



AUROBINDO AND YOGA PHILOSOPHY

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Abstract:

Philosopher Aurobindo (1872-1950) can be viewed as a 20th century renaissance person. Born in Kolkata, India, Aurobindo was educated at Cambridge University. He was an intellectual who intensely analyzed human and social evolution. Aurobindo Ghosh was an Idealistic to the core. His Idealistic philosophy of life was based upon Vedantic philosophy of Upanishad. He maintains that the kind of education, we need in our country, is an education "proper to the Indian soul and need and temperament and culture that we are in quest of, not indeed something faithful merely to the past, but to the developing soul of India, to her future need, to the greatness of her coming-self creation, to her eternal spirit."

Key words: Vedantic, Idealistic philosophy.

PREAMBLE:

Shri Aurobindo emphasized that education should be in accordance with the needs of our real modern life. In other words, education should create dynamic citizen so that they are able to meet the needs of modern complex life. According to him, physical development and holiness are the chief aims of education. As such, he not only emphasized mere physical development, but physical purity also without which no spiritual development is possible. In this sense physical development and purification are the two bases on which the spiritual development is built. The second important aim of education is to train all the senses hearing, speaking, listening, touching, smelling and tasting.



According to him these senses can be fully trained when nerve, chitta and manas are pure. Hence, through education purity of senses is to be achieved before any development is possible. The third aim of education is to achieve mental development of the child. This mental development means the enhancement of all mental faculties' namely-memory, thinking, reasoning, imagination, and discrimination etc. education should develop them fully and harmoniously. Another important aim of education is the development of morality. Shri Aurobindo has emphasized that without moral and emotional development only, mental development becomes harmful to human process. Heart of a child should be so developed as to show extreme love, sympathy and

consideration for all living beings. This is real moral development. Thus, the teacher should be a role model to his children that mere imitation can enable them to reach higher and higher stages of development. Development of conscience is another important aim of education that needs to develop by the help of teacher. Conscience has four level chitta, manas, intelligence, and knowledge. Aurobindo emphasized that the main aim of education is to promote spiritual development. According to him every human being has some fragment of divine existence within himself and education can scan it from each individual with its full extent.

Objective: To search out the

Methodology: The whole discussion is based on

DISCUSSION:

Sri Aurobindo's (1956) concept of 'education' is not only acquiring information, but "the acquiring of various kinds of information", he points out, "is only one and not the chief of the means and necessities of education: its central aim is the building of the powers of the human mind and spirit".

In "A National System of Education", Sri Aurobindo points out that the question is not between modernism and antiquity, but between an imported civilisation and the greater possibilities of the Indian mind and nature, not between the present and the past, but between the present and the future. He pointed out that "*the living spirit of the demand for national education no more requires a return to the astronomy and mathematics of Bhaskara or the forms of the system of Nalanda than the living spirit of Swadheshi, a return from railway and motor traction to the ancient chariot and the bullock-cart.*"¹ He, therefore, spoke not of a return to the 5th century but an initiation of the centuries to come, not a reversion but a break forward away from a present artificial falsity to India's own greater innate potentialities, which are demanded by the soul of India. The major question, he pointed out, is not merely what science we learn, but what we shall do with our science and how too, acquiring the scientific mind and recovering the habit of scientific discovery, we shall relate it to other powers of the human mind and scientific knowledge to other knowledge more intimate to other and not less light-giving and power-giving parts of our intelligence and nature. Again, he pointed out the question is not what language, Sanskrit or another, should be acquired by whatever method is most natural, efficient and stimulating to the mind, but the vital question is how we are to learn and make use of Sanskrit and the indigenous languages so as to get the heart and intimate sense of our own culture and establish a vivid continuity between the still living power of our past and the yet uncreated power of our future, and how we are to learn and use English or any other foreign tongue so as to know helpfully the life, ideas and culture of other countries and establish our right relations with the world around us. He argued that the aim and principle of a true national education is not to ignore modern truth and knowledge, but to take our foundation on India's own being, own mind, and own spirit.

