

# **The Synthesis of Philosophies**

Original Oriya by Babaji Ramakrishna Das

Translated into English by Prof. Ashok Mohanty

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## **Spiritual Philosophy as an aid in the progress of human life**

Spiritual Philosophy helps in the progress of man. It reduces the duration necessary for his progress, lessens the sufferings faced on the way and makes the inaccessible path accessible for him. It leads man in the right direction by providing the light of knowledge. God appears in different incarnations upon earth, assumes human body and helps man in the path of progress, by performing various actions in an ideal manner. Spiritual leaders like Buddha, Jesus, Mohammed, Mahabir, Shankara, Ramanuja, Ramananda, Nimarka, Vishnuswami, Madhava etc. have come down upon earth to lead man towards perfection by providing him with timely education. But the contradictions which exist in their philosophies, get synthesized in Sri Aurobindo's philosophy. In the latter philosophy, the mind, life and body of man are transformed into their original Divine forms. They become united with the God in all the parts of their beings and God is manifested in all the being. This is the aim of human life. Man has come to this world to achieve this objective.

## **Evolution**

Man is progress-oriented. He is always moving towards his goal, knowingly or unknowingly just like a river. His aim is to attain unalloyed bliss without being tainted by sorrow or conflict to have a divine eternal body bereft of disease, old age and death and a paradise laced with mutual love, friendship and truth. But he is full of ignorance due to his attachments. His idea regarding his real aim in life is not clear. Actually who is he? Why has he come to this world? What should he do? He does not have answers to all these questions. He is Brahman, he should endeavor to achieve the aim that he has come here to manifest the Divine. Actually, he is a part or representative or the very image of the "Satchitananda

Parambrahma Purushottama". The Brahman in his endeavor to manifest Himself in many, expressed Himself willings in many forms, with the help of His own "Maya", He accepted the darkness and the ignorance in nature and hid Himself in the same ignorance and nescience of matter. Then, in course of the evolutionary process of the nature, He transformed Himself from matter to plant and than to birds and animals and finally into man. But the process will not stop there as per the theory of evolution and there will be a progress towards the creation of Godman with a Divine body and full of knowledge, which is the ultimate aim. The Superman will be established following the human race and then the world will become a paradise. This is the inevitable goal of man.

The evolution which took place from the matter to the animal world was supported and carried out by the Nature. Once, man acquired mind and intellect, the evolution did not depend on nature only and needed the help of man. Whereas evolution took thousands of years when it was carried out by Nature alone, it took much less time to materialize with the co-operation of man with Nature. However, since man has evolved from in conscience, although he has acquired mind and intellect, he is still steeped in ignorance and in conscience.

The personality of a man has developed due to the presence of the mind, life, body and the soul. All these have originated from the divine "Satchidananda Brahman". Only the soul is present in it's form, because it's knowledge still exists. However, the mind, body and the vital have been deformed and are covered by darkness and afflicted by ignorance. But, since the knowledge of the soul is not altered, it is conscious of it's own divine nature and it's own aim and how to achieve that aim. However, the soul is being supported by the mind and the vital. The will of the soul is expressed through the mind and the vital. Therefore this will gets distorted by the darkness of the mind and the vital, just as pure light passing through a coloured glass changes it's colour. That is why man considers the physical body holding the mind and the vital as "I".

He forgets that he is a part or a representative of "Satchidananda". Instead of nourishing the determination to express "Parambrahma Paramananda" in his

mind, vital and the body, man due to his mental delusion, seeks pleasure in the company of his wife, son and with name, fame, comfort etc. As a result, he suffers. Still then, his ultimate aim of receiving the supreme bliss (Paramananda) remains concealed in a subtle form in his being. He is not completely oblivious of it, although he becomes steeped in ignorance. The world is full of sufferings, death, diseases, old age etc., man does not want all these things. He wants happiness untainted by any sorrow. This desire is the same for a common man as well as a very important person. Man perform all his actions in the world, with the aim of getting happiness. Since he is ignorant about himself and his ultimate goal and the means of achieving it, he cannot achieve his goal and gets deluded in the miserable cycle of worldly action, birth and death. When the ignorance of man increases, he gets involved in injustice, suffers more and becomes restless. The other name of this situation is degeneration of religion and this is the situation of the common path of progress adopted by man.

## Assistance in Man's Progress

In such a situation, the Lord Himself takes birth in a human body as an incarnation and performs various functions upon this earth. Man by following His ideals, crosses a step further in the evolution of his consciousness and proceeds in his path of progress. The spiritual teachers also come to the earth through the design of God. They give timely guidance to man and help him to attain a new state of consciousness. Those become the ideals expounded by scriptures like the Vedas and the Upanishadas. There are essentially two methods of teaching these ideals to man. One is to present before man, these ideals by adopting the same ideal behaviour yourself. The other method is to explain these ideals in such a manner that they become acceptable to men through written scriptures like the Vedas and the Upanishadas and emphasizing that these are absolutely essential for them. This is known as philosophy. The ideal behaviour and the related philosophy, both are necessary for the education of the man. In the absence of

any one of them, man is unable to learn the lessons. People will not believe, if the ideals are not adopted and only the philosophy is presented. However, by adopting the ideals but not corroborating them through philosophical texts, the ideals get distorted after some time. Thereafter, man does not understand the need for such ideals, or his own goal and the means of achieving this goal. Because of this, both the ideal behaviour as well as the philosophical texts are essential.

Those persons who help man in his progress are known as the “Acharyas”. The Acharyas discover the truths hidden in the Vedas and the Upanishadas and practice them in their lives. They also disseminate the truths all around them so that man can receive the new light. These are great personalities like Buddha, Christ, Mohammed, Mahabir, Acharya Vishnuswami etc. The Acharyas are, in reality, the guides for the human race.

## **Buddhadeb**

Let us now discuss the philosophies expounded by some of the Acharyas as illustrations. Buddhadeb was an incarnation of God. After taking birth upon the earth, he realized the truth through his own ‘Sadhana’ or austerities. People in those days were carrying out sacrificial oblations to satisfy their desires and were involved in “rajasika” pleasures. They had completely forgotten that the Supreme goal in life was God realization. Since their “rajasika” bent of mind had excessively grown, they were only ascertaining “rajasika” work from the Vedas. In order to dissuade them from “rajasika” work, Buddhadeb refuted the “Karmakandas” (rituals) recommended in the Vedas. He profounded “Nirvana” and thousands of people got salvation, following the path of “Nirvana”. “Nirvana” is a matter of experience. The mind can not comprehend “Nirvana”. Therefore Buddhadeb called it the state of inexpressible “Shunya” or zero. In-fact, it is the state of extraordinary “Paramananda” or Supreme bliss.

