the cause of world of manifestation. The presence of Delight can be traced in different levels of existence, whether it is animate or inanimate. Brahman itself is Existence-Consciousness Force-Bliss. And the world is an expression of the Delight of Brahman. But this concept is challenged by the existence of suffering, pain, evil. Can the Absolute creates evil in His pure Delight; If yes then, how is He different from the Devil; If no, then how these phenomena are to be explained. The Absolute must be the cause of evil, as the world is a manifested form of the Divine.

Aurobindo gives a new outlook in this regard. Aurobindo tries to solve this problem without avoiding it or by calling it an inexplicable mystery. Aurobindo's philosophy deserves the merit for the way in which he has handled the problem of evil.

As regard the concept of evil we find different interesting philosophical thinking. Some try to solve this problem by saying that the world is a moral stage in which the individual selves are actors with different dresses in the form of physical bodies, sense organs etc. And here the finite beings have to pass a trial of pain and suffering imposed by God. According to some persons the Law of Karma is the general moral law which governs not only the life and destiny of all beings, but also the objects of the physical world. The Law of Karma is the law of moral causation.
Action, good or bad, leave behind them some potency which is sure to produce pleasure or pain, joy or sorrow in future.

The consequent of the first explanation is that this idea of evil gives reflection to God's imperfectness and inblessedness. God is not so cruel to punish the individual. If all this is Brahman and the individuals are modes of God then why God should look down upon his parts.

The second explanation gives rise to some questions regarding the creator and the creation of moral evil. Who and why evil was created this question remains unanswered.

Aurobindo does not deny the existence of evil as Sankara. He tries to solve this problem with the evolutionary pace. Aurobindo takes evil as impermanent and resolves that evil is the by product of inconscience. Now regarding the question as to, at what stage this physical pain and suffering arise in cosmic manifestation, we find three types of nature in the world movement, - Material nature, Animal or Vital nature and Human Nature. Evil, does not belong to matter, Nature has no place for moral values, because it is governed by the co-ordination of fixed habits. Though we observe beauty, harmony in nature it is due to the fact that Absolute is inherent here. In the vital stage also the question of good and evil does not arise.

It is only by the contact of self-conscious beings and for them alone the values come into existence. The duality begins with conscious life which emerges fully with the development of mind in life. The mind of desire and sensation is the creator of evil. We disapprove what causes pain and approve what satisfies us, such disapproval and approval produce to a pure state that we consider as good and evil.

In contrast to the extreme views of an absolute denial of evil as Sankara or a complete affirmation of it, like Ramanuja, Aurobindo accepts the reality of evil, without allowing it any absolute status. Evil has no permanent and eternal feature with the cosmos. It is a by-product of individual ignorance.

"The attempt of human thought to force an ethical meaning into the whole of Nature is one of those acts of willful and obstinate self-confusion, one of those pathetic attempts of the human being to read himself, his limited habitual human self into all things and judge them from the standpoint he has personally evolved, which most effectively prevent him from arriving at real knowledge and complete sight" 7

That is why Aurobindo takes evil as relative. Suffering has its root in the black soil of inconscient; the divine is untouched by this.
According to Aurobindo evil is only a stage in the evolution. When the evolution will go from matter to life, life to mind, and so on to Supemind, on that stage there remains no existence of evil. It has no permanent and eternal feature with the cosmos. It will not linger with us eternally and clog our way for all times to come. Creation is a play of self-concealment and self expression, and the Delight of overcoming from self-imposed trials and suffering through a process of evolution. This urge, is at first non ethical, then infra-ethical then anti ethical, for it permits human beings to approve hurt done to others which we disapprove when done to ourselves. So we are in a state of half-ethical, and above all supra-ethical, where there is no end of ethics.

Human values like truth and error are relative and uncertain. Good and evil are the result of the intermixture of true and wrong consciousness. In the presence of the divine force of integral Being, even the physical pain and suffering should not exist, because the Divine is all comprehensive.

"Any mixture or coexistence with pain would imply a cause of pain either the same or other than the cause of bliss, with the immediate admission of division, struggle, and opposition, of something inharmonious and self-annulling in Brahman, but division and opposition which depend upon relation cannot exist in the unrelated Absolute."8

Suffering is an impermanent creation of inconscience. It is for this reason that Bradley called it an appearance of Ultimate Reality. Moreover pleasure, pain and indifference are superficial. These triple vibrations are the product of imperfect evolution. These are not absolutely real. These are the imperfect response of finite beings due to habit. Pain, pleasure and indifference these three stages are superficial arrangement created by waking consciousness. Behind this superficial consciousness, there is something which takes delight impartially in all experience.

Aurobindo does not take evil as unnecessary and useless. But to him evil performs a good deal for the reformation of the human beings as a whole. The spiritual use of evil for Aurobindo is to purify the nature of man and make him fit to receive the light from above. The radical change in the nature of the world is the only way to free it from the evil. And it is possible by the Divine Grace. Yoga is the method by which man can make himself fit for the reception of the Divine light.
3.5 The true maker of the world

Aurobindo takes the view that static and dynamic, one and many, saguna and nirguna are two poises of one Brahman. Though we find change and diversity but at the same time there is unity and status. The world is a creation of Consciousness-Force. The world is a dynamic aspect, which is a play of free realization of Brahman. The Absolute creates and sustains the world out of delight.

The universe is a self-manifestation of Brahman. The static Sachchidananda, out of sheer joy, puts himself under self limitation and obstacles and manifests himself as innumerable finite forms. So creation does not mean that Absolute creates something in the sense of making or being made, which does not already exist. Aurobindo conceives creation as srsti like the Aryan sages that all creation or becoming is nothing but the self-manifestation of the Ultimate Reality. The Absolute is not motionless. It is both motion and rest. The world of becoming is a measureless movement of Brahman in space and time, what it already is, in the static aspect of Brahman.

'Descent', 'emergence' and 'release' are the three-fold movement of the self-manifesting Brahman. The first stage is the descent of Sachchidananda into mind, life and matter. The descent of the spirit in the inconscient is called 'involution' and is the result of the self-concealment of the Divine. The reason behind the self-imposed limitation is the delight of Sachchidananda to realize himself in it's opposite. The next stage is the emergence of Brahman from its inconscient state into the Matter, Life and Mind. But descent and emergence is not the end of the process. Next phase is release which Aurobindo calls the integration of the finite beings with Ultimate Reality. In this stage the finite being can realize the essential unity with the Sachchidananda. Consciousness is a fundamental thing, it is the fundamental thing in existence; it is the energy, the motion, the movement of consciousness that creates the universe and all that is in it-not only the macrocosm but the microcosm is nothing but consciousness arranging itself. For instance when consciousness is in movement, or rather in a certain stress of movement, it forgets itself in the action, it becomes an apparently

"Unconscious" energy; when it forgets itself in the form it becomes the electron, the atom, the material object. In reality it is still consciousness that works in the energy and determines the form and the evolution of form. When it wants to liberate itself, slowly, evolutionally out of matter, but still in the form, it emerges as life, as animal, as man and
it can go on evolving itself still further out of its involution and became some thing more than mere man. 9

The creation originates out of Ananda or the spontaneous joy of Brahman. But the creation demands a principle which can connect finite world with the infinite consciousness. But this intermediate selective principle cannot be regarded as mind, for it leads to Mayavada or illusionism. So this selective principle must be a supreme truth consciousness, which carries with it the real truth. According to Aurobindo this link in between the two horizons is Supermind which is the creator of this world.

3.5.1 Supermind as the real creator of the world

Aurobindo says that the creator of this world is Supermind. As a mediator in between the world and Sachchidananda on one hand Supermind is the complete Knowledge of Sachchidananda or truth consciousness and on the other hand it is the culmination and consummation of mind. Aurobindo neither identifies Supermind and Absolute nor posits an unbridgeable gulf between them, because Aurobindo conceives that Absolute is both immanent and transcendent and both personal and impersonal. Supermind is the dynamic creative power of Sachchidananda. Sachchidananda is in the universe but the world of becoming does not exhaust Him. As a true knowledge of Sachchidananda, Supermind is the creator, the Real - idea and supreme truth consciousness. In Supermind the self-knowledge is combined with the Consciousness-Force or will of the Divine. This is the stage of complete harmony which expresses the very delight of manifestation.

Absolute, for Aurobindo is Sachchidananda, the unity of Existence, Consciousness –Force and Bliss. Creation is the manifestation of this Reality. In the process of creation the same Reality remains one and also undergoes differentiation. The supreme can know himself in all his forms. The Supermind is not only the own knowledge of Brahman but at the same time it is his own innate dynamic power of self – manifestation. The process of differentiation is possible through the Supermind only. Supermind has the consciousness of non – dual reality and can project the consciousness in a differentiating manner without dividing it. Though the reality expresses itself as this world of multiplicity but all the time it is aware of its unity. So Supermind’s knowledge is integral and real. Therefore Supermind is the truth consciousness; it cannot be mental consciousness because the sole character of mind
is division, so it creates appearances only. Besides this we can say that this Supermind has two poises, one as the child of Sachchidananda and the other as parent of the mind. It has total comprehension as well as the power of differentiation.

Supermind is not something over and above the reality; it is nondual with Sachchidananda. As an idea of Sachchidananda it is one with him and at the same time it is able to manifest itself. So the creation begins when the Supermind differentiates the unity of the Existence – Consciousness- Force and Bliss. This Aurobindo says as Sachchidananda. The primal poise is pure, infinite, invariable consciousness, which creates a movement which is its form of Energy; other is the instrument of cosmic creation.

3.5.2 Supermind and God

Creation means the self-manifestation of Sachchidananda, according to Aurobindo. Aurobindo advocates the sat-karyavada, so he has used the word creation in the sense of srsti, which means manifestation of something which is hidden and unmanifest. The integral non-dualism of Aurobindo is based on the idea that creation is a manifestation of what is in itself, in its own essence of reality.

The Supermind is “Real-Idea”. The “Real-Idea” emphasizes the fact that it is a power of Conscious –Force expressive of real being, born out of real being, and partaking of its nature. It is a conscious Reality, which throws itself into mutable forms.