As against the idea that the modern European civilisation is a thing that we have to acquire and fit ourselves for, and so only can we live and prosper, and it is this that our education must do for us, he argued that the idea of national education challenges the sufficiency of that assumption. He pointed out that India would do better, taking over whatever new knowledge or just ideas Europe has to offer, to assimilate them to its own knowledge and culture, its own native temperament and spirit, mind and social genius and create there-from the civilisation of the future.

According to Sri Aurobindo, there is within the universal mind and soul of humanity the mind and soul of the individual with its infinite variation, its commonness and its uniqueness and

between them there stands an intermediate power, the mind of a nation, the soul of the people. In his concept of a national system of education, Sri Aurobindo aimed at taking account of all these three elements so that national education would not be a machine-made fabric, but a true building or a living evocation of the powers of the mind and spirit of the human being. Aurobindo prescribed free environment for the child to develop all his latent faculties to the maximum and suggested all those subjects and activities should possess elements of creativity and educational expression. He wished to infuse a new life and spirit into each subject and activity through which the development of super human being could become possible. He laid down the following principle for curriculum-

- Curriculum should be in such a way which child find as interesting.
- It should include those entire subjects which promote mental and spiritual development.
- It should motivate children towards the attainment of knowledge of the whole world.
- It should contain creativity of life and constructive capacities

Aurobindo describes **curriculum for different stages of education-**

- Mother tongue, English, French, literature, national history, art, painting, general science, social studies and arithmetic should be taught at **primary stage**.
- Mother tongue, English, French, literature, arithmetic, art, chemistry, physics, botany, physiology, health education, social studies at **secondary stage**.
- Indian and western philosophy, history of civilization, English literature, French, sociology, psychology, history, chemistry, physics, botany at **university level**.
- Art, painting, photography, sculptural, drawing, type, cottage-industries, mechanical and electrical engineering, nursing etc at **vocational level**

Aurobindo enunciates certain sound principles of good teaching, which have to be kept in mind when actually engaged in the process of learning. According to Sri Aurobindo, the first principle of true teaching is "that nothing can be taught." He explains that the knowledge is already dormant within the child and for this reason. The teacher is not an instructor or task-master; "he is a helper and a guide." The role of the teacher "is to suggest and not to impose". He does not actually train the pupil's mind, he only shows him how to perfect the instruments of knowledge and helps him and encourages him in the process. He does not impart knowledge to him; he shows him how to acquire knowledge for himself. He does not call forth the knowledge that is within; he only shows him where it lies and how it can be habituated to rise to the surface.

School

Sri Aurobindo's philosophy of education aims at modifying the school curricula, maximizing the learning modalities, helping the child to achieve his potentiality at his own pace and level and devote his time to discover himself. This kind of schooling is seen as an anti-thesis of an imposed uniformity of prescribed courses and teaching which the traditional schools purport to do and can be linked to what was taught in schools under the colonial rule. The type of schooling visualised by Sri Aurobindo is seen as aiming to bridge the gap between the child's life at school and that at home.

In contrast to the educational ideas of Sri Aurobindo, the present day education system in India is purely an instruction-of-information enterprise, supported by a subject-time-bound curriculum, which neither relates to the needs or abilities of the learner nor takes into consideration the way children learn successfully. Instead of being child-oriented it is subject-oriented. The schools focus on competition with others, mastery of subject matter for getting

better marks or grades than on learning in cooperation with and from one another for personal growth and for welfare of others.

This is not exclusive to Indian phenomenon, rather all over the world education is largely reductionist, materialist, ego enforcing, and devoid of the joys of the spirit. It is in this context that there is a need to examine initiatives which are rooted in Indian tradition, seek alternatives in curriculum teaching and learning for measuring success, involve children in the process of learning and focus on learning from the another and not from an authoritative pedagogue.

Children should be provided with a free environment so that they are able to gain more and more knowledge by their own efforts. According to him any retrained and imposed environment stunt the growth and natural development. Aurobindo propagated the concept of self discipline which was the cure of impressionistic discipline.