## **The Philosophy of Acharya Shankar is not the Final Goal of Man**

After leaving behind the earlier condition, the human race went on marching ahead continuously in its own path of progress. In spite of the teaching of "Nirvana" of Buddhadeb being propagated, there was a need for a new education appropriate to the times. Acharya Shankara, who was a "Vibhuti" or a partial incarnation of Lord Shiva, established the "Adwaitya" or monotheism philosophy. He announced: "Bramha Satyam, Jaganmithya, Jeevo Bramhaivo Naparah" i.e. only Bramhan is the Truth; man, animals, birds, all living beings and the entire world are false", just like dreams or illusion Shankar refuted the philosophy of Buddhadeb by declaring the world as false and giving the example: "Rajju Sanpabat, Shuktam Rajatbhat, Mrigatrishna Jalabat" i.e. the rope can be like a serpent, the oyster like silver, and the miragelike water". The Vedas are self-established Truth, but Buddhadeb refuted them. Because of the above fact, it was necessary to refute the philosophy of Buddhadeb. Buddhadeb had already refuted the "Karmakandas" or rituals recommended in the Vedas by dissuading people from the "rajasika" work. But man had great attachment towards such work. It was therefore necessary to state at that time that, the world is false or an illusion so that man rejected such "rajasika" work. As a result of this, the worldly work and the spiritual liberation became altogether separate. Earlier in this work, it has been stated that the human personality is constituted by a combination of body, mind, vital and the soul. Only the soul is conscious and possesses knowledge and divine vision.

The mind and the vital are covered with ignorance. They carry out proper work and proceed in the right path, when they are directed by the soul. The Knowledge of the Self is obtained by spiritual education. Because of the philosophy that the world is false and an illusion, the spiritual activities and the worldly affairs became altogether different. There was a gap between the two. The worldly people, due to their ignorance, forgot their real goal and were engaged in unjust worldly activities. Thereafter, they went around the worldly sorrow, births and death. The spiritual "Sadhakas", who had renounced the world, remained immersed in indescribable bliss due to liberation of self. The worldly persons rotted in misery.

Monotheist “Sadhakas” who attained indescribable bliss announced that the world is false and full of illusions. When name, appearance and materials are false, then wherefrom will misery come? Because, in that case, how will the work be true? In those days, people were so much attached to worldly affairs that, if the world was not considered false, spiritual liberation could not have established. But this is a part of the perfection in man’s life.

Unless man realizes this liberated state, the other aspect of his life, which brings perfection to it i.e. divine work cannot be accomplished. Without divine work, the supreme goal of man which is “Paramananda” (Supreme bliss) can not be attained. For the attainment of perfection of man, liberated state suggested by Shankracharya was inevitable. But that was a part of the perfection of man’s life. Without analyzing from the point of view of philosophy, the liberated state was accepted as the final goal of life. Since the actual mystery of life was not revealed in the philosophy of Shankara, it was refuted by Acharya Ramanuja. But, since the experiences of Shakar were real, they became permanent with the development of life. They would remain like that in future too. There is never an extinction of truth. Acharya Shankara had declared his philosophy as the ultimate goal in life; it was necessary and true for that period. But, actually this philosophy of Acharya Shankara is not the ultimate goal in life. If it is accepted as the Supreme goal in life, then some contradictory questions arise, whose solutions do not exist at all.

A question may be asked, ‘How was the world created?’. “Jeeva” or a living being is ideal with “Satchidananda”. Therefore, if he were to leave the material world and return to his own heavenly identity, then why did he come to the world at all? If it is assumed that, “Jeeva” came to the world after being stupefied by illusion and bound by ignorance, then from where did the illusion come? If it is assumed that, the world was created by some interim sudden incident, then the sudden incident and the interim state are also part of illusion, untruth and delusion. The “Brahman” is one and is embodiment of knowledge. How can other things exist without the “Brahman” ? There is no answer or solution to this question. But the true solution is available in the “Upanishadas”. “Brahman” by it’s own resolution – ‘ Ekoham Bahusyam’ – it becomes many from one - so that it can express itself in man. This philosophy is correct and justified. There is no



contradiction of philosophies in this. The philosophy of Sri Aurobindo is the synthesis of scriptures like the Vedas, the Upanishadas and the Geeta etc. and the solution of the problems of life and the world.

Naturally, this question arises against the philosophy of Acharya Shankara and his followers answer this in the following manner.

Q: In the “Adwaita” or monotheistic philosophy, “Brahman Satyam Jagannmithya, Jeeva Brahmaiva Naaparah”. If the world is false, then from where did this false world come? Why did the Brahman become a “Jeeva”, engulfed in “Maya” or illusion?

A: Whatever is false, the question of its appearance does not arise. However, being engulfed by illusion, Jeeva accepts falsehood as the Truth by mistake. The falsehood disappears once the ignorance is removed.

Q: “Brahman” is me, unique, pure and synonymous with Truth and Knowledge: how could He become many, endowed with name and form being engulfed by illusion? Is illusion as true as “Brahman”? Does illusion resemble “Brahman”?

A. Not at all. Illusion refers to a wrong idea.

Q: The living being may have wrong ideas when shrouded by ignorance. However, if the “Brahman” has wrong ideas, then how can HE be eternal Truth?

A: “Brahman” does not have wrong ideas. He is always indivisible, one and unchangeable. The condition of living beings with many names and forms resembles to that of being in a dream. A person is in the same condition when he is asleep as when he is awake. There is no change in his personality. But in a dream, he may be sometime a King or sometime a patient. Sometimes, he may lose everything in a battle. He also gets sorrow or happiness due to separation or union. There is no existence of the dream-state; at all times it is only falsehood or delusion. Similarly, the existence of many names and forms is an interim state like that of dreams.

Q: Ignorance is the cause of dreams or delusion. But how could ignorance come near “Brahman” which is the eternal truth?

A: There is no question of this. It is only a delusion of an interim state. Just as the gold and the necklace. Both the gold and the necklace are the same material. Only the necklace is different in name and shape. It is only a transitional state. It has no real existence.

Q: How could such an interim state originate? You may call it delusion, illusion or falsehood; whatever. The cause of the delusion is illusion and ignorance. How could ignorance come to “Brahman”, which is the very embodiment of Knowledge?

If we accept the existence of delusion and ignorance, then the “Adwaita” or monotheistic philosophy can not be proved.

It is observed that, such a huge and wide world is full of sorrow and misery, man’s life is subjected to danger due to onslaught of wars; man is also overwhelmed due to anger, malice, conflicts etc., an individual’s heart is pained due to the family attachments , delusion and illusion. Besides the world is full of misery, poverty, vanity, the dualities of friend and foe, union and separation, birth and death etc. Are all these things really delusions? Is it a mistaken state of gold appearing as jewel? Is it possible to ignore this gigantic real world, full of joy and sufferings, as mere delusions?