The Supermind is called by Aurobindo a Truth Consciousness. He has borrowed this name from Rg veda. In the Rg Veda ‘Rita-cit’ means ‘satyam-ṛtam-brhat. The meaning of the ‘Rita-cit’ is that –it is the consciousness of essential truth of being (satyam), of ordered truth of active being (ṛtam) and the vast self-awareness (brhat).

The Supermind serves as a link between Sachchidananda and the separative consciousness of mind. The Supermind is the Creative Idea, the creative medium of the manifestation or the descent of the infinite Sachchidananda into the Inconscient. The Spirit’s divine play of the ascent and the descent is made possible through the Supermind.
The Supermind as Truth consciousness is an ordering self-knowledge. The manifestation of the One without Supermind would be merely a chaos, not a cosmos. The potentiality of Sachchidananda is infinite, so it might lead only to a play of uncontrolled, unbounded chance. The manifestations of the Divine that are created by this ordering self-knowledge are all pre-determined in its self-knowledge. It is in fact, nothing else than God as Lord and creator. As Aurobindo says

"We have to regard therefore this all containing, all originating all consummating Supermind as the nature of the Divine Being, not indeed in its absolute self existence, but in its action as the Lord and creator of its own worlds. This is the truth of that which we call God."\(^{10}\)

The real creator of the world then is the Supermind, Which is the God aspect of Sachchidananda. This is not only a principle of knowledge but power of knowledge, and not only a will to light and vision, but a will to power and work.

Supermind is an extended form of Sachchidananda in time and space. Sachchidananda is the transcendental principle and Supermind is its immanent aspect. Supermind is the intermediary between pure Sachchidananda and mind. Supermind is comprehensive as well as creative consciousness. Supermind has the knowledge of the eternally stable and immutable One but at the same time it has the power to draw out of the One its hidden multitudes. Supermind manifests the many, without losing itself in their differentiations by its power of projecting and apprehending consciousness. Thus the Supermind is the beginning and end of all creation. It is the creative medium through which the Reality involves itself in cosmic existence. The world is a birth of conscious Reality into forms of itself.

The Supermind is the Creative Idea which retains to the full truth of the Supreme Reality. Thus Aurobindo accepts the reality of both God and Brahman. So Aurobindo’s conception of Supermind is free from the difficulties of the Shankara or of Plato which leads us to think that the creative principle is something different from the Ultimate Reality.

3.5.3 Divine Maya

Creation means the manifestation of the potentialities of Brahman. But Brahman is complete in itself and static in nature. The world is dynamic. So the riddle
of the cosmic existence is that how the Absolute which is static truth can becomes active being. The key to the riddle of creation according to Aurobindo is joy or delight but still we have to find out the lock in which the key will turn, which means how the reality turns itself into the phenomenon of becoming. This question refers to the process of manifestation of Brahman in which the one and stable Brahman expresses itself as the measureless movement in time and space. Like the Vedic seers Aurobindo also says that it is Maya by which Ultimate Reality puts himself under mutable forms; self limitation and self individualization of its own imperishable substance. This divine power connects the Pure-Existence with the finite world. Consciousness is the essence of Maya, for Brahman itself is Existence, Consciousness and Force.

But what is the necessity of this special power. Brahman has infinite possibilities of self-expression. The world is a finite form of this limitless potentiality of Brahman. Divine Maya is needed for the process of manifestation of ultimate because

"Infinite consciousness in its infinite action can produce only infinite results, to settle upon a fixed Truth or order of truths and build a world in conformity with that which is fixed, demands a selective faculty of knowledge commissioned to shape finite appearance out of the infinite Reality." 

Moreover Brahman is all comprehensive. Nothing is outside of Brahman. Maya is the absolute power to measure out forms of the world out of the infinite Existence.

"It is by Maya that static truth of essential being becomes ordered truth of active being,— or, to put it in more metaphysical language, out of the supreme being in which all is all without barrier of separative consciousness emerges the phenomenal being in which all is in each and each is in all for the play of existence with existence, consciousness with consciousness, force with force, delight with delight." 

**The Higher Maya and Lower Maya**

Maya has two senses. In its original sense it is a consciousness which can comprehend everything. It is able to give form in the formless, make knowledge the unknowable, and measure out which is limitless. Aurobindo ascribes this sense of Maya as a higher Maya. The higher Maya therefore is a constructive power. In another sense it is the deluding Maya, the deceiving mental Maya. According to
Aurobindo it is the play of God with division, darkness, limitation, desire and strives. The Absolute Brahman at the inner entrance is the Para Brahman (Existence, Consciousness- Force, and Bliss). Para Brahman envisaging Maya and the next step carries Him into Maya, where duality begins. Purusa differentiates from Prakrti. Single Purusa and single Prakrti differentiate themselves into innumerable forms. This is the lower Maya. Lower Maya is the cause of world illusion. But due to this deluding Maya we cannot understand the inseparability of each and all. But the world is not an illusion or unreal; even if the world were a dream it would be real as a dream. Different things at this world may be transitory but world is real as it is. Lower Maya cannot be ignored because it is the dark shadow projected by the absolute in Para Brahman whereas Para Brahman is the luminous shadow; both are real because eternal; reality is neither the light nor the darkness but the thing in itself. When we are overcome from the lower Maya and attain higher Maya we come to know that it is for God’s play He emerges out as force; and fulfils in her illumined that for which she went out from Him at the first.

Arguments against the pessimistic and illusionist philosophies:-

Pessimism or illusionism in India is regarded as having reached the climax in the philosophy of Sankara and Buddha. They are the main propounders of illusionist philosophy. Sankara explains that the world is ultimately an illusion. It is due to ignorance that the world appears to us as real. But from the point of infinity, it is not so. According to Buddha there is no inner or immutable core in things, everything is influx. For them, existence is momentary, unique and unitary. It is discontinuous, discrete and devoid of complexity. The substance was rejected as illusory, it was but a thought construction made under the influence of wrong belief. Nagarjuna, one of the followers of Buddha first reduces everything to relations and then by proving the unintelligibility of the relations by his fourfold dialectic, he shows that nothing is absolutely real. The unification of Existence, Consciousness and Bliss is not possible in this world because of its very nature of division and self –limitation. Ignorance and egoism are the constituent of embodied mind, is their main affirmation. But for Aurobindo, the universe, from God to inert matter, should be experienced and described not as an illusion but as creative energy (Shakti), as play (Lila) or as a joy (Ananda). The world is indeed “a masked form of Sachchidananda”, but it is not for
that reason lacking in reality or value, the world is a limited expression of the divine Ananda.

Aurobindo argues that the illusionist philosopher is unable to distinguish between the lower Maya and the higher Maya. The higher Maya is the truth, power and the lower Maya is the illusion power which creates division. But it does not mean that there are two Maya, lower and the higher are only two aspects of the same Divine Maya. But this distinction is essential for the explanation of cosmic existence. Higher Maya is the faculty or power of selection which creates a world in conformity with Ultimate Truth. Though the lower Maya is the illusion power it is always governed by the higher self so finite being can transform himself from ignorance to knowledge, from the separative consciousness which is the cause of illusion to truth power and can enter in the domain of Divine where he can realize unity with Sachchidananda.

Pleasure, pain and indifference which are the three vibrations of sensational experience of things are the first rhythm of our divided consciousness. This is the preparation stage for the realization of truth itself which is working in us. Behind this superficial stage there is a superconscient stage which receives the contact of the world

"And assimilates them into the values of a truer, a profounder, a mastering and creative experience. Out of its depths it returns them to the surface in forms of strength, character, knowledge, impulsion whose roots are mysteries to us because our mind moves and quivers on the surface and has not learned to concentrate itself and live in the depths".

So Aurobindo affirms the necessity of the lower Maya also.

For the illusionist philosopher's lower Maya is the creator of this world. But according to Aurobindo all the fundamental laws of duality do not really or ultimately exist, because they are inconsistent with the absolute nature of Brahman. World created by mental Maya would indeed be an inexplicable paradox which could neither be described as an illusion nor as a reality. Mental Maya is not the real creatrix of the world because mind is an instrument of finitization. If it goes beyond and tries to conceive a real whole, it loses itself in a foreign element, where it can neither perceive nor conceive nor sense. Mind is only a transitional stage in the process of evolution. Moreover mind has not the ability to acquire knowledge; it is a faculty to go in search of knowledge.
"The position of Advaita, namely, the world is an illusion on Brahman is proved wrong by showing that (1) there is no proper knowledge to explain the Brahman-world illusion and (11) world cannot get sublated by non-dual experience. It is established that non-duality can be an illusion on duality. It is also proved that the non-dual experience gets sublated by waking experience. Then it is shown that the cause of suffering (dukha) is subject to illusions. Further it is established that the ontological sublation to the world, which implies the disappearance of the world, is not required for the attainment of liberation (Moksa). Lastly, it is held that if one has to determine the paramarthika satta by applying the unsublatable as a criterion of reality then the duality must be ascribed as the higher reality, that is, paramarthika satta, in comparison with the reality of the other states of experience, else, nothing is worth calling as the highest reality."14

Mind is not the guiding power of universal existence. It conceives, perceives, senses things as it is rigidly cut out from a mass and employs them as fixed units of the materials given to it for creation. In the original consciousness, however, there is no ignorance but a subordinate process of delimitation. Hence, the mind is only a subordinate and not really a separate working of the Real-Idea.

3.6 Creation

So, far our discussion has been about the nature of the creator of the world. We have now to deal with the process of manifestation. The Absolute is indeterminate. When this Supreme Reality manifests itself in the process of differentiation it reveals itself as innumerable real selves, as sheer Existence. This Existence is not something senseless, inactive. It is self-aware and all-aware Consciousness. And the nature of this Chit-Shakti is Ananda or Delight. This Ananda is causeless, self-existent. In the process of creation, Existence manifests itself as Atman, Ishvara and Puruṣa. The consciousness appears to us as Maya, Shakti and Prakrti. The Bliss underlies all these manifestations and it is out of sheer Bliss that the Divine manifests Himself as this world. Brahman's process of movement and formation arises out of the fullness of being. Brahman is free and is not bound either by desire, or by desirelessness.