The 20th century saw the birth of a new social phenomenon termed as 'globalization'. The idea is that the world is evolving into an interconnected social system producing a corresponding higher level of collective consciousness on a planetary scale. Therefore, humankind now has a communal responsibility to facilitate evolutionary movement toward global social integration, the construction of a new social reality and to cultivate planetary collective consciousness. Due to the severity of present day international problems, the grand idea of globalization now holds minimal concern for the majority of educators.

Sri Aurobindo Ghosh strived to philosophically reconcile Western scientific rationalism with Eastern transcendent metaphysics into a holistic narrative of reality. His academic interest was interdisciplinary in scope: political science, education, sociology, psychology and philosophy. He was deeply influenced by Western thought, most significantly, Charles Darwin's evolutionary theory and French intellectual Henri Bergson's philosophy of cognitive evolution. The ideas of impending human evolution and global futurism became the foundation of his spiritual philosophy, sociological theories, political ideology and educational thought.

His approach to yoga is an integration of the physical social behavior with the metaphysical level as a holistic system of inner-self meditation and outer-social action: (1) knowing (seeking objective rational knowledge), (2) behavior (cultivating subjective positive social and humanistic mental models), and contemplation (nourishing reflective capitulation to the evolutionary energy of the absolute). His method of Integral Yoga is not a specific physical or psychological procedure of physical postures but it is to consciously surrender to evolutionary energy. This energy causes increasing levels of personal evolution, spiritual awareness, which is necessary for future social evolution.

In 1947, after the emancipation of India, Sri Aurobindo devoted himself entirely, along with his soul mate and social comrade, Mirra Alfassa ("the Mother"), to liberate the whole of humanity socially and spiritually by advancing Integral Yoga and planetary social activism toward human unity and global evolution.

Sri Aurobindo's vision of evolution as a long slow process of dialectical energy of evolution being the intercourse between spiritual descent into the world and evolutionary ascent of consciousness. Aurobindo's idea is that evolution is the incarnation of the Divine on earth through descent into the earth nature and thus into the collective embodiment of humankind. Within this framework, Sri Aurobindo asserts that planetary evolution has resulted in distinctive spheres of existence.

Considering that India has seen always in the human being a soul, a portion of the divinity enwrapped in the mind and body, a conscious manifestation in Nature of the universal self and spirit, he concluded that the one central object of the national system of education should be the growth of the soul and its powers and possibilities as also the preservation, strengthening and

enrichment of the nation-soul and the normative needs of its ascending movements. Not limited to these two, Sri Aurobindo put forth in its aim also the raising of both the individual soul and the national soul into the powers of the life and the ascending mind and the soul of humanity. He added "*at no time will it lose sight of man's highest object, the awakening and development of his spiritual being.*"²

Indian thinkers have dwelt on the philosophy of education and all related aspects like knowledge, intelligence, mind and the functions of teaching and learning to which there are ample references in the texts and to the illustrious teachers of yore like Sri Krishna, Vidura, Bhishma, Dronacharya in the Mahabharata and Vashista in the Ramayana. At a much later stage, one encounters teachers like Susruta, teaching Ayurveda to his students, drawing out the characteristics of an ideal teacher and an ideal student. Buddha and Mahavira have been great teachers. It may even be worthwhile to cull out the principles of teaching and learning embodied in their teachings from the available textual evidences. The quality of Indian discourse on Teaching and Learning has been widely acknowledged. There are many more examples during the medieval times of effective teachers, both of the religious and vocational kinds, which may be taken as the main foundations of educational thoughts of the present times.

In the modern India too there have been many original thinkers on education, who have felt the need for a review of the educational system introduced by the British Raj, creating loyal servants of the government. There was a search for a better system of education in the country among the reformers and intellectuals. In this process, a good deal of thinking, combined with actual experimentation on various alternative models of education had taken place. Unfortunately, their contributions have not been adequately reflected in the educational decisions during recent times. Among others, we can remember the contribution of Vivekananda, Tagore, Aurobindo, Tilak, Zakir Husain, Radhakrishnan and above all, Mahatma Gandhi. It is high time to review the principles of education expounded by them and to examine their validity in the present context.