Whatever may be the nature of the connected state, it is ignorance; Without the will of the “ Brahman”, the origin of the ignorant delusion is a great opposition of the truth of “Brahman”. There is no creator of the so-called world of names and forms. This question has been there since the beginning. There is no justifiable answer to this question till the end. The answers are being given in different names for the same object. There is no proper solution. The question is being perceived by giving the same answer.

A: When the “Jeevo” and the “Brahman”, become one and the same in a formless, indiscriminate existence due to a higher consciousness, it gives rise to indescribable bliss. With such knowledge , these visible objects, names and forms are all false and delusion. Whoever gets such experience, he understands the truth behind it. This is a truth which can be experienced.

Q: Such experiences are true and in such condition, the names and forms etc. are false and illusory. The first objection to this is: how could falsehood and delusion be ascribed to “Brahman”? The second objection is that , if “Jeevo” had to back to be merged with the “Brahman”, then what was the purpose of it’s coming to this world at all? The answers to these objections can not be found in the philosophy of Acharya Shankara. The answer to this lies in the sentence of the Upanishadas”. “Ekoham Bahu Syam”.

As per this, one can realize “Satchidananda Purushottama” in the mental and the vital, transformed by the Supramental power, based on Sri Aurobindo’s Yoga. “Maya” or illusion has not been thrust on the “Brahman”. He is the epitome of knowledge, Illusion, delusion or dream can not touch Him. He got completely immersed in matter adopting His own “Maya” or illusion in order to willingly express Himself in many forms, based on “Ekoham Bahu Syam”. As per the laws of evolution, man has arrived gradually evolving from matter and proceeding through plant, birds and animals. Man will gradually evolve and attain Supermanhood. This is the philosophy behind Sri Aurobindo’s Yoga. In this Yoga, lies the synthesis of all the old contradictory and opposing philosophies and also the correct answer to the riddle of the creation of life and the world. For the question below:

Q: Why was the world created and who made it?  
( Sri Aurobindo has given the correct answer to this.)

A: “Brahman”, in order to manifest Himself in this world, expressed Himself in many forms as per His will.

The monotheist may ask:  
Q: “Brahman” is eternal Truth and monotheistic. The will of “Brahman” shall be duality as well as ignorance. What is the solution of this?

A: “Brahman” is in fact an eternal Truth. He is omnipotent. He is not bound by any mental limitations. He is much above the mental consciousness. He may be me and many simultaneously. He may adopt monotheism as per His will. He may remain inactive, formless and indiscriminate although has been involved in carrying out great work like creating the Universe. Because of this His name is endless and infinite (“Ananta”) and he is omnipotent. The true meaning of “Ananta” is beyond the mind’s imagination. Even the “Vedas” are capable of describing His form. It is not possible to tie up such mentally unfathomable and ineffable “Brahman” as inactive. Formless, static and immovable. Whatever form of “Brahman” is mentioned in the “Vedas” and the “Upanishadas”, the same is delineated in the “Gita” and the “Ramayana”.

Gita:

*“dvav imau purusau loke ksaras caksara eva ca |  
ksarah sarvani bhutani kutastha ksara ucyate ||  
uttamah purusas tv anyah paramatmety udahratah |  
yo lokatrayam avisya bibharty avyaya isvarah ||  
yasmat ksaram atito ham aksarad api cattamah|  
Atosmi loke vede ca prathitah purusottamah ||”*

The Gita, Ch XV, Sl. 16/17/18

The meaning of the above is as follows:  
“Two Purushas are there in this world, the Perishable and the Imperishable. All beings are the Perishable and the “Kutastha” is called the Imperishable.”

The image of “Parambrahma Purushottama” which has been described in the Gita after mentioning “Sakara” ( With Form) and “Nirakara” (Formless) is based on the analysis in the Vedas and the Upanishadas. This is also elaborated in the Rama

Charita Manasa by Goswami Tulasidas. The quotes from Rama Charita Manas are given as follows:

*“Jo Swarup bas Shiva manmahi |  
Jehi Karan mini jatana karahee ||  
Jo bhusundi mana manas-hansa |  
Sagun aagun jehi nigama prashamsa ||  
Binu pada Chalai sunei binu kana |  
Karabinu karam karat bidhi nana ||  
Aanana rahita sakal rasa bhojee |  
Binu bani parash nayan binu dekhi |  
Grahai Gharana binu baasa ashesha ||  
As sab bhanti alaukik karni |  
Mahima amit jai nahi barani ||”*

The meaning of the above is as follows:

Bhagavan Shiva is similar to Brahman, the Supreme Knower (Jnani). He knows and understands Brahman correctly. The Supreme Brahman who is enshrined in the mind of Shankara, whom Rishis endeavor to realize in meditation and who is the mental idol; of “Kakabhushandi” and who is praised by the “Nigama Veda” as both “quality” and “beyond quality”, that Brahman can move without any feet, can hear without any ears, can do all the work without any hands, can savour all the tastes without having any mouth, can communicate everything without any words, can touch without having any body, can see without eyes, and can smell everything without any nose. That Brahman can perform miracles and extraordinary works. His infinite greatness can not be portrayed by any person or any scriptures.

The Gitas, the Ramayanas , the Vedas, the Upanishadas etc. have already announced that the “Purushottama” principle is above the concept of decay and decaylessness, in other words He is both “quality” and “qualityless”.

“Brahman is divine , “with form” or “formless”. He is “Sat, Chit and Ananda”, “Puroshottama at the same time. He is both “with form” and “formless” and is Purushottam Brahman who is beyond comprehension of words and the mind i.e. He is above mental consciousness. Brahman is omnipotent. He creates, sustains and destroys the world although He may remain inactive, formless and without discrimination. The same Brahman, by his own resolve, with the help of his own illusion (“Maya”), gets completely immersed in the matter, with the Will of becoming many from one. As per the evolutionary process, in order to express Himself completely, in the transformed body of the divine human being on this earth, by acquiring the Supramental consciousness. He has first evolved as man, with the help of nature. Although the theory of Satchitananda Purushottam of Brahman is clearly elucidated in the Vedas, the Upanishadas, the Gita, the Ramayana and the Bhagabata etc.the right time for the complete manifestation of the same had not come. In the interim period, the Acharyas (teachers) had realized, one by one, the eternal Truth of the Brahman.

But to give a philosophical colour to their true spiritual experiences, they elucidated these things, as per their own philosophy, although they agreed with the clear discourses of the Gita and the Upanishadas etc. When Acharya Shankara arrived on the scene, there was a need for a state of liberation in an individual for his complete development. The Acharya found himself in a similar situation based on his own experiences and accordingly in order to establish his own philosophy he declared the world as false and illusion. Actually in such condition, the world seems false and illusive. But such a philosophy could not remain infallible as it accepted the interim liberated state of man’s attainment of perfection as ultimate destination. However, since his experiences were true, they will remain forever as eternal truth as part of man’s search for perfection.