Now, how can the indeterminate Brahman manifest itself. Formation means limitation and Brahman is infinite. It is the Divine alone who limits itself, undergoes the process of self-limitation and self-individuation for the purpose of bringing out the finites from the infinite. And this poise of Sachchidananda is the Supermind.
3.6.1 Sachchidananda and Supermind –

Supermind is the divine gnosis which is the creative aspect of Sachchidananda. Sachchidananda is the storehouse of infinite possibility. In order to maintain the cosmos, Supermind selects some of them and gives them actual form. Sachchidananda in itself is space less and infinite, but the world is on the contrary, an extension in time and space, movement of relation of forms, a development of cause – effect in time and space. So Supermind has the power to manifest the Sachchidananda, which is the transcendental principle and exist beyond space –time. Static Absolute becomes dynamic through the creative Supermind. Supermind is the special power of Sachchidananda, which governs all the activities of the world, which is the principle of movement and transformation.

Aurobindo’s concept of Supermind or God is different from the Ishvara of the Vedanta. Advaita Vedanta of Sankara conceives God and its power as unreal. Relations and attributes of God are unreal but on the other hand for Sankara, Absolute alone is real. In this way Sankara seeks to unify all in a fathomless void, by an absolute negation of all, an attempt to solve the problem by showing that it is no problem at all.

We find a reconciliation of the Absolute and God in Aurobindo’s philosophy. Immanent aspect of Sachchidananda is as much real as transcendent aspect of it. Absolute and God are not distinct realities but two poises of the same one reality. Difficulty persists in the dualism of Aristotle and Sankhya. Like the Purusa and Prakrti of Sankhya, Aristotles God and matter require a third principle which is immanent in both and yet transcends them. Creative process is impossible by the mere contact of Purusa and Prakrti, supracosmic and cosmic, conscious and unconscious, because, first, the contact of Purusa with the Prakrti cannot be naturally justified as, Purusa is intelligent, inactive and Prakrti is unintelligent active. Secondly, the analogy is illogical, because we are not found any similarity of features in these two objects. But analogical argument demand similarity between two things. The motionless Being of Parmenides and universal flux or becoming of Heraclitus are not opposed to each other but only two aspects of same one Absolute.

In this regard Hegel takes an attempt for the affirmation of continuity between the Absolute reality, the creator and the created world. Hegel conceives that one
realizes itself in and through the many. The world of finite things and minds which is the manifestation of dynamic Absolute is not illusory. But Hegel identifies thought and spirit, infinite with the finite.

The theories of reality as Change of Heraclitus, Becoming of Buddha or Elanvital of Bergson have their truth in the fact of Becoming but even to know this truth completely, the knowledge of Being is equally necessary. So Aurobindo says

"Advaita is true, because the many are only manifestation of the one, Visistadvaita is true because ideas are eternal and having manifested, must have manifested before and will manifest again the many are eternal in the one, only they are sometimes manifest and sometimes unmanifest. Advaita is true because although from one point of view one and the many are eternally and essentially the same yet from another, the idea in its manifestation is eternally different from the intelligence in which it manifests."  

3.6.2 The triple status of the Supermind :-

The world is a manifestation of the Sachchidananda through the Supermind. The universe is a consequence of the multiple concentration of Supermind. Knower, known and knowledge are united in the supramental consciousness. The creation of this triple world is due to unequal concentration of consciousness and multiple distribution of force. The Supermind assumes the three general poises in the entire process of creation.

"The first founds the inalienable unity of things, the second modifies that unity so as to support the manifestation of the Many in One and One in Many, the third further modifies it so as to support the evolution of a diversified individuality which, by the action of Ignorance, becomes in us at a lower level the illusion of the separate ego".  

Sachchidananda is a spaceless and timeless absolute, but it extends itself through space and time. Super mind is the instrument of this cosmic creation. Though the Supermind takes different poises in the process of movement of Sachchidananda its nature or unity with reality is not destroyed.

The first stage is a preparation for the manifestation of the Sachchidananda but the expression does not take place. In this phase Supermind holds himself concentrated in knowledge as subject and regards him as the force of consciousness as is continually proceeding from him into the form of himself, working in it, drawing back in himself and issuing forth again. The universe contains potentially
only because the Sachchidananda is beyond space and time in this stage. It is a stage of inalienable unity in which Sachchidananda comprehends, possesses and constitutes all. So there are no separate existences. All remain as a form of the Divine consciousness.

In the second stage the Supermind expresses itself in each name and form. The division of knower, knowledge and known proceed from this stage. Though multiplicity starts yet it would realise its unity with reality. Soul form would be Jivatman which differentiate itself from the Absolute. Though the universal divine creates a different relation with each soul form but would realise all Jivatman as itself. This is like a play as one in many and as many in one, Supermind is both in the position of change and at the back of it.

In the third poise the Supermind does not stand in the behind rather it projects itself into the world process and involved in it. This level is that which creates absolute divisions in things. In this stage we find a unity with blissful dualism.

The question may arise as to whether this triple status of Supermind is a slip into ignorance, because these three poises put emphasis on the play of differentiation. But Aurobindo denies this firmly because the tertiary Supermind does not negate the truth of the differentiating movement and also affirm the unity of truth consciousness also. Supermind affirms the truth of the many along with the truth of one. Stable unity and differentiating movement are the two poles of the same truth, the foundation and culmination of the same divine play. The joy of unity is fulfilled by the joy of differentiation.

The three poises of Supermind are only different ways to deal with the same truth. The truth consciousness is aware about its status, though it takes three poises. The problem of different theories of creation arises only due to there exclusive stress laid on either of these. Aurobindo establishes a synthesis of the different theories of creation, viz-Advaita, Visistadvaita and Dvaita in his concept of triple status of Supermind. Preparation is the first stage in which everything is potentially ready to initiate the play of creation. Then expression takes place in which the play has begun. The third stage is the fully manifested state in which creative processes are fully at work and consciousness is expressed in all forms and centres. The Supermind proceeds by a double faculty of comprehensive and apprehensive knowledge.
Proceeding from the essential unity to the multiplicity, it comprehends all things in itself, as itself, the One in its divergent forms, and apprehends separately all things in itself of its idea.

3.6.3 Supermind as a culmination and consummation of mind:

According to Aurobindo mind is not separate from Supermind, it is only a subordinate power of Supermind. The very nature of mind is to analyse. To know an object mind breaks it into different parts and joins them. Mind measures, cuts and limits the forms of things into separate elements and cannot go beyond this limitation. Due to this fundamental defect mind fails to grasp the nature of the Reality. Supermind makes us know that every atom or element is mere concentration of force or consciousness.

Aurobindo conceives that mind is a creation of Supermind. The creation of mind is due to the concentration of the Supermind into limited centre of consciousness and power. So mind is only a form of Supermind and is a fall from Supermind. This descent of the spirit into the world is a necessary condition of involution. So in mind there is an urge to climb to the Supermind. Mind ascend to Supermind through some stages, there are Higher mind, Illumined mind, Intuition and Over mind. We shall discuss about this steps when we come to deal about the process of evolution.

3.7 Ignorance:-

Creation is a plunge of the spirit into ignorance. But the question arises that what is the necessity of involution. Why the Absolute descend into ignorance for the sake of creation or why can the Absolute not create out of knowledge these remain unanswered. Evolution is reverse process of involution, according to Aurobindo. It is not possible to violate the principle of ‘ex nihilo nihil fit.’ Evolution must be preceded by the descent of the spirit. If the spirit does not really exist beforehand in the matter then no amount of exertion could produce spirit out of matter. Matter has necessary potency to evolute consciousness. And it is possible only because of involution. We can say in this way for the first question. And for the second question Aurobindo says that the Absolute can create out of the fullness of its self-consciousness. But such creation is creation in the upper hemisphere. The sages and seers can see and feel this
greater world. But the creation of the world in which we live can be through ignorance. But although the creation is a plunge into ignorance, it is a plunge for the purpose of bringing up on the surface, the light and knowledge of the superconscient. The miracle of the process of creation is the moment when one experiences one's self-identity. At this stage one can realize the source and the origin of all creation and, one simultaneously experience oneness with the entire multiple creation and enjoy the bliss.

3.7.1 Nature and origin of ignorance:

Aurobindo conceives ignorance as a form of knowledge. Ignorance is not a negation or the absence of knowledge. The state of ignorance is in between knowledge and nescience. Nescience means complete negation of knowledge.

Most of the systems of Indian philosophy is unanimous in believing that ignorance is the cause of suffering. This ignorance which is the antithesis of knowledge can be removed by right knowledge. So the traditional Indian philosophers make a distinction between knowledge and ignorance. In the Rg Veda Knowledge appears to signify a consciousness of the Truth, the Right; Satyam rtam, and of all that is of the order of the Truth and Right; ignorance is an unconsciousness, acit, of the Truth and Right, an opposition to its working and a creation of false or adverse workings. So ignorance is opposite to knowledge. Sankara also rejects ignorance as false, Maya, Avidya and even as non-existent. Non-dualism of Sankara distinguished between transcendental and empirical knowledge. The distinction between knowledge and ignorance creates a gulf between the two, which is left unbridged by Sankara. So we pass to knowledge as if by a jump. Aurobindo feels that such types of distinction makes logical difficulties and it affects the integral nature of knowledge. Ignorance and knowledge are not opposed to each other; on the other hand ignorance is also a power of Divine consciousness. In ignorance the Divine consciousness withhold itself partially. Aurobindo says that unitary conception of Reality demands that

"....Ignorance is not really anything else than a power of the one divine knowledge will or Maya; it is the capacity of the one consciousness similarly to regulate, to hold back, measure, relate in a particular way the action of its knowledge. Knowledge and Ignorance will then be, not two irreconcilable principles one creative of world existence, the other intolerant and destructive of it, but two co-existent powers both present in the
Thus ignorance is a poise of the Consciousness Force. Ignorance is an involved form of knowledge. The root of ignorance is self-oblivious exclusive concentration. Ignorance is a state of half-true, half-false knowledge because one is ignorant of the illuminative vision of the supreme Omnipresent Reality in this moment. Ignorance is seeking to transform itself by a progressive illumination of its darkness into the knowledge, that is potentially contained within it. The difference between the knowledge and ignorance is not essential but only phenomenal. Ignorance is valid from the standpoint of mental, but must be gradually eliminated by knowledge.