In order to sensitise the teacher educators of the country to the indigenous thinkers and to develop short and meaningful reading material covering each of the indigenous thinkers of education, the NCTE decided to publish monographs and to organise interactions through seminars of teacher educators from all over the country. The monographs are meant to be self-educational material. They can also be useful for initiating discourses among the pupil teachers on various aspects of education covering each of the indigenous thinkers. The first publication *Gandhi on Education* was received very well by the teachers and teacher educators. It was followed by another entitled '*Zakir Husain on Education*'. The present monograph covering the thoughts of Sri Aurobindo has been written by Prof. Manoj Das an eminent scholar and author of international repute.

Sri Aurobindo was also a political futurist, a spiritualist and a religious leader. Between 1927 and 1950, Sri Aurobindo continued in privacy while perfecting a original brand of spiritual perform he called the Integral Yoga. During this period he gave full leadership to disciples and seekers, reacting to thousands of investigations. This mail comprises a chief corpse of work on the practice of yoga-sadhana. An ultimate introduction to his work and vision, it will also dish up as an priceless daily handbook for seekers of all paths - beginners and knowledgeable practitioners similar. In the teachings of Sri Aurobindo, amalgamation of *purna yoga* refers to the procedure of the union of all the parts of one's being with the Divine, and the

Plate 1: Sri Aurobindo



change of all of their harshingessentials into a tuneful state of seniorheavenlyawareness and survival. Sri Aurobindo's integral yoga should not be puzzled with a brand "Integral Yoga" of Swami Satchidananda. Sri Aurobindo distincted integral yoga in the early 1900s as a path of integral seeking of the Divine by which all that we are is in the end enlightened out of the unawareness and

Integral yoga: in a glimpse

- = Plus(+), plus(+) and Plus(+)
- = Body + Mind + Soul
- = Material + Subtle + Spiritual
- = Life + Nature + Paranature
- = Conscious + Subconscious + Unconscious
- = Body(sharir) + Mind(manas) + Energy(prana) + Wisdom(prajna) + Bliss(ananda)
- = Science(vigyana) + Philosophy(darshan) + Self-realization(atmanubhuti)
- = Karma + Upasana + Jyana
- = You + Me + He
- = Eco-system + Solar system + Intuition
- = Family + Society + Nation
- = Cell + Tissue + Organ
- = Sat (truth) + Chit (pure consciousness) + Ananda (bliss)
- = Satyam(truth) + Shivam(pure consciousness) + Sundaram(beauty & bliss)

its undivine configurations into a reality beyond the Mind, a truth not only of uppermost spiritual rank but of a lively spiritual self-manifestation in the universe. He explains the nature and practice of integral yoga in his composition *The Synthesis of Yoga*. As the title of that work designates, his integral yoga is a yoga of synthesis, planned to complement the paths of *karma*, *jnana*, and *bhakti* yoga as described in the *Bhagavad Gita*. It can also be measured a synthesis between Vedanta and Tantra, and even between Eastern and Western approaches to spirituality.

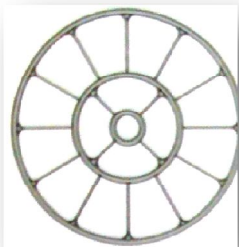
It is true that the subliminal in man is the largest part of his nature and has in it the secret of the unseen dynamisms which explain his surface activities. But the lower vital subconscious which is all that this psychoanalysis of Freud seems to know, - and of that it knows only a few ill-lit corners, - is no more than a restricted and very

inferior portion of the subliminal whole... to begin by opening up the lower subconscious, risking to raise up all that is foul or obscure in it, is to go out of one's way to invite trouble. — Sri Aurobindo, *Integral Yoga: Teaching and Method of Practice*.

As in all infant sciences, the universal habit of the human mind - to take a partial or local truth, generalise it unduly and try to explain a whole field of nature in its narrow terms - runs riot here (in psychoanalysis). Moreover, the exaggeration of the importance of suppressed sexual complexes is a dangerous falsehood. — Sri Aurobindo, *Integral Yoga: Teaching and Method of Practice*

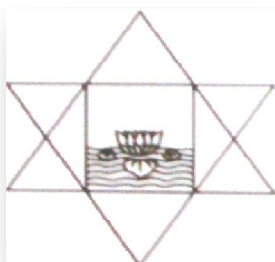
Integral yoga (purna yoga), sometimes it also called supramental yoga. The aspire of integral yoga is the alteration of the whole being. In the teachings of [Sri Aurobindo](#), Integral yoga refers to the procedure of the combination of all the elements of one's being with the Divine, and the alteration of all of their grating rudiments into a pleasant-sounding state of top divine awareness and survival.