Q: Was it untrue, when Acharya Shankara stated man’s interim state as the ultimate state?

A: It was not an untruth. At that time, that was what was necessary for man’s development.

Q: Was he ignorant about the complete state of man? If not; why did he not declare then that, the true goal of human life was the divine life and the manifestation of Purushottama Brahman in the transformed mind, vital and the body of man.

A: It is an irrelevant question. Acharya Shankara was a “Vibhuti” (divine power) a special partial incarnation (“Anshavatara”) of Lord Shiva. He had come to the world, as per God’s wish, to teach man about his liberated state by merging with the indiscriminate inactive and formless being, in course of his progress. Why should he know and disclose about the complete story of the progress in human life, before proper time? This is not God’s wish. The mystery of the world is that, teaching is imparted about the appropriate Knowledge, whatever is necessary at a particular period. If this is not done and if the entire future is disclosed before time, then there will be no value of progress. The necessity of God getting immersed in Matter by admitting ignorance and remaining the epitome of Knowledge is not justified.

The purpose of God getting immersed in Matter, after admitting ignorance, is to proceed towards Knowledge by passage through ignorance and darkness. Because of this, in the path of progress, different incarnations and Acharyas (teachers) have appeared at different periods to impart Knowledge, appropriate to the time. During the incarnation of ShriRamachandra, events such as the birth of ShriRam, the “Yagyan” of Vishwamitra ShriRam’s sojourn in forests, the kidnapping of Sita, the slaying of Ravana, the abandonment of Sita etc. were published in the newspapers, then it would not have been possible for God to establish the ideals of “ Garhastya Dharma” (the Householder’s duty) by incarnating Himself as man. It would have been a drama staged before mankind. Man would never have accepted it as an ideal. Likewise, we have the world and the evolutionary process. In the path of evolution, whatever is taught to man at any time, it is presented as Supreme Truth. He also accepts it as the Supreme Truth.

Another reason for such a development is that, all men do not proceed together during the progress of mankind . There are several steps during the process of development of mankind. Now, the mind has reached the pinnacle of progress. That is the Supreme progress achieved by mankind at the moment. However, there are so many people at the mental level, whose minds are fully developed and although their bodies are those of human beings, their consciousness is at the level of animals. They do not know anything else other than how to feed themselves and their family members. From the beginning to the end of the progress of human race, human consciousness moves step by step in a classified manner. Because of this, whatever instructions the Acharyas (teachers) impart as per the human progress, it becomes the Supreme Truth for the persons the consciousness of that period. When man proceeds in the path of progress, new education becomes necessary for him and other Acharyas (teachers) appear to impart new teachings. But the old education is not obliterated. Because, persons who belong to the class which has the consciousness which follows, acquire the consciousness of that period. Such evolutionary process takes place all the time.

That is why, for a person who has reached that state, it appears as the ultimate goal of life and he accepts it. Whatever philosophies have been propounded in the ancient Yoga, the people belonging to the level of consciousness of that period, have lived in the same period. Because of this, all the old philosophies are present even now. To state in simple terms, the nature of different persons are different ; because of this, a person accepts the philosophy and the path of “Sadhana” as per his own nature. The real meaning of nature is to receive education as per the development of one’s consciousness. That is why all the different philosophies can exist, even after the divine human race has been established upon this earth.

Q: From all these statements, it is evident that there are several levels of human consciousness. That is why, there are several methods of spiritual education.

A person will go on accepting philosophies which will match with his consciousness, as per his own progress. In that case when a new philosophy is established, what is the necessity of so much of writing, the establishment of “ Mathas”, Ashrams, Study Circles or lectures in meetings etc.?



A: Man is not just a lifeless machine, such that it will always be working as per the mechanical laws. He has intellect and conscience and has specialty in doing work . He can change his destiny by performance of his work. He can acquire better eternal positions as compared to the “Devattas” (gods). He can achieve the progress of crores of lives, in a single life. The Acharyas come to this world to help man to achieve the progress of a long period in a short time. By imparting education and providing help to man, they reduce the long time taken for his sorrowful and dangerous progress between life and death. That is why, the Acharyas become the pathfinders of man by themselves adopting ideal behaviour and also by writing books on philosophy.

They establish “Mathas”, temples, Ashrams etc. and by spreading their own philosophy, make the ignorant and deluded persons, conscious. Their followers express their ideals in simple language. Some people denounce and criticize such preachings which are actually meant for human welfare. But the preachings of new idealism by the Acharyas and the criticism by some people, both regularly go on side by side. The people have even not spared to criticize Lord Rama and the Universal Mother Seeta. Why should such people spare the Acharyas? The Acharyas are great men. They do not have selfish motives. In order to establish new philosophy, by imparting education, useful for human progress, it becomes necessary to refute ancient philosophy.

## **The philosophy of Acharya Ramanuja**

In spite of the fact that, the preachings of Acharya Shankara was still being followed, the human consciousness had started advancing, as a long time had elapsed. As per God’s will, in order to impart new education, the last Acharya Ramanuja appeared as an incarnation. By his “ Sadhana” , he realized God, who was endowed with the “Six Riches” (“Shadaaishwarya”) and was also the creator and the sustainer of the Universe. Acharya Shankara had realized the Supreme Brahman and as an inactive, formless and indiscriminate Being separate from the

world. Since those Two Acharyas had realized two different states of the same one Brahman , their philosophies appeared to be contradictory to each other. If one philosophy was to be true, the other was naturally refuted.

The Brahman of Acharya Shankara is formless (“Nirakara”). The Brahman of Acharya Ramanuja is “with form” (Sakara). Shankara’s world, name, fame etc. are all false and illusory. The world of Acharya Ramanuja is the image of God; it is true. The different names, forms and living beings (“Jeeva”) are all part of God. Just as the God is eternal truth, “Jeeva” (living being) is also eternal truth. All the spiritual “Sadhanas” and philosophies of the world are slight elaboration of the two philosophies.

Although these two philosophies are contradictory to each other from the point of view of philosophy, their experiences are true. These contradictory become harmonious, when one realizes both the “formless” and “with form” (Sakara) images of “Purushottam” at the same time.

After Acharya Ramanuja established his dualistic philosophy, the monoistic philosophy was refuted. However, since the realization of the monoistic philosophy was true it was not wiped out. It is present even now, will continue to remain in future. In the path of evolution , “Jeeva” arrived as man from the animal. But , since animal nature continued to remain, it was necessary in the false and illusory philosophy to relinquish the work-life and the world. This was necessary before the arrival of Acharya Ramanuja. When the Acharya arrived, the stream of progress began to change.