Now, the question is regarding the origin, the source, the locus of this ignorance. The highest positive expression of Brahman is the Sachchidananda or Existence-Consciousness-Force-Bliss—all in one. So ignorance cannot be different from Brahman, which has no second. But the manifold ignorance by nature limited and separative, and Brahman is full of perfections. The problem is that how can ignorance arise and subsist in an Absolute consciousness.

For Aurobindo ignorance is neither cosmic nor individual. The affirmation of either of these will affect the monistic character of reality by creating a difference between the individual souls and Brahman. Brahman is in essence self-luminous and free from ignorance. But individual souls are subject to ignorance, and the avidya of Jivatman can be destroyed by the knowledge of Brahman. So we can explain the source of ignorance by maintaining the integral oneness of Brahman is that

"Ignorance must be part of the movement of the one, a development of its consciousness knowingly adopted, to which it is not forcibly subjected but which it uses for its cosmic purpose."

But this statement is not sufficient for the explanation of the origin of ignorance unless we know that how can ignorance be a part of a movement of knowledge. Aurobindo tries to find out the solution in the nature of Divine Consciousness. The absolute is not merely chit but also Shakti or power. It can be named as Tapas also. In order to understand the nature of ignorance we must acquaint ourselves with the term 'Tapas'. Tapas is the nature of action of the supreme Reality as well as human consciousness. For the human consciousness
Tapas indicates the power of exclusive concentration on any particular subject. Human beings temporarily forget all other things in this moment. And for Brahman it means the power to concentrate upon itself with a view to bringing out its possibilities for manifestation.

We obviously find an active and a passive aspect by the analysis of our own consciousness. Even in the state of passive aspect, if we open ourselves completely to what is beyond, we realise the presence of Divine power acting upon us for the purpose of greater manifestation. So Tapas is working in both aspect of our consciousness. In Divine Tapas also there must be two aspect—active and passive. Active aspect of the Divine is expressed in creation. But it does not represent the whole Divine Consciousness. The passive aspect of Tapas is the great reservoir which remains unmelted. Passive and active aspect of Divine consciousness does not mean that there are two incompatible Brahman. They are the two poles of the same energy; one is in the state of self-reservation and other in motion, as silence and creation. This becomes evident from an analysis of our own consciousness. When we act, there is the whole being which stands behind the act. The whole consciousness does not express itself in the action. Only a small portion is in work. And the passive part of our consciousness remains as potential power, is not a state of inertia but capable of manifesting itself. So there is a gap between the potential and projecting part, unexpressed and expressed part of our consciousness.

The activity and passivity of Brahman do not alternate each other like from waking to sleep or dream in human consciousness. The active and passive aspect of Brahman must exist simultaneously, because if the activity and passivity of Brahman exist one after another then while world of manifesting continued, there would be no Brahman in existence, all would be action, and when the world was destroyed, there would be no active Brahman, everything would cease in nothingness.

Supreme Reality transcends both the passive and active Brahman, Supreme Reality is neither active nor passive Brahman, and it is more than these. Integral Absolute cannot be the starting point of ignorance. As ignorance is not a power of Sachchidananda, there is no original ignorance.

Ignorance is not an inherent nature of innumerable souls. Spiritual dissatisfaction at the present order of things, and complete overcome from evils and
sufferings is not possible if ignorance dwells in the multiplicity of souls. The individual souls are unaware about the real nature of the world and self and encased in a physical body in a stage of superficial layer of consciousness. But in the larger consciousness the individual souls can realize the identification of the soul with Brahman and the world.

So ignorance is neither a characteristic of individual soul nor does it dwell in Brahman.

"The origin of the Ignorance must then be sought for in some self-absorbed concentration of Tapas, of Conscious. Force in action on a separate movement of the Force,” and, "so it builds a wall of separation which shuts out the consciousness in each form from awareness of its own total self, of other embodied consciousnesses and of universal being"19

Here is the secret of ignorance which is the miracle of the world.

So far we have discussed about the origin of the world. We have seen how the manifestation of Sachchidananda, the self-imposed limitation, the self-concealment takes place through Supermind which is Brahman’s innate power of the self-manifestation and the role of ignorance in creation. We have also found the whole creation is an expression of one Supreme Reality, so there is an essential unity of the world with the Sachchidananda.

3.8 Principles of world existence

World process is a manifestation of the Absolute. Two aspects of the Absolute are Being and Becoming. Becoming means what we call manifestation. Mind, Life and Body are the constituent of the universe, which seems as undivine. On the other hand the Omnipresent Reality which means Existence-Consciousness-Force-Bliss are divine which seems to be opposed with mental-vital, physical limitation. So the question arises, are there any connection in between the Absolute and the world existence.

The view of Aurobindo regarding this concept is that the world is an evolute of Sachchidananda and subsists in the being of Sachchidananda. Our mind, life and matter represent only the Consciousness - Force, Bliss and Existence. The world
where we live in is an action of the Sachchidananda through Supermind. The world has come forth as a result of this action. So for the formation of universe, this action is unavoidable. These world forms have been created nowhere but in the triune principle of Sachchidananda.

The form of the so-called undivine is only a work of the divine Real-idea. So we can say that higher Divine Consciousness plays an important role in the world-form. Mind, life and body are the subordinate activities of the Divine Truth. The source of these triad principle is Pure Spirit, so these can rise themselves from the undivine to Divine. So it is unjustified to accept that there cannot be any real play of the higher Divine Consciousness in a world of forms. All different individuals, mental consciousness, energy of vital force etc represent the Divine in different ways.

Though categories of universal existence is very much important to understand the meaning of Absolute it will be discussed in chapter fourth (Absolute and finite selves) in this work.

3.9 Evolution

We have so far seen that Sachchidananda, through the Supermind, descends into the terrestrial principles of the world. Involution or descent is the result of the self-concealment of the Brahman. But involution is not the end of the world process, as it is not one-sided. Other aspect of this process is evolution. It is true that without the descent of the spirit into the world, there cannot be any ascent of the world into the spirit. So Aurobindo calls evolution as 'the spirit's return to itself. It indicates that Aurobindo's concept of evolution which is purely spiritual stands opposed to the materialistic theory of evolution. We propose to examine the materialistic theory, before finally assessing the significance of Aurobindo's approach.

3.9.1 The materialistic theory of Evolution:-

According to the materialistic theory of evolution, the world with its entire contents material object, life and mind has slowly evolved out of self-existent matter. Everything is the product of fortuitous combination of atoms by the blind and random play of mechanical forces of attraction and repulsion. The world progresses in a successive way, that one form appears from what has preceded it, and that its appearance takes place by the process of bringing out of some potentiality and the
deployment becomes necessitated by previous states and tendencies. This materialistic theory of evolution, according to Aurobindo is bound to disappear with the present rapid collapse of the materialistic view of the world. Evolution is a movement towards a goal. It is not merely a movement without any purpose. A mechanical movement therefore cannot be called an evolution.

The general idea of evolution says that in the beginning matter was diffused in the form of nebula or cloud of gas or dust. The atoms composing the nebula were in a state of extreme agitation producing light and heat by their mutual impact friction. The stars and the planets including our own came out of the primitive nebula by the blind processes of integration and differentiation of the material atoms. Living organisms have also evolved out of matter.

"Force on matter is the unconscious Goddess who has worked these miracles by her inherent principle of natural adaptation and in the organism by the additional machinery of heredity by natural selection those species which reproduce new characteristics develop by adaptation to the environment and favorable to survival, tend to propagate themselves and remain, others fall back in the race of life and disappear." 20

The materialistic theory of evolution involves itself into some paradoxes;

First the materialistic theory of evolution emphasizes the chance combination of atoms in the inorganic world, and on fortuitous variations in the living organism. It denies the Sankhya Purusa and says that there is no intelligent cause, but at the same time it affirms that the whole process of evolution is one continuous line through matter, life and mind. In the orderly progression of nature there is no gap, which is a development out of indeterminable matter. This is his first paradox of materialistic theory of evolution.

Again, according to the materialistic theory everything which exists including mind is only operations of matter. Matter is the origin of mind, life and consciousness. They cannot create things, different from matter or independent of it. This is the second paradox. Life and mind are not mere repetitions or complex forms of matter. There is something new in them which require a new category of explanation.
3.9.2 A new idea of Evolution:

The new idea of evolution says that the world is a composite of three creations—material, mental and vital. This triple world is one Law and Truth that is present in all created forms, yet they are different from each other. Their different formulations are due to the creative medium and its dominant principle. This idea of evolution leads back us to the old Vedic concept of evolution.

The truth of the new idea is forced us to recognize the insufficiency of the materialistic explanation. The adoption of means to ends in nature cannot be explained through matter. Life is different from matter and is governed by a life principle. It is working on and upon the conditions of matter. It is only by mighty life that we can discern the specific means to be employed for the realization of specific ends.

Again, the materialistic theory of evolution assumes a rigid chain of material necessity, the process of antecedent and consequent for the explanation of facts. All mystery of science will disappear if we can analyze the antecedent part of a fact like eclipse, earthquake etc., because formation of a new fact is nothing, but the logical result of a previous manifestation. But this method is not applicable in all complex elements. Life and mind are qualitatively different from matter. Mind and life are emerged distinctly in the separate stages of development. So it implies that mind and life cannot be explained by reference to their antecedent conditions.

Moreover there are also unmanifested causes which cannot be known by any amount of exertion on the part of us. So a fact cannot always be explained on the basis of manifest causes. The unmanifest part is greater in life than in matter, and still wider and freer in mind than in life. So such facts if we explain by reference to manifest causes, a portion of them remain unexplained. It implies that there is an unmanifest behind all manifest activities, which the European thinkers call it as Inconscient or the subconscient. This idea of Inconscient takes us to the Vedic knowledge which says that inconscience is the ocean out of which the worlds take their birth. Moreover the Veda speaks about the superconcient which governs the process of evolution.