The Mother's Symbol

The central circle represents the Divine Consciousness. The four petals represent the four powers of the mother. The twelve petals represent the twelve powers of the Mother manifested for Her work



Sri Aurobindo's Symbol

The descending triangle represents Sat-Chit-Ananda. The ascending triangle represents the aspiring answer from matter under the form of life, light and love. The junction of both the central square is the perfect manifestation having at its centre the Avatar of the Supreme—the lotus. The water—inside the square—represents the multiplicity, the creation.

He cleared integral yoga in the early 1900s as a trail of integral seeking of the [Divine](#) by which all that we are is in the end opened out of the unawareness and its undivine formations into a truth away from the Mind, a truth not only of uppermost spiritual status but of a dynamic spiritual self-manifestation in the universe. Aurobindo measured man's present mental consciousness to be an intermediary stage in terrestrial evolution, and that our civilization is at the edge of an evolutionary jump towards a greater or 'supramental' know-how and ability.

The ambition

The objective of Integral Yoga, and the inheritance of every individual, is to understand the spiritual unity behind all the diversity in the whole conception and to live melodiously as members of one universal family.

- a body of most favorable health and strength;
- senses under total power;
- a mind healthy disciplined, clear, and calm;
- a mental power as sharp as a razor;
- a will as strong and flexible as steel;
- a spirit full of unqualified love and sympathy;
- an ego as clean as crystal;
- a life packed with superlative Peace and Joy.

The mean : Integral development

Nearly everyone yogas, apart from such paths as Natya Yoga, only expand a single feature of the being, and have as their aspire a state of release. But the mean of integral yoga is the alteration of the whole being. Because of this, the different rudiments of one's make-up : Physical, Vital, Mental, Psychic, and Spiritual, and the means of their alteration, are explained in immense feature by Sri Aurobindo, who in this mode prepares an intact integral psychology. The ambition is then the conversion of the complete nature of one's being. Not anything is left behind. The integral yoga is twofold; both a spiritual realisation of God and, through this, an absolute change and transformation of both the inner and the outer nature.

Through this double action, one is thus completed, gifted and vigorous to obtain a heavenly consciousness, and in this method becomes a fraction of a divine effort.

The Realisation of Supermind

Sri Aurobindo painstakingly man's current mental consciousness to be a transitional stage in earthly evolution, and that our civilization is at the threshold of an evolutionary bound towards a greater or 'supramental' experience. With watch to supermind and mind He wrote: 'There is an eternal dynamic Truth-consciousness beyond mind; this is what we call supermind or gnosis. For mind is or can be a truth seeker, but not truth-conscious in its inherent nature; its original stuff is made not of knowledge, but of ignorance (Manocha et. Al. 2002).'

Works

On the one hand there is an climbing measurement of physical, vital, mental, and higher, transpersonal monarchies. At the alike time, there is the sequence of external being, the inner being, and the innermost Psychic being. Outer, Inner, and Innermost Being form a "concentric" sequence or hierarchy, which is a counterpart to the "vertical" ladder of Physical, Vital, and Mental. All these senses and levels have to be distorted through integral yoga.

*Ability ("vertical" divisions)**Physical*

Like all the facilities of the being, and in difference to the austere yogas, the Physical in all its aspects is not discarded, but has to be distorted and spiritualised through the put into practice of integral yoga. This means it is essential not only to alter Physical habits and consciousness, but also to move down into the Subconscious, where the origin of numerous problems lie.

Plate Entrance of Aravinda Ashram, Pondicherry

*Vital*

The Vital refers not only to the life power but still more so to the adiversity of needs, emotions, forces, and likes and dislikes that powerfully decide human motivation and achievement. In Integral yoga it is basic to change the vital's determining left from self-centered needs and revolts, to create it an instrument for the yoga.