God had changed from one to many, in order to manifest Himself in man’s mind, vital, body, work and the world. This is the only goal of man. Because of this, unknowingly he wants Supreme bliss, immortality of a beautiful, divine body, free from disease and old age. He does not want to relinquish the world. He wants, peace with friendship with all the living beings of the world. If man can be free from the bondage of infatuation, illusion, ignorance, attachment etc., he can reach his long-cherished goal which is divine life and divine work.

Due to the teachings of Acharya Shankara, when the liberated consciousness was established at the level of the consciousness of the Universe, the worldly and the vital attachments such as due to father, mother, brother, friend, wife, son etc. and the attachment due to the body, were changed to the divine love by way of godly feelings and it was possible to convert the world into the heaven. Because of this Acharya Ramanuja imparted preliminary education, in such a way that the progress of which will enable man to attain his eternal goal, which is the divine life.

In the philosophy of Ramanuja, this worldly "Jeeva" is part of the Supreme "Purushottama". This world is the representative or image of God's holy abode, "Goloka", "Baikuntaha", "Saket" or "Kailas". That means "Jeeva" and the world are eternal truth and not false or illusion. If the man remaining in this world, establishes relationships such as father, son, friend, husband etc. with God, he will leave his body of five elements and all reside in God's celestial world such as "Saket", "Guloka", "Baikuntha", "Kailas" etc. He will be liberated from disease, old age, death etc. and will obtain unchangeable divine God, endowed with six riches and adorned with divine qualities of "Ananda", beauty, grace, Knowledge etc. as son, father, friend etc. The worldly qualities, such as violence, malice, jealousy, opposition, selfishness, ignorance, darkness etc. will not be there. There, every living being has the divine qualities like Knowledge, Ananda, beauty, grace etc. and resembles God.

The only difference between the philosophies of Acharya Ramanuja and Sri Aurobindo is that, in the former case, in whatever state the liberated "Jeeva" is there in Saket, Goloka, Baikuntha, Kailas etc. while doing service to the divine, after relinquishing the body, the same state is attained by the transformed body in the latter case.

The philosophy of every ancient Yoga is indistinctly helping only the same goal of the progress of man, but without deeply thinking, if we only look at the outer appearance, then there could be a mistake of opposition. But there is no such thing in the philosophy of Ramanuja. Since he had reached very close to the Supreme goal of man, we clearly observe resemblance rather than opposition in

his philosophy.

Unlike the earlier philosophies, in the philosophy of Ramanuja, it is not the goal of "Jeeva" to become one with the state of Nirvana or with the Being without discrimination or to achieve liberation in Kaivalya. The purpose is to realize God, in His divine abode, with a devotional attitude, after relinquishing the mortal body, consisting of the five elements. Such devotional attitude is derived by worshipping God and establishing relationship with Him as father, son, husband, friend etc. instead of maintaining such worldly relationship with man.

## **The System Of Sadhana In Dualistic Philosophy**

Although there are slight philosophical differences of opinion among the four different communities of Vaishnavas, the fact is that, God is to be worshipped and Jeeva is the worshipper- all of them agree on this dualistic philosophy. Even though their methods of Sadhana are of different types, they have the same system of worship.

The dualistic Sadhakas worship God as the Master, friend, father, son etc. and they themselves act as servant, friend, son, father etc. respectively. Before they worship their own form i.e. their bodies. Afterwards, they contemplate the image of God and carry out different mental services in a state of meditation or meditate at some center. They imagine their own bodies as the body of God, which is a divine and eternal body, liberated from disease, old age, death, violence, malice, selfishness and ignorance etc. The only difference between their bodies and that of God is that their bodies do not have twenty four or forty eight signs such as hooks etc. which exist in the hand and feet of God. Whatever is the will of God, is converted into action by those persons.

Their will is not opposed to the Will of God. Apart from this, there is no difference between their bodies and the body of God. Since their mind, vital and the body

are divine, they become me, with all aspects of God. Although, they achieve undivided oneness with God, they are different from God and are His instruments. The monotheistic and the dualistic Sadhakas get experiences in a consciousness which is higher than the mental consciousness . After they relinquish their bodies, they attain the service of God, based on their worship. The liberated state of the divine abode of the dualistic philosophy and the transformed body of Sri Aurobindo's Yoga are one and the same. Since time had not come for man to reach his goal, Acharya Ramanuja had appeared to impart the education, appropriate to the times. But his philosophy was very close to the philosophy of transformation of Sri Aurobindo.

### Sri Aurobindo's Philosophy of Transformation

In course of the path of progress of man, the Acharyas have appeared at different times and have given him education on "Nirvana", liberation , devotion etc. Now the time has come to acquire all these "Siddhis" or realizations at the same time. Man's mind, vital and body will be transformed and he will acquire divine and eternal body, after being liberated from diseases, old age and death. He will express the Satchitananda "tattva" which holds both "saguna" and "nirguna" aspects of the Brahman at the same time, in the transformed mind, vital and body. He will realize both devotion and knowledge at the same time. As a result of this, the world will get rid of all misery, conflict, enmity, opposition, violence, malice etc.. This earth will be converted to heaven. In terms of mythological language, the "era of Truth" will appear after the era of "Kali" or conflict. This will take place due to the functioning of the Supramental Power. In earlier times, just as in the path of progress of man, similarly, for the same purpose, as per God's Will, the Mother and Sri Aurobindo came to the earth and are carrying out the work of transformation by bringing down the Supramental Power upon the earth.

When the material body of some persons along with their mind and vital start getting transformed, they will get rid of diseases and old age will appear in it's regular time. When the body will get completely transformed, the persons will get fully liberated from old age and death. The higher level of "Paramananda" or Supreme bliss, which a person was realizing by acquiring "Bhakti" (devotion) with

the help of “Bhakti” Yoga and the insufferable bliss of the true being which he was realizing, when the soul merges with the Supreme Soul (“Paramatma”) as per the non-dualistic (monistic) philosophy - the transformed body, transformed vital and transformed mind. On other words, the body by being conscious itself will realize God in “with form” , or “formless” appearances and devotion and knowledge at the same time. The “Satchutananda” who is the embodiment of “Brahmagynana” (Supreme Knowledge) or “Paramanada” (Supreme bliss) and “Shakti” (power), will manifest “Himself” in this material body. This is the goal of man and for this purpose, God has appeared in many forms in order to express Himself.