Thus the fundamental weakness of materialistic evolution is its rigidity. But on the other hand man's concept of evolution is changing and he is no longer influenced
by the mechanical explanation of nature. So human beings move towards a conscious, supple, flexible theory of evolution.

3.9.3 **Aurobindo’s theory of Evolution:**

The entire philosophy of Aurobindo revolves round the integration of matter and spirit. 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, each is Divine in itself by the spiritual present within it.

Involution is a pre-condition for evolution. The Absolute is the basis of creation and evolution. The Absolute involves itself in matter. The spirit gets unfolded in the evolution process. The movement of the spirit, its unfolding in the manifested universe of matter is not possible unless it is already implicit in it. This concept shows the similarity of Aurobindo’s theory of evolution with the Satkaryavada of Indian philosophy. The effect pre-exist in its cause. If the effect does not pre-exist in the cause, then the appearance of the effect is to be considered as coming into being out of nothing or prior non being. But non-existent can never be made existent. So Aurobindo says that evolution is nothing but progressive unfolding of spirit. It starts with the material to consciousness and advancing by degrees to the self-revelation of God out of this apparent animal being. So the evolution must be preceded by involution. All the evolutes from the inconscient matter points out previous involvement in matter.

Evolution is an inverse process of the involution. The Absolute moves downward into the mind, life, soul and finally into the inconscient matter. Matter is not opposed to consciousness but the lowest form that has been chosen by spirit to assume.

We come to the evolutionary process when the consciousness begins to climb the steps it descended. So we cannot even think about evolution of the lower to the higher if the higher doesn’t lie within the lower.

Aurobindo says about the method of the evolutionary process. The necessity of involution and principle of evolution are two pre conditions to analyze Aurobindo’s theory of evolution. The process of evolution is a triple one, which gives very unique feature of Aurobindo’s theory, which we may call -foundation, ascent and integration.
“The principle of the process of evolution is a foundation, from that foundation an ascent, in that ascent a reversal of consciousness and, from the greater height and wideness gained, an action of change and new integration of the whole nature.”

By foundation Aurobindo means Matter. Matter has the potentiality of all terrestrial life. It is not like the matter of physics which means prior self-existing fact. Matter is the form of substance of being which the Existence of Sachchidananda assumes. Matter comes as a result of the exclusive concentration of Consciousness-Force. Matter is an involved form of Sachchidananda because the source of creation, evolution and the final end of realization is spirit. Matter is regarded as the foundation of evolution because matter is that, where spirit is concealing. Matter is the last term of involution. The foundation, the original substance of evolution is matter, because the evolution takes place in a material universe.

The next phase of the evolutionary process is ascent. It is an ascent from a less manifest to a more manifest, from matter into life, from life into mind, from mind finally into the spirit. It starts by an awakening of the involved consciousness and force and its ascent from one step to another step to unfold the secret spirit.

Evolutionary process is an integration of the higher with the lower states. As matter is the lower principle where spirit is inherent, it is the first to become manifest in the space–time world and to evolve it into a higher term. The concealed spirit in matter or life feels an urge to rise above. And then due to response from above life and mind emerge in this world. The lower and higher grades of existence are integrated because; there is a call from below and a response from above. An integral consciousness will become the basis of an entire harmonization of life through the total transformation, unification, integration of the being and the nature.

So far our discussion has been about the necessity of involution and the principles of the involutionary process. We have now to deal with the cosmic as well as the individual evolution of Aurobindo.

3.9.3 (a) Cosmic Evolution:-

The process of evolution is constituted by the triple process of widening, heightening and integration. The process of widening means providing greater scope for the operation of each principle as it emerges. By heightening means ascent from
one grade to some higher grade. And the integration means uplifting and transformation of the entire lower grade, without superseding and rejecting the lower ones, but on the contrary taking up within itself all the previous lower grades.

For Aurobindo our existence is a sort of refraction of the Divine Existence, and that refraction takes place in inverted order of ascent and descent. The eight principles that constitute the process of involution and evolution are Existence, Consciousness-Force, Bliss and Supermind on the one hand and matter, life, psyche and mind on the other respectively. The last, supreme, ultimate emergence of evolution is primal in involution. So evolution first takes place in matter. Matter is the foundation or the original substance for the evolution of the material universe. But matter works as a mean for the evolution of the spirit. So that matter cannot stand as the ultimate foundation. Ultimate foundation must be only spirit and all other like matter, life and mind are modes of that substance of spirit.

Mind and life are evolved in matter. This creates some types of limitation upon them, because mind and life are subject to modification by the law and nature of matter. Life evolves in matter, so it is matter-bound and mind evolves in life, so it is both matter-bound and life bound. So the complete and perfect transformation and modification of the nature of the material substance is not possible by life and mind as they suffer from their limitation. This exhibits the fact that neither mind nor life is the original creative energy. They are only intermediaries.

Thus neither matter nor mind nor life is the original creative power. As matter is the inconscient, if material energy is the ultimate power than the evolution of life and consciousness would not have been possible. On the other hand life and mind are under the control of limitation. So we come to the conclusion that this power must be supramental Consciousness-Force higher than life consciousness and mind consciousness, it must be the power of spirit.

A total transformation of the material universe is brought by the full-emergence of the spirit. As a consequent of this emergence the inconscient in us will become conscious, the material substance will be spiritualized and established a law of the Gnostic consciousness in our whole being and ultimately the mental being will be changed into the supramental.
Though Aurobindo propounds the emergent and creative theory of evolution as against the continuous logical and idealistic theory of Hegel, his theory of evolution is different from the emergent evolution of Llyod Morgan and Samuel Alexander, and creative evolution of Bergson. Emergent evolution holds that as the world process goes from one level to another level of existence, something new is created; for example the new quality of "quenching thirst" appears in water which is not found in the constituents of water – oxygen and hydrogen. But Aurobindo’s process of involution precedes evolution. The spiritual realities get involved and then have their action in cosmic evolution. It is the Aristotelian theory of causation as actualization of potentiality that Aurobindo advocates. Bergson believes that motion and change are the only reality. The Ultimate Reality, the élan vital is a flow without beginning and end. But evolution process must have a goal. Aurobindo’s evolution moves towards the realization of Ultimate Reality which is involved in us. Evolution means mere unfoldment of what was already contained in the evolving stuff. The ascent of the lower principles is possible because of descent of higher one. Matter can ascent to Ultimate Reality as spirit involved in matter.

Science, according to Aurobindo deals with evolution from the physical point of view. We observe that the whole process of evolution is one continuous line through matter, life and mind. In nature there is no gap. But for the scientist

"...In the outward, evolution, even in the development of physical forms where the data are clearly in evidence, there are missing links that remain always missing; but in the evolution of consciousness the passage is still more difficult to account for, for it seems more like a transformation than a passage."

We find the solution of the problem faced by the scientist in Aurobindo’s concept of evolution. Aurobindo’s evolution is an integral process. Aurobindo’s Divine evolution is a process of the expression and manifestation of the spirit. The emergence of the higher principles means the descent of the higher into the lower ones. Spirit involves itself in matter and evolution implies the expression of Divine Consciousness, Existence and Force. Life descends in matter so matter ascends to life. Though it seems that matter is different from life and life from mind, actually there is no gap in between them. All these are different manifest aspect of the process of evolution. Divine Consciousness is involved in all these existences, so evolution signifies an expression of consciousness in its own nature.
3.9.3 (b) Soul Evolution:-

So far we have discussed the cosmic or outward visible process of physical evolution. Evolution is not only cosmic it is individual also. Now we deal with the invisible process of soul evolution. For Aurobindo nature and individual being are two forms of the same Absolute Reality. Both have earnest desire to attain Absolute through the process of evolution. Cosmic evolution prepares the field for the individual being to attain its highest ideal.

The man we know with our sense is not the real man. Aurobindo conceives of the double soul in man—the psychic being or the Atman and the central being or the Jivatman. Jivatman is the spark of Divine and the psychic being is its flame. Jivatman is transcendent to individuality and untouched by the process of evolution. The psychic being or Atman inhabits our mind, life and body. And the individual soul or psychic being has not yet completely merged or united with the Jivatman. So it compels us to accept the concept of rebirth. One birth is not sufficient to know that our soul is an eternal part of the eternal spirit, so the individual is born and reborn till the spiritual goal is reached. Therefore Aurobindo says,

".....If there is an evolution of consciousness in an evolutionary body and a soul inhabiting the body, a real and conscious individual, then it is evident that it is the progressive experience of that soul in nature which takes the form of this evolution of consciousness: rebirth is self-evidently a necessary part, the sole possible machinery of such an evolution."

Thus the transformation is an essential condition for the evolution. First these transformation means a complete change of our terrestrial existence, material, mental and vital and secondly a transformation of the whole being through the light flowing out from the soul. The first transformation again consists of two stages. So finally we get three kinds of transformation [a] psychic transformation [b] spiritual transformation [c] supramental transformation.

(a) Psychic transformation: - The psychic being is the real centre of our individualization. The first step towards the supramental change is to unfold the inner or hidden part of our nature that is the psychic soul which is imperishable and immutable, but the other parts of our being are subject to change and perish. It is like a divine—flame and nothing can pollute or tarnish its purity. In order to awaken this
permanent and imperishable aspect of our being, first we have to remove the veil of ignorance which hides our occult part, the psychic soul. The veil is thick and we are unable to know the secret light which is within us, the light in the hidden crypt of the hearts. But this psychic transformation will not alone lead to that complete transformation of our terrestrial existence, the material, the mental and the vital. The activity of the terrestrial existence must be regulated by the light emanating from the psychic soul which is nothing but the Supreme Reality inhabiting within us and yoga makes us fit to receive the light from spirit. So, our evolution requires spiritual transformation. William James also says

“That as a rule men habitually use only a small part of the powers which they actually possess and which they might use under appropriate conditions “Again he says that the articulation of the undeveloped human potentiality “strength of character, personal power, unshakability of soul” is possible through the practice as “the yoga system in Hindustan.” 24

(b) Spiritual transformation: - The purification of our soul and the development of our terrestrial activities are not enough for the process of evolution, it requires an opening out of the soul to higher light of the spirit. This is possible by an ascent of the mind to the higher nature of consciousness of the spirit and brings it down to our lower nature. Opening of mind to a higher range is possible through meditation, where we lift ourselves above the common thought level. A permanent descent of the spirit is a previous condition for the spiritual ascends. The descending light, power and bliss of spirit pierce the terrestrial principle to bring the divinity in them and create a permanent relation with the spirit and will tend towards the supramental transformation in which all dualities disappear and all is one is established.