Mental

The Mental power is the conceptual and cognitive mind. Through right attitude, accepting, and hope, the mind can be turned to the heavenly.

*Types of being ("concentric" divisions)**The Outer Being*

The Outer Being submits to the external and partial physical, vital and mental surface survival which characterises our everyday realization and experience. Integral Yoga engages going ahead of this surface consciousness to the larger life of the Inner Being, which is extraunwrap to spiritual realisation.

The Inner Being

The Inner Being comprises the inner features of the physical, vital and mental being, which here have a better, subtler, freer consciousness than that of the everyday consciousness, and its realisation is necessary for any higher spiritual realisation.

Psychic Being

In Integral Yoga the objective is to shift inner and realize the Psychic Being, which then can bring about a conversion of the outer nature. This makeover of the outer being (ego) by the Psychic is called Psychicisation; it is one of the three compulsory stages, called the **Triple transformation**, in the realisation of the Supramental consciousness. This Psychic alteration is the key group that enables infinite progress in life through the power of involving to one's inner spirit or Divine spirit.

Plate : Evening meditation at the playground of Pondicherry



TRIPLE TRANSFORMATION IN INTEGRAL YOGA

This submits to the method through which actuality is altered into the divine. The Triple Transformation refers to the two-fold group of spiritual transformation - the inmost psychicisation by which the sadhak gets in contact with the internal divine code (Psychic Being), and the spiritual transformation. The previous signifies the Inner channel which is realised through the Heart, the second can be balanced to the traditional idea of Vedantic, Buddhist and popular guru Enlightenment and the images of the fundamental and final stages of spiritual progress in the evolutionary philosophy of the integral thinker K. Wilber. But for Aurobindo, both these stages are evenly essential and significant, as both provide as obligatory fundamentals for the third and by far the main hard factor of adjust in the triple transformation, the Supramentalisation of the whole being.

Psychicisation

It pass on to a spiritual association inner, so that one realises the psychic being - the psychic personality (Divine Soul) - in the center of one's being, and allow this to change the outer being, as well as serve up as a spiritual Guide in the yoga. It show gratitude to this Psychic alteration that the sadhak can evade the drawbacks of the spiritual lane, such as the intermediate zone. The three vital spiritual methods here are **Consecration, Moving to the Depths (Concentration), and Surrender**. Consecration is to release to the Force before appealing in an activity. Moving to the Depths is a progress away from the surface survival to a deeper existence within. Surrender means offering all one's work, one's life to the Divine Force and Intent. In involving with the developing divine soul within, the sadhak moves away from ego, ignorance, finiteness, and the confines of the outer being. Psychicisation can give out as a prequel to spiritualisation, although they do not have to pursue any kind of order. However, both the psychic and the spiritual transformation are evenly essential for the final stage of Supramental transformation.

Spiritualisation

As a consequence of the Psychic transformation, light, peace, power is drawn into and come down into the body, transforming all of its parts — physical, vital, and mental. This is the Spiritual

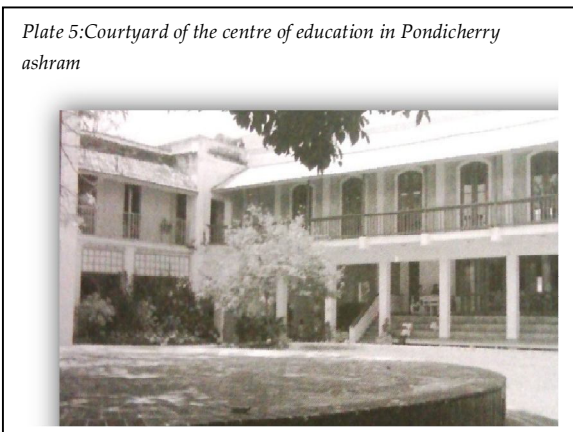
transformation, or Spiritualisation, which refers to the bringing down of the larger spiritual consciousness or spiritual transformation. The sacred transformation in itself however is not plenty to avoid downsides of the spiritual path, or bring about Supramentalisation. For that, the psychic transformation is wanted as well.