When God is fully manifested in the material body of man, injustice and harassment will be completely removed from the world. In earlier times, a very few Yogis had acquired control over the body to some extent by virtue of their “Yoga Siddhi” (yogic realization). They were also somewhat free from diseases and they had increased their life span after crossing the usual time of death. They could reach different places as per their will. But their physical body had not transformed. Only they had acquired control over the untransformed “Panchatatwa” (five elements). As per their will, the elements were getting separated or remaining together. God had not manifested in their physical bodies. Because, the mind, the vital and the body elements of man are the same as the elements of Universal-mind, Universal-vital, and Universal –body. When the material-body-element of a person is transformed, it will be transformed into the Universal-body-elements. If any other person would want, he can easily transform himself. The work of transformation will not stop, after the transformation of one person is over.

If the physical bodies of the ancient yogis would have been transformed, then, injustice, harassment, violence, malice etc. would have been removed from the world. Because, the world’s material-element is unconsciousness. That unconsciousness is the Origin of all ignorance and darkness. The transformation of material –consciousness means the transformation of ignorance and darkness. If the former would have been transformed, today we would be seeing a new transformed human race in this world. But that has not happened. Out of the huge population of the world, if two or three persons by virtue of their yoga,

increase their life span by being freed from diseases and old age, that would not bring about any change in the level of the consciousness in the world. That would be only “Siddhi” or realization at a personal level. Very few people would have seen such yogis, apart from reading about them in books or having heard them from other people.

The transformation that will take place by the Supramental Power as per Sri Aurobindo’s Yoga, is completely different from this. Once transformation takes place for a very few people, it will be established in this world. It will not be destroyed, it will proliferate. It will not be like the body acquired as per the ancient Yogic realization, about which we read and hear, but can not see. A Supramental race will be established upon this world. Just as the human race has been established in the animal world, likewise the Supramental race will be established in the human world. Similar to the progress as per which, the Brahman has reached the human state from the state of matter, after crossing several states, the Brahman will definitely reach the Supramental state after crossing the human state. This time for this has arrived. The human mind has reached the last frontier of progress.

The Mother and Sri Aurobindo have come upon this earth to carry out this work. Sri Aurobindo’s Yoga is only to assist in this path of progress. This is the inevitable goal of every human being. The present progress is taking place in a new level of Supramental consciousness which is altogether different from the mental state. There is complete synthesis at that level. Individuals of all communities, different religious and “Guru”isms etc. do not have to relinquish any of their “Sadhana”, philosophy, sincerity to their Gurus etc. to accept this goal. On the other hand, whatever purpose is aimed at to achieve the desired goal after leaving the human body, the same purpose is achieved in the transformed body.

Just as the aim in the monotheistic philosophy is the self-consciousness becoming one with the Being without discrimination. That is indescribable bliss. The real meaning if indescribable bliss is experienced there. At that level, in spite of getting experienced, there is no dualism. But it can not be expressed by physical words at the mental level. Because there is no bridge between the mental level

and the “Satchidananda”, they are entirely different from each other, due to this, the physical consciousness is deprived of that experience. The level of consciousness at which the union between the “Atma” or the individual soul and the “Paramatma” or the Supreme Soul takes place in Sri Aurobindo’s Yoga, is brought to the level of mind-vital-body which is transformed into the former consciousness with the help of Supramental Power. Because of this, there is the monotheistic feeling in the mind and the vital of the transformed body, although they experience indescribable bliss.

There is oneness and separateness at the same time. This happens when mental consciousness is transformed to Supramental consciousness. At the same time, dark forces are removed from the world and the world is converted into heaven-although this is a new phenomenon, but it does not stand against the aim of any old yoga, rather it is complementary and justified. As a proof of this, Buddhists, Jains, followers of Shankara, Monotheist, Sanyasis, Vaishnavas of four sects, followers of Arya Samaj, Hindus, Muslims, Christians, Americans, Englishmen, Germans, Chinese, etc., people of all castes, communities and religions etc. performing together their Sadhana in Sri Aurobindo Ashram. There is no question of “Guruism” based on taste here. Nobody is indoctrinated here. The Mother helps the Sadhakas and their Sadhana. The Sadhakas in their own sincerity, maintain different attitudes towards the Mother in a spontaneous manner and receive different types of help from Her, depending on their receptivity.

“And it shall also be a sign of the teacher of the Integral Yoga that he does not arrogate to himself. Guruhood in a vain and self exalting spirit. His work, if he has one, is a trust from above, he himself a channel, a vessel or a representative. He is a man helping his brothers, a child leading children, a light kindling other lights, an awakened soul, awakening souls, at highest a power or presence of the Divine Calling to him, other powers of the Divine.”

The other aspect of the synthesis of the Sadhana of the older Yogasadhakas in Sri Aurobindo’s Yoga is – they do not have to accept some other new method of “Sadhana” or goal by abandoning their first “Sadhana” or goal. Just as in Sri Aurobindo’s Yoga, monotheist Siddhi and Divine Siddhi are obtained before



obtaining “ Siddhi” in the Yoga itself. Similarly the old method of “Sadhana”, surrender, sacrifice, aspiration, the awakening of the Kundalini power and the descent of the Divine power are also achieved here. [Only the novelty in this process is the transforming capacity of the Supramental Power. Actually, the Supramental Power is not different from the Divine Power, but it is only another form of the Divine Shakti. It was not manifested earlier. Since, the old Yoga “Sadhana” and “Siddhi” are embedded in Sri Aurobindo’s Yoga, the latter embraces all different yogas and develops into a perfect form. There is no place at all of narrowness and limiting condition in Sri Aurobindo’s Yoga . It is meant for the entire human race.

*The “Sanyasa” (Renunciation) of the ancient yoga, the transformation of Sri Aurobindo’s Yoga*

The goal of all ancient yogas was renunciation (“sanyasa”). The goal of Sri Aurobindo’s Yoga is the transformation of the mind, the vital and the body. Although the philosophy is so clear, due to the notions of old traditions, the individuals are neither able to understand this difference, nor clearly express it.]

In all the ancient yogas, the goal was the renunciation of the life and the world, attainment of “Nirvana” or “Kaivalya” freedom after death or realizing God in “Goloka”, “Saket”, “Vaikuntha” or “Kailas” in the divine and eternal form. In Sri Aurobindo’s Yoga, the goal is the transformation of the physical and perishable body into a divine, eternal form, liberation from diseases, old age and death and the conversion of the world into a divine form. This is the difference between the old yogas and the Sri Aurobindo’s Yoga.

Q: You have told the difference between ancient yogas and Sri Aurobindo’s Yoga in terms of philosophy. But in a functional manner, we observe that in the ancient yogas, the “sadhakas”, having relinquished residence, family, comforts and luxury and being separated from the world, were carrying out their “Sadhanas” by living alone in the forests, or were achieving “Siddhi” (realization) by remaining separate from the world and carrying out “Sadhana” by staying in an “Ashram” along with some other individuals in a collective way.