(c) Supramental transformation: - The final stage for the integral transformation for a complete divinity of nature which brings a radical change in the whole terrestrial existence is to ascent to the Supermind. The emergence of Supermind is made possible by the descent of the super mind into our earthly nature. The previous stages of evolution are stages in ignorance and we get a vision of truth but this vision is transformed into a realization of supramental stage in knowledge.

“Just as the mental principle is encased in a suitable material body so also the next dominant principle super mind or the Gnostic being or Puruśa would evolve with a Gnostic nature or Prakṛti, when the emerging Supermind joins the descending
Supramental Light and power, then the material encasement will be free from all ignorance, darkness and incapacity.\textsuperscript{25}

There are higher ranges of mind which serve as links between the mental and the supramental regions of consciousness in the process of transition from nature to supernature. The intermediary steps involved in the ascent from mind to the Supermind are as follows – Highermind, Illumined mind, Intuition and Over mind.

[A] **Higher mind:** - The first step towards the Supermind is the higher mind. As Aurobindo says

> "It is a luminous thought mind, a mind of spirit – born conceptual knowledge. An all awareness emerging from the original identity, carrying the truths the identity held in itself, conceiving swiftly, victoriously, multitudinously formulating and by self – power of the Idea effectually realizing its conceptions."\textsuperscript{26}

All these are characteristics of the higher mind. The analytical activities like ratiocination, conclusion drawn by logical process, implication of deductions and inferences, and the necessity of these activities come to an end because these are activities of ignorance. The activity of the higher mind turns toward integration, mass ideation and establishment of the inner relation of ideas with ideas. The feelings and actions that come out from the higher mind are the vibrations of a higher wisdom, so we get a view of truth. But to enter into the realm of the ideal is made possible by the illumined mind.

[B] **Illumined mind:** - Illumined mind is a mind of spiritual light. The work of the illumined mind is governed by vision instead of thought. Here thought stands as a subordinate movement for the expression of insight. Illumined mind brings greater consciousness than the higher mind through a "truth sight and truth light and its seeing and seizing power". The divinity in all things, we can feel through a dynamic integration, illumination of thought mind, spiritual sight of the heart, spiritualised feeling and emotion and all these are for illumined mind. Illumined mind throws a transforming light on the physical mind which breaks its limitation, inertia, replaces its narrow thought power by pouring luminosity and consciousness into the very cell of the body. As Higher mind transforms and fulfills the thought so the illumined mind transforms and fulfills vision. It brings spiritual insight into the heart and a spiritual
light and energy into its feeling and emotion, so that our vital and physical being can contact the Divine in all things.

[C] **Intuition:** - The higher mind and illumined mind can get their own united fulfillment by a reference to a third level that of Intuition. Intuition is conceived as a power of consciousness nearer and more intimate to knowledge by identity. When the consciousness of the subject meets with the consciousness in the object, it sees, feels and vibrates with the knowledge of that which it contacts. It transforms not only mind but also heart, life, senses and even body. It changes the whole consciousness into will, feelings and emotions. It recasts the life and body in the light and power of truth. Aurobindo points out the fourfold power of intuition,

> "A power of revelatory truth-seeing, a power of inspiration or truth-hearing, a power of truth-touch or immediate seizing of significance ........ a power of true and automatic discrimination of the orderly and exact relation of truth to truth, these are the fourfold potencies of intuition." ²⁷

Thus the intuition can perform all the action of reason, but by its own superior process directly grasping the object.

[D] **Over mind:** - The final step of preceding consciousness is the over mind. As a delegate of the Supermind it contains light and power and on the other hand as a cosmic consciousness it is the parent of division and ignorance. The vertical ascent is not only essential for the process of ascent and descent of over mind but it requires a vast horizontal expansion of consciousness also.

Our consciousness is illuminated by the direct vision of truth at the highest limit of ascending process that is over mind. The individual soul obtain the action of universality in nature, by uniting itself with the cosmic self as soon as it enters into the over mind. Though the over mind is the highest state of lower hemisphere, it is helpless in exceeding consciousness beyond itself and incapable to bring a radical transformation to the effect of inconscience. It is the Supermind alone that can do this, for Supermind is the supreme self-determining truth action and the power of manifestation of that transcendence.

A complete transformation requires the capability for the apprehension of the Absolute as a unity. To fulfill this condition the descent of the supramental
consciousness into our terrestrial existence is essential and inevitable. In the stage of 
over mind our mind can receive the light from the supramental consciousness, but this 
turns to a realization of the supreme truth by the descent of supramental into our 
entire being. The manifestation of Supermind is possible because like the mind, life 
and body, the Supermind is also one grade of supreme Existence. It is already here but 
is concealed by the mind, life and body. And when it ascends, it expresses itself as 
the action of material, mental and vital, by this the terrestrial principle become a part 
of Absolute, and we attain the integral knowledge of non-dual character of reality.

3.10 Divine life

Aurobindo proclaims the advent of the Gnostic stage, in the light of his 
concept of Absolute and Supermind and in consistency with his general scheme of 
evolution. Divine life is a philosophical expression of his mystic experience. Like all 
serious thinkers he takes cognizance of the present crisis in human civilization and 
warns us of the danger. The remedy which he suggests is the transition of man to 
superman and divinization of the terrestrial principle through yoga. The objective of 
integral yoga is not only transformation of the individual, embodied life but the 
liberation of mankind as a whole.

The significance of our life lies in becoming a divine being or superman. A 
Divine being can realize omniscience, omnipotence, blessedness and all the power of 
the Divine, because the reality is secretly within us which is manifesting here.

"When the full heart of Love is tranquillized by knowledge into a calm ecstasy and 
vibrates with strength, When the strong hands of power labour for the world in a radiant 
fullness of joy and light, when the luminous brain of knowledge aspects and transforms 
the hearts obscure inspirations and lends itself to the workings of the high-seated will, 
when all these gods are founded together on a soul of sacrifice that lives in unity with all 
the world and accepts all things to transmute them, then is the condition of man’s integral 
self-transcendence."

The essential instrument to know what is evolved out in time is consciousness and 
life.

The true nature of consciousness can be considered as to be aware of itself. So 
the aim of evolving consciousness must be complete realization of itself. This 
consciousness cannot be indirect. So towards which the conscious being is evolving
must be super conscience. But this process of evolution is to the super conscience. So we have to admit that what is to be evolving in us must be already there involved in its beginning. This evolving consciousness cannot come to an end until and unless it has revealed itself as a self intelligence. This intelligence is the Supermind according to Aurobindo.

So the secret form of Reality is consciousness. And the life is the external and dynamic aspect of Reality. It is also a mark of the evolving consciousness in matter. Human life is not perfect, because the mind which is the basis of human life is not in the highest power of consciousness. Moreover it is spirit which is revolved round the process of evolution. Man is an imperfect being because mind is not the first and highest power of consciousness of the spirit.

Thus the value of our life lies in becoming spirit which is unmanifest or which is hidden in us. So the destiny of life is to attain spiritual life means perfection of all the elements of an individual. It is the state of perfection in which the body becomes luminous, the mind omniscient, the life immortal and the soul is in union with the Supermind. The spiritual life is an inner life which means the life of inner Reality. Mind, life and body are the means to express the Divine Reality within us. But the chief aim of Aurobindo is not the individual liberation for a spiritual man. He emphasizes on

"(1) To bring about the super mental manifestation on the earth;

(2) To transform human body as divine body;

(3) To facilitate rise of new species of humanity, the Gnostic beings, the supermen". 29

Aurobindo finds a harmonious synthesis of relation of individual and world in the divine. Individual salvation presupposes universal salvation. A realization in isolation of earth nature, is a one sided vision. The basis of altruism is not philosophy but the realization of the reality underlying all. Divine is not a dead unity but a rich multiplicity. Gnostic being leads a divine life on earth.

Gnostic life by its very nature is an inner life, the life of spirit. Mind, life and body work as a mean to built up the divine life, which is the end of all existence. Inner life means the expression of divine reality within us. Thus it is the inner life which is of essential importance and the rest are only its mere expression.
Our first preoccupation, therefore, must be our inner life. It is obvious that no outer divine living can become possible without inner life. A divine life can be created by man or composed of man who is themselves perfect. Our next preoccupation will be to make our whole surface being, our thought, feeling and action subservient to the inner, so that the outer can work as a perfect instrument for the inner life. An inner life must precede a divine life. Divinity of the outer expression is impossible without the divinization of the inner being. The divinity is covered in man, the reality as an eternal self in him. So man can move towards higher existence.

"To be" and "to be fully" is nature's aim in us. "To be fully" means in the first place is to be wholly conscious at one's being. Existence in divine life is a self aware existence. Unconscious existence can have no place here. Secondly "to be fully" means the intrinsic and integral at one's being. Thirdly, "to be fully" means to have the full delight of being. Pain and suffering have no place in divine life because they are signs of imperfection. Lastly "to be fully" means to be universally and it implies to be transcendentally.

To live a divine life is impossible without an inward living. The meaning of inner life is not an imprisonment within the four walls. It is a step towards a true universality.

"Man, limited, yearns to the infinite, relative, is attracted in all things towards their absolute; artificial in nature, drives towards a higher ease, mastery and naturalness that must for ever be denied to her inconscient forces and half-conscient animals, full of discords, he insists upon harmony; possessed by nature and to her enslaved, is yet convinced of his mission to possess and master her. What he aspires to is the sign of what he may be. He has to pass by a sort of transmutation of the earthly metal he now is out of flawed manhood into some higher symbol. For man is nature's great term of transition in which she grows conscious of her aim; in him she looks up from the animal with open eyes towards her divine ideal."30

A Gnostic being embraces the life of the whole world. The mere fact of unity of our beings with all others makes us enter into the universal consciousness. So in a divine being there is a complete and intimate knowledge of the self of others means he finds a fulfillment of others.