Supramentalisation

Supramentalisation is the final stage in the integral yoga. It suggests to the getting down of the Supramental consciousness, and the ensuing transformation of the complete being. The supramental transformation is the ultimate phase in the integral yoga, enabling the birth of an innovative person fully shaped by the supramental power. Such individuals would be the precursors of innovative truth-consciousness pedestaled supra-humanity. All features of distribution and unawareness of consciousness at the very important and mental levels would be conquered, replaced with a unity of consciousness at every plane, and even the physical body transformed and divinised. A new supramental species would then emerge, living a supramental, gnostic, divine life on earth.

Sri Aurobindo International Centre of Education

Plate 5: Courtyard of the centre of education in Pondicherry ashram

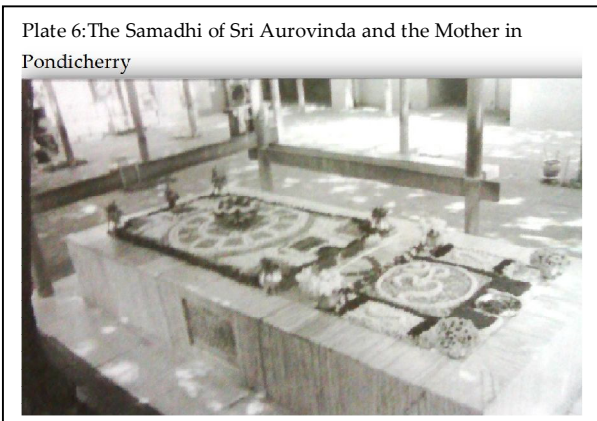


All students take part in the daily physical A small school started by the Mother in 1943 gradually expanded in the following decade to become the Sri Aurobindo international centre of Education. Inaugurated in 1952, the centre of Education currently has around 400 students, with classes ranging from kindergarten to college level. It seeks to provide an integral education for its students by encouraging the development of all the parts of their being- mind, life, body, soul and spirit. Its method of teaching is a combination of direct instruction by the teacher and a "free

progress system" in which the student pursues his own course of study with the activities organized by the physical Education Department. A dedicated group of instructors known as captains give training in athletics, gymnastics, aquatics games, combative sports and asanas. The centre of Education is an integral part of the Ashram.

The Vision of Sri Aurobindo

Plate 6: The Samadhi of Sri Aurobindo and the Mother in Pondicherry



There is an ascending evolution in nature which goes from the stone to the plant, from the plant to the animal, from animal to man. Because man is, for the moment, the last rung at the summit of the ascending evolution; he considers himself as the final stage in this ascension and believes there can be nothing on earth superior to him. In that he is mistaken. In his physical nature he is yet almost wholly an animal, thinking and speaking animal, but still an animal in this material habits and instincts.

Undoubtedly ,nature cannot be satisfied with such an imperfect result ;she endeavors to being out a being who will be to man what man is to the animal, a being who will remain a man in its external form, and yet whose consciousness will rise far above the mind and its slavery to ignorance. Sri Aurobindo came upon earth to teach this truth to men. He told them that man is only a transitional being living in a mental consciousness but with the possibility of acquiring a new consciousness,the Truth-consciousness and capable of living a life perfectly harmonious, good and beautiful , happy and fully conscious. During the whole of his life upon earth, Sri Aurobindo gave all his time to establish in himself this consciousness, which he called supramental, and to help those gathered around him (The Mother)

The Way Of Sadhana

The way of yoga followed here has a different purpose from others,-for its aim is not only to rise out of the ordinary ignorant world –consciousness into the divine consciousness, but to bring the supramental power of that divine consciousness down into the ignorance of mind ,life and body ,to transform them, to manifest the divine here and create a divine life in Matter...,The sadhana of this yoga dose not proceed through any set mental teaching or prescribed forms of meditation, Mantras or others, but by aspiration , by a self –concentration inwards or upwards, by self-opening to an influence ,to the divine power above us and its working ,to the divine presence in the heart and by the rejection of all that is foreign to these things. It is only by faith, aspiration and surrender that this self –opening can come. (Sri Aurobindo)

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