In Sri Aurobindo's Yoga also, in a similar way, individuals after having relinquished residence, family etc. and severing all relationships from them are carrying out "Sadhana" in the Ashram. Earlier, those who were not able to relinquish residence, family etc. were carrying out their "Sadhana", staying with their families in a domestic world. Similar thing is also happening in Sri Aurobindo's Yoga. In the earlier yogas, there were "Mathas" (Ashrams) in different places, there were altars for discussing "Bhagabata" and there were also "mandalis" (groups) chanting "Kirtans" (Prayers with musical instruments); in the evenings people used to gather there to discuss "Bhagabata" and take part in "Kirtana". Similar things are also happening in Sri Aurobindo's Yoga. Only it is called "Pathachakras" or study circles. In the ancient yogas, either "Sadhakas" of eminence were traveling and advising people in villages, or people of the villages were visiting Ashrams of the saints and were having "darshana" of the "Mahatmas" (great souls) and receiving spiritual inspiration from them. Similar thing is happening in Sri Aurobindo's Yoga also. There seems to be no difference between the two.

A: It is not possible in any yoga that two contradictory things such as ignorance, attachment, desires and luxuries associated with cravings on one hand and God realization with perfect Knowledge and Supreme bliss on the other hand will remain together. Just as darkness and light can not stay together, similarly illusion, attachment arising out of ignorance, towards worldly relationship like father, mother, brother, friend, wife, son etc. can not stay together with God realization which is synonymous with Knowledge, bliss, love etc. Whether it is the path of renunciation or sacrifice as propounded in ancient yogas or the way of transformation of Sri Aurobindo's Yogas, in both the yogas, it is inevitable to reject ignorance and attachment. Whether a person carries out his Sadhana either staying at home or relinquishing home, in both the cases, he has to abandon attachment and desire. However, although in both the yogas, the sacrifice of ignorance is common, but in the usefulness of sacrifice one is completely opposite of the other.

For example, a person jumps into fathomless water in a river in order to end his life, another person also jumps into the water in order to rescue somebody.

Although the actions of the two persons appear to be similar, the results are completely opposite.

All the ancient yogis, apart from relinquishing ignorance, have also relinquished the Knowledge behind the ignorance. But in Sri Aurobindo's Yoga the Sadhakas, after relinquishing ignorance, discover the Knowledge behind the ignorance. Just as Acharya Shankara had relinquished the world after calling it an illusion, similarly many other teachers have called the world as true, but they have also relinquished the world. Although the philosophies behind all ancient yogas are different, still so far as the relinquishing of the world is concerned, they are all similar. All the ancient yogas have not been able to discover the absolute truth present in the visible world.

Q: Acharya Shankara has not described the world as complete illusion. He has said that the visible variety- the difference between different persons, man, animals etc. is not true. Behind all these is a Being of absolute Truth. In different places, what Acharya Shankara has told about the world as an illusion, is not his philosophy. These are similar words for the same topic and are used in different contexts. Just as he has worshipped Ganga Kashi and Shri Ram, Worshipping or devotion is dualism. Just as his philosophy is not proved, considering that worshipping, Similarly the world can not be portrayed as complete illusion, by accepting the meaning his use of the word "illusion".

A: The illusionism of Shankara was always accepted till about one hundred fifty or two hundred years from today, starting from the time the "Shankara- Bhasya" of the revered Acharya Shankara was written.

Even till today, the learned ascetic " Mahatma" (Great Soul) " Sanyasis" of the cult of Shankara, who are knowledgeable about the original Sanskrit " Bhasyas" (Commentaries) accept the world as untrue. They say that- " the world is untrue in the " Trikalas" ( three ages), it is never true at all." " Brahma Satyam Jaganmithya, Jeevo Brahmaiba Naparah". ( The Brahman is true, the world is untrue, Jeevo is not different from Brahman) , this formula is the basis of Mayavada ( illusionism). Although Shankara himself, by way of commenting on the world as untrue, has given the simile- " Rajju Sarpavat, Mrigatrishna Jalavat,

Shuktika Rajatvat". ( The rope is like a serpent, the mirage like water, and the oyster like silver.) By considering all these similes, Shri Ramanujacharya has refuted the philosophy of Shankara . He has argued that, if there were no serpents, water or silver, then how could there be delusion of those objects with respect to rope, oyster and mirage respectively ?

Indeed, illusion is false, the world is not false. In the interpretation of non-dualistic philosophy, either the world is altogether an illusion and untrue, or it is a working truth or the truth is present behind visible things- these are only different words but basically it is the same thing- the world is untrue, or an illusion based on the difference governed by name and form, dream-like and a delusion. The ancient yogis have achieved salvation or attained these Divine by relinquishing the world and their bodies. Sri Aurobindo's Yoga is completely opposite of the above philosophy- the world is true; the mind, vital and the body will be transformed into their eternal being.

In Sri Aurobindo's Yoga, the mind, vital and body of the " Sadhaka" are transformed into the eternal states of their being.

After being liberated from disease, old age and death, with transformed mind, vital and body, he realizes the Divine, "With form" and "without form" first, followed by his realization of "Purushottama". In spite of the fact that he acquires oneness with the Divine in his whole being, he is governed by Divine Power as an instrument of the Divine. In the non-dualistic philosophy, whatever indescribable "Ananda" is achieved when the "Jeeva" becomes one with the "Brahman" and the Supreme Bliss which is attained by great devotion in the Divine worship are realized at the same time in the transformed mind, vital and the body. When such a Divine man is established in this world, then violence, malice, enmity, opposition etc. disappear from this world and the world is converted into heaven. Whatever liberation and God realization are achieved in the ancient yogas after relinquishing the world and the body, the same are achieved in Sri Aurobindo's Yoga in the transformed body.

In the ancient yogas, persons get liberated, but the world remains in the same sorrow and misery as before. In Sri Aurobindo's Yoga, the misery and sorrow of

the world are removed, along with the transformation of the individual. This is the difference between the ancient yogas and Sri Aurobindo's Yoga.

Q: Dualism is the concept of sorrow and misery of the living beings. If there are separate thinking of individuals, then they may have the concept of sorrow and misery. The meaning of an individual merging with an indescribable non-dual being is that he merges with the Supreme truth and Supreme bliss. In that condition, there is only absolute bliss which is only meant for experiencing. It is difficult for an individual to express that bliss. In that condition, diversity, sorrow and misery are untrue, illusion and a dream. If there is no existence of separateness, then from where misery and sorrow will come? The concept of sorrow and misery is delusion and ignorance. The transformation of body, mind and vital which is affected by illusion and delusion is illusion and ignorance itself.

A : This may happen to the experienced yogi, but in the case of a cancer patient who is suffering when his neck and stomach are operated upon, does he again anything due to the above experience ? If a Knowledgeable yogi tells him , “ I have experienced by merging with the being without discrimination that the world, the separativity, sorrow and misery are all untrue and illusion, and that your suffering is only a delusion” – then the way this statement is meaningless for that patient, in the same way the statements like- the world is untrue and personality, sorrow and misery etc. one false philosophies- are worthless for persons who are actually suffering from sorrow and misery in this world.

A person is on the verge of losing his life in a helpless manner without getting anything to eat, another person is not able to take any food because of a wound in his throat, although he is acutely suffering from pangs of hunger, and a third person is suffering from acute pain as his throat has gone dry due to want of drinking water, although he is severely suffering as he is hit by bullets in his hands and legs in a war.

Mental conflict between husband and wife, quarrel between father and son, the scandal of a false ignominy, the attack of a tyrannical country on an innocent country or There are insults to young women, girls and mothers. After declaring

such sorrow and conflict as false and illusion, when the non-dualistic liberation-oriented yogi remains overwhelmed in an indescribable bliss, it is better to salute such indescribable bliss from a distance. This type of liberation is one kind of selfishness. If realising sorrow and misery of other persons and trying to remove them are illusion and ignorance - is such philosophy based on any scripture or is it your own ? If such philosophy is acceptable, then there would have been no need for Acharya Shankara, the founder of non-dualistic philosophy, to write "Shankara Bhashya" as well as himself traveling long distances on foot and establishing "Mathas" (monasteries) and to show the path of liberation by advising thousands of men and women. There would also have been no need for Buddhadeb and other 'rishis', sages and incarnations to carry out the welfare of the world. Are they all ignorant?

Q: No, they were learned people. In their view, all the sorrow and misery were illusions. But they worked for the removal of misery of other people.

A: If the "rishis", sages, great people and "Acharyas" and incarnations, who were epitomes of Knowledge and were fully liberated, have worked for guiding others on a noble path after removing the misery of others, then how can it be ignorance, when as per Sri Aurobindo's Yoga, there is a transformation of mind, vital and body and a removal of sorrow and misery from the world ?

When man is himself liberated, he can liberate others, when he is himself Knowledgeable, he can impart Knowledge to others. If in Sri Aurobindo's Yoga, the sorrow and misery of others are removed, then how is it possible that the "Sadhakas" of that Yoga will remain in darkness ? The meaning of sorrow and misery is ignorance. Without Knowledge, sorrow and misery can not be removed by any means.

The great sages like Shankaracharya, Buddhadeb and Ramanuja etc. were themselves pure enlightened and liberated. There was no need for carrying out any action for themselves. They had come to the world to do any work for only removing the sorrow and misery of others.

Their only aim was to establish brotherhood, non-violence, peace and happiness etc. by removing violence arising out of ignorance, malice, enmity, opposition etc. from the world. However, their efforts were neither complete nor remained permanent, since the right time had not come. Because the world is governed by divine power and non-divine demonic power. The workforces of divine power are virtues like peace, contentment, bliss, non-violence, unity, brotherhood, truth, justice, mercy, piety, friendship etc. The workforces of demonic dark forces are lead qualities like violence, malice, selfishness, injustice, tyranny, enmity, opposition, theft, dacoity, falsehood, harassment etc. The basic sources of all these are the dark forces. Unless it is transformed, its function gets subdued due to the work of justice, injustice, but it emerges again just as the grass sprouts up from the weeds. Till now the demonic forces were not transformed, but when their unjust activities were increased, then either God was taking an incarnation or the Acharyas were appearing to suppress the injustice by the preaching of religions.

The complete transformation of the dark power takes place by the original divine Supramental power, which has been brought down to this world by the Mother and Sri Aurobindo and the Mother is carrying out the transformation with the help of that power. From this point of view, the transformation is not ignorance and falsehood in Sri Aurobindo's Yoga. The Supreme Bliss which man has been waiting for in his ignorance right from the origin of this world, and the happiness and peace, to establish which in this world, the Acharya, great people and divine incarnations have been working repeatedly, that permanent peace and happiness is established in this world by Sri Aurobindo's Yoga. This means that the world will become heaven and man will be Superman. The transformation in Sri Aurobindo's Yoga is not ignorance and untruth, but the completeness of the efforts of the previous and Acharyas.

Q: It is the right thing that misery and conflict are removed from the world, but as per the non-dualistic philosophy, merging with the Brahman is no different from the water merging with the ocean, it only gives indescribable non-dual bliss. In that situation, who will carry out transformation for whom ?

A : This is a contradictory statement. You are telling that the “Jeeva” merges with the “Brahman” just as water merges with the Ocean of bliss. Then, you are also mentioning about indescribable bliss. It is clear from this that, the bliss which is realized, can not be expressed in words. Even if it is not expressed in words, the meaning of experience is dual i.e. it is one thing to get experience, but one who gets the experience is another thing. If it is thought that there is no experience when one has to save non-dualism, then a very strong contradiction will arise – materialism. Brahman is equivalent to consciousness and Knowledge, therefore it can not be said to be Matter. We have to accept the experience of bliss any how. It has been given as an example of the dumb taking sweets, when one tries to preserve non-dualism during experiencing bliss. This example is not justified. The dumb can not express the taste of sweets, but he experiences it.

The main reason why non-dualism is not proved by these arguments is that Brahman is dualistic in a non-dualistic state and non-dualistic in a dualistic state and also Brahman is synonymous with “Purushottama”. However, non-dualistic persons do not accept this and consider Brahman, as inert and formless call it the omnipotent with three modes of nature (“Saguna”) and with form as illusion and explain the experience of the Brahman which is obtained at the level of Satchitnanda as per a mental level religion. Because of this, there is a philosophical opposition. The religion as per Satchitananda consciousness is completely different from the religion as per mental consciousness. In the mental consciousness, separateness and oneness can not exist at the same time. In “Satchitananda” consciousness, non-dual and dual remain together. Since there is an impregnable gap between “Satchitananda” consciousness and mental consciousness, the mind is completely ignorant about the former and can not understand anything. Because of that reason, the actual state of the “Satchitananda” consciousness can not be expressed in the mind.

When man’s mind, vital and body are transformed into the truth of “Satchitananda” by the Supramental power, the above impregnable gap is removed. “Satchitananda” is expressed in the transformed mind-vital-body does not remain and it is transformed into eternal consciousness.



All the arguments which are given to express “Brahman” as above “guna” and formless and to prove the world as false and illusive, do not give the correct answer to the question, because an interim state for man to reach perfection is the liberated state of non-dual realization. In the non-dual philosophy, that interim state has been accepted as the ultimate state of man.

Because of this, the image of “Brahman