The ordinary mental life, as Aurobindo says that it is a reversal of the divine life. In ordinary mental lives which are considered as inevitable and necessary, from
the point of view of divine life, those are considered as unrealistic or even empty. Thus the divine life means the perfection and spiritualization of the life in this world. Such life is regulated by super consciousness.

Divine life is possible for those who have evolved out of ignorance into the knowledge. In an outer life, where all activity is originated from outwards, where ignorance rules supreme, divine life is impossible. An individual can universalize, transcendentalise and integralise his being, by living an inward life.

The matter is the sole reality for the materialistic thinkers. So for them the balance of a personal mind and life is possible only on the basis of external reality, and they therefore find safety in extrovert attitude. Inner life means to enter into darkness or emptiness.

The introvert which is opposed to extrovert is also not a true inner life. The man who lives in an introvert life looks superficially inside himself and sees there not his spiritual self but his life ego, his mind ego.

So neither an introvert nor an extrovert is a true inner life. The inner life is not an imprisonment but the first movement towards a true universality which unites both the truth of our external and internal existence. Divine life is based on principles of unity, mutuality and harmony. Artificial uniformity is not the aim of divine life. All discords of the mental level shall be reconciled in supramental status. The divine life means first the spiritual fulfillment and completeness of the individual, then the perfection of being and the feeling of unification between individual and the world; then thirdly a new perfected collective life in the earth nature. In a collective life though there is free diversity in self expression of individuals, such life is not chaotic, because a single self, is working behind the collective life. All individuals are aware of the fact that they are instruments of the same single reality.

Gnostic being lives for divine. It is on the foundation of this unity of man in divine. We can observe the relation of an individual Gnostic being with the community of Gnostic beings. The Gnostic society shall be based on the same principles as in case of the Gnostic individuals. But however this does not mean abolition of diversity. There shall be a considerable free diversity between Gnostic beings as well as between their different communities. A pure and blank unity without
diversity is meaningless. The Gnostic society shall be based on principles of unity, mutuality and harmony, because it would depend upon a single consonant force of Supernature.

Aurobindo talked of the descent of the divine light on earth with the ascent of the human race towards perfection. The transition from mind to Supermind from inconscience and ignorance to Consciousness-Force is only a passage from nature to Supernature. The emergence of nature and human being is possible because being and powers of the super conscious descend upon us. Divine life is a complete life, an integration of both our inner life and our world-being, and emergence of such a Divine life is an inevitable truth.

3.11 -Critical analysis

Aurobindo’s philosophy is an expression of his mystic experience. That is why his philosophy is beyond the mind, because mystic realization is difficult to understand from the logical point of view. One cannot criticize a figure like Aurobindo with equipment like philosophical intellect. Thus it is said that the philosophy of Aurobindo is like a beautiful but somewhat inaccessible island in the river of Indian thought. His Life Divine is not free from the tendency of verbosity which mars many chapters of Aurobindo’s magnum opus. The use of many adjectives and nouns in one sentence make it very clumsy. So V. S. Naravane states that

“Aurobindo's philosophic vocabulary contains such expressions as 'psychisational', 'spark-soul', 'pre-conised', 'bliss-self', 'supralmentisation', 'desire-mind', 'macadamised paths of consciousness', 'oversoul'. The reader is sometimes baffled by such terms; nor is he always able to appreciate why the word 'operant' is employed for 'operative' and 'effectuative' for 'effective'. It is also true that Aurobindo is one of the world's few great mystics who ignored the art of condensation. His writings are sometimes marked by extreme wordiness and repetitiveness so that the blossoms are concealed by the foliage. But it must be remembered that many great philosophers have been guilty of writing involved and inordinately long sentences. Moreover, Aurobindo's prose passages are often interspersed with vivid metaphors and picturesque images.”

The philosophy of Aurobindo is intimately fused with his yogic experiences. So any attempt to study it is foredoomed to failure. In the ideas of every great thinker such a blending of intellectual and intuitive processes is inevitably reflected.
Reality according to Aurobindo is the one formless that becomes manifest in the individual and the cosmos that transcends and holds them. But there is the difficulty of understanding how the Indeterminable determines itself as both Infinite and finite, how the One becomes an infinitely diversified multitude, how the Impersonal creates or supports an infinite of persons, and is itself also a person. In despair, our logical reason proclaims that the universe is an unmeaning jumble of phenomena. But what is magic to our finite reason, is logic of the Infinite. Its logic is the logic of the universal being of Brahman and the infinite intelligence of Maya. In order to understand it, we have to grasp certain fundamental powers of infinite self variation, of self limitation and of self-absorption.

According to Aurobindo all things are one Brahman and he never attempts to bisect its existence into two incompatible entities, an eternal truth and an eternal falsehood. Aurobindo speaks about the Reality and its manifestation; Being and Non-being. Being and Non-Being are not mutually exclusive. Non-Being carries the meaning that Reality is not limited to its expression. If we accept that Brahman alone exists, at the same time it is also true that all is Brahman. Our reason is baffled for accepting that the world and the individuals which are determinates are themselves very indeterminable Absolute. Determinate and indeterminate, finite and infinite are the creation of human mind and seems to be contradictory from the point of view of reason but for an awakened human soul it actually expresses a single fact.

The one and many, unmanifest and manifest are different states of the Reality. These two aspects of the Absolute seem to be incompatible from the point of view of relative consciousness. The Absolute is one which has multiplicity in it. The one is the All. The one manifests in the many. It is wrong to say that the Absolute loses oneness in creation and evolution. One and many are complementary to each other, two faces of the one Reality. Integral knowledge means the consciousness of both these-formless and form. Our relative consciousness provides us only partial knowledge, the knowledge of becoming, without the consciousness of the oneness of the Being which is its foundation. The Absolute is indeterminable and infinitely determinable. It is the indeterminable source of infinite determinations. Its indeterminability is natural. It can be infinitely all things because it is nothing in particular and exceeds any definable totality. The Absolute is also indeterminable in the sense that it transcends all conceptual formulations of verbal characterization, whether positive or negative. The
formlessness of the Absolute is the condition for its power of assuming infinite forms. The Absolute is not bound to its infinite existence, infinite consciousness-force and infinite bliss. Through the principle of exclusive concentration the One and Infinite Being becomes the many. The separation is only apparent, not real. There is nothing outside the Absolute. The individual beings and things are forms of its Being, expressions of its consciousness, movements of its delight.

Aurobindo conceives Brahman as both Consciousness and Force. It is eternal consciousness and implicit in terrestrial principles. Some philosophers raise the question that if the same Consciousness Force is inherent in the manifold existence then why do we observe the different grades of consciousness in the world- as self conscious, conscious and sub conscious? There is gradation of arrangement in nature through matter, life and mind. The cause behind this is that the same consciousness, the same chit is organizing itself differently. Mind, life, matter are then the different grades or organizations of one Conscious Force of existence. This wonderful gradation of arrangement in nature by which a given end is attained through a train of independent means each making provision for the next till the series is consummated and crowned by the fulfilment, proves that behind the process of evolution there exists an eternal Consciousness-Force. Life depends on matter for its existence and conscious existence depends on life for its support.

The Consciousness- Force is behind the emergence of the world and the creation of the world existence. So it must move towards an aim. The reason behind this creation is bliss. It is joy, the bliss which is the cause of creation, evolution and manifestation. Now the question arises if the principle of delight is at the rest of cosmic existence, then how does evil originate in this world? The solution of this problem we find in the philosophy of Aurobindo.

Where there is oneness and complete mutuality of Consciousness – Force even in multiplicity and diversity, evil cannot enter. This happens when the separateness enters, and creates a disturbance of this self-aware oneness. Self assertiveness causes opposition to the unity of consciousness- force that implies divisions. When separateness is combined with self –assertiveness, it forms aggressive self assertiveness. The beginning of evil takes place in this aggressive self-assertiveness, the name which Aurobindo has given to this as ‘Egoism’. A limited consciousness
growing out of nescience, a wrong consciousness governed by the life ego is the source of evil.

Evil is only a stage in the process of evolution. It is completely impermanent and has no eternal feature with the cosmos. So evil cannot affect the integral, eternal nature of Brahman. Undoubtedly, Aurobindo’s concept of evil gives new hopes for a bright future. But according to the traditions of Indian thought, the forces of Good and Evil have always remained and will ever remain in the world, since some sort of struggle is always necessary for man’s moral and spiritual progress. What man seeks is the solution of his problem in the future. History is an incessant process and it will go on forever, with newer problems and their solutions. And the ideal of a future when all problems will be solved is neither justified nor worth aspiring for. This is again contrary to the approach of Indian culture as presented in the Vedas, the Upanishads and the Gita.

It is said that Supermind is the middle term between the Sachchidananda and the mind. There is the Unitarian or indivisible consciousness above the Supermind and below it there is the analytic and dividing consciousness. Sachchidananda means Existence-Consciousness- Force and Bliss. The question arises is that how do we reach such a concept, the One. Mental process is inadmissible to the Unitarian consciousness of the One, because mental process is based on analysis and synthesis. Unitarian consciousness does not allow any distinction in it. But mind by its very nature cuts and breaks apart the unitary whole into parts. The Divine which is the eternal Reality is a Trinity. So when it is said that existence is consciousness or consciousness is Bliss, it implies that there can be no distinction among them from the Unitarian point of view. Now, if there is no distinction in Sachchidananda, the existence of the world is impossible because division is the means of creation and the Unitarian consciousness of Sachchidananda, which is considered as the source of the world, is undividable.

As a solution of this problem we can state that mind fails to comprehend the Ultimate Reality. In understanding an object, mind analyses it first and then takes the help of synthesis. It conceives parts as real and considers the things-in themselves as an abstract notion. Divine consciousness gives us the idea of unity and mental consciousness leads to the multiplicity. But abolishing multiplicity is the precondition to arrive at unity. But it is also true that what really exists cannot be
abolished. Yet it is a fact that though multiplicity is there, it merges in one and abolishes itself.

Mind is only a preparatory stage of our consciousness according to Aurobindo. Mind is not a medium of knowledge; it is a faculty for the seeking of knowledge. Mind cannot know the object-in-itself. Mind by its very nature is unable to know. To have real knowledge, mind has to transcend itself to that stage of consciousness which is known as supramental consciousness. What mind can do at its utmost mission is to discipline or train our obscure consciousness to reach a certain state of consciousness, which is beyond itself. Thus mind is a passage to a real knowledge, not a culmination or final stage of knowledge.

What becomes obvious from the above discussion is that the Supermind is the intermediary principle between Sachchidananda and the world. The creation and evolution, the ascent and descent of Sachchidananda takes place through the Supermind. It is the creative aspect through which the spirit descends into inconscient matter and on the otherhand consummation of mind, the illuminating medium of man’s ascent from matter. The Supermind is an ordering self knowledge, which selects some of the potentialities of Sachchidananda and actualises them. Without the Supermind there would be a chaos and not a cosmos and the infinite potentialities of Sachchidananda could not have manifested.

The evolution begins with matter. The universe is constituted by matter at this stage. Earth, water, fire, air, etc., constitute the universe. The next step in transformation takes place as life and then as conscious substance, this modification brings a radical change of the nature of matter. The solidity, resistance to touch, impenetrability, etc., are changed into intangibility, interpenetration, power of variations of form, etc. But Mind and Life are limited by their nature and potentiality. They are also subject to modification and therefore do not succeed in transforming the material substance completely. Life is bound to death, mind is limited by ignorance. These limitation shows that neither the Mind nor Life nor Matter is the original creative power. Matter, Life and Mind all are successive step of the cosmic evolution and all are by nature limited. Then there must be an original creative power greater than Life consciousness or Mind consciousness, more essential energy than the material energy. Thus we come to the conclusion that this secret Consciousness is none other than the Spirit.
The cosmic evolution reaches the stage of mind. Men have the capacity to solve problems and discover many things, as it possesses rationality. But intellectual knowledge is not always true; it gives us erroneous knowledge also. The higher grades of consciousness have not been revealed to us; but if evolution is a fact and if spirit reveals itself in evolution; then this spirit will bring the entire transformation of the material universe. With the emergence of spiritual and supramental beings we will have a spiritual culture. We will have a total change of culture, society, value and ideals.

Matter is the subordinate power of conscient being, according to Aurobindo. Matter is an aspect of Sachchidananda which holds consciousness in a state of complete self-absorption. The existence of Sachchidananda assumes the form of matter when it subjects itself as phenomenal action. So the relation of spirit and matter is like the soul and body. The Ultimate Reality is the one Conscious –Being and its Force takes the form of cosmic energy. Matter is the final form and objective aspect of the divine existence, which brings forth from a certain power and action of the one conscious Being.

"Matter is Sachchidananda represented to His own mental experience as a formal basis of objective knowledge, action and delight of existence."

Aurobindo’s concept of evolution is an integral method in which the all-containing Spirit emerges from its involved state in matter through the integral process of cosmic evolution. Aurobindo conceives the gradation of spirit. The force of the higher emergent principle brings transformation of the lower. Life transforms the matter and mind transforms both matter and life. All the matter that we perceive is not equally transformed. Earth matter is different from plant and plant is different from the human body. Human is constituted by life, mind and soul. A human body is different from earth, water or from furniture, though human body is also a matter. Similarly there is life in a human body, in other animals and in plants, but all are different from each other. Human beings are highly transformed in comparison to the others. Total transformation of matter is possible, because matter is an involved form of spirit. When one acquires divine consciousness, omniscience, omnipotence, truth and blessedness, his body becomes luminous, life becomes immortal and mind becomes omniscient.
The evolution has reached a stage of mind, where all our knowledge is dependent on intellect. Intellectual knowledge is always relative, not absolutely true. The mind cannot predict the future course of evolution. The course of evolution can be predicted or determined by a mysterious and luminous mind. The limitation of mind is stated by Aurobindo thus

"Earth existence cannot be the result of human mind which is itself the result of earth existence. If we say that the world exists only in our own minds, we express a non-fact and a confusion; for the material world existed before man was upon the earth and it will go on existing if man disappears from the earth or even if our individual mind abolishes itself in the Infinite."33

In spite of his best contribution regarding salvation or spiritual evolution Aurobindo’s theory is not overlooked by some critics. Their argument is that if the Absolute is infinite then how it becomes finite. Again if the finites are form of one Absolute then in salvation the individual must merge into the One Reality. But Aurobindo accepts the separate individuality of finite selves in the liberated stage also. Aurobindo has stated that the uniqueness of the individual personality will be maintained even on the supramental levels. Personality and individuality, however, are terms applicable to mental human beings as they are at present and it is difficult to understand as to how they will be maintained on the so-called higher levels of consciousness. In order to escape the moral difficulty that how there can be responsibility without personality Aurobindo admits that the supramental being has personality.

Aurobindo conceives that the Consciousness Force of Sachchidananda, takes the form of unconscious Prakriti through a process of self–concentration in order to manifest itself in the world. So this world and all finite beings is Absolute in this sense. But due to personal ignorance and egoity man considers himself as a separate inferior being and is unable to reach up to the stage of divinity. The psychic being, which is the flame of the Godhead, is always within us. But at first it remains veiled in us. The veil is so thick that we fail to know the secret Light within us. The unfolding of the soul is therefore the first step towards a spiritual change. The soul’s direct contact with the Reality is possible through the ascent of consciousness. This ascent is made possible through a series of intermediate gradations, through the higher mind, the Illumined Mind, Intuition and the Overmind. This ascent of consciousness

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brings a psycho-spiritual change which opens us to the Superconscient, which is hidden from us by a hard lid of the dividing and separating mind. So the concept of liberation carries the meaning of realization of omniscience, omnipotence, blessedness and all the powers of divine. So we cannot deny the importance of Aurobindo’s concept of liberation as meaningless. Aurobindo in order to save the position of his integral Advaitic view of the Absolute assumes that the divine descends from Pure Existence through the play of Consciousness –Force and Bliss and the creative medium of Supermind into cosmic being. We ascend from Matter through a developing life, soul and mind and the illuminating medium of Supermind towards the divine being. Aurobindo tries to give the complete significance of man and his terrestrial life. So he conceives that liberation is a state of divine birth in this world. A liberated person can enjoy the supreme bliss of god in this world in the present psychophysical organism, rather in some unknown region like Vaikunthaloka. This is the greatest merit of Aurobindo’s concept of liberation because liberation is not other worldly but can be attained in this world. Liberation does not mean the freedom or escape from the cage of Prakrti by destructing the body, life and mind of an individual. In a state of completely realised divinity, the involved concealed Supermind reveals itself in the action of our material, vital and mental parts; so that these become portions of a total divinized activity of our whole being. Like Sankara Aurobindo conceives that the individual soul is identical with Brahman and on the other hand he accepts that the individual soul is not completely different from Brahman. Double soul means that our central being is Brahman itself and psychic being is that which takes part in the activities of life. We are one with Sachchidananda because our central being is Brahman but we have also the individuality in us. In this regard we can say that undoubtedly Aurobindo had made an improvement on the traditional systems of Indian philosophy.

The goal of evolution according to Aurobindo is not only the salvation of an individual but also the divinization of the whole universe. Aurobindo, being a spiritualistic thinker, his spiritualistic interpretation gives the true significance of life and the world. It is certain not only possible that man in his terrestrial life will become, sooner rather than later, a Divine man. The emergence of a race of Gnostic Beings is the chief message of Aurobindo’s philosophy. This transformation of man
will take place in the terrestrial existence, and the terrestrial life will receive the benefit of the higher light and there will be an uplift of the world.

Some may question the significance of the Divine life upon earth. Their argument is that, Aurobindo has claimed a divine life on the earth on the basis of his own experience of supramental levels. Men like Buddha, Mohammad and Gandhi have traversed the levels of consciousness above the mental, but neither was this transcendence permanent status nor was it thought to be possible in a group. Whenever a culture passes through a stage of crisis great man appear to restore the balance and to show the way but their appearance has never led to the formation of a group of great men. Thus Aurobindo’s speculations about the advent of a new race of Gnostic beings are not supported by history. The advent of a great man is not a sign of the advent of a new race. Social evolution does not follow individual evolution. The passage from the individual evolution to social evolution is neither logically valid nor psychologically possible. It is argued that Aurobindo has committed a fallacy of over-simplification by accepting the evolution of the whole race on the ground of his own personal ascent in the realm of Gnostic consciousness.

It is also argued that future Gnostic society is impossible only through integral knowledge and yoga. There are many problems like poverty, the role of family, social classes, social institutions which mould man’s outlook, attitude, personality, which needs solution but Aurobindo has not discussed about it. Phillips, H. Stephen states that, Aurobindo has termed the present age as the age of reason. But a survey of the contemporary social, political, economic, academic and religious scene is sufficient to disprove this point, as irrational tendencies can be observed everywhere. Thus to call the present age a rational age is not justified. Therefore, there is hardly any question of man’s evolution to a supra-rational stage. So Phillips says

“Is divine life really a possible destiny? If it is not then its conception cannot be truly positive, because it would hold before us an unreachable goal”

The expression and manifestation of the Divine takes place in the process of evolution, according to Aurobindo. Sachchidananda is transformed in matter. It is accepted as that man is a product of nature, so it can not fall outside the evolutionary process. But Aurobindo has not clearly explained how life emerges in matter and
mind in life. We do not find any logic why life should evolve out of material elements and Mind out of living form, unless we accept the fact that life and mind are already involved in matter and life respectively. Aurobindo considers matter as a form of veiled life and life as a form of veiled consciousness. If it is a fact then it can justify that mental consciousness is a form of supramental consciousness which is beyond mind. The inner urge which is within us leads us towards a higher state of consciousness. The emergence of life in matter, mind in life and Supermind in mind is natural, just and true. If the universe is made of the Divine existence, it must become divine again. Man cannot violate the natural rule of evolution. Divine will is the operating principle in nature and man. The highest destiny of our life is the expression of divine will in nature through human consciousness. Our conscious co-operation with the Divine Will brings a divine life on earth.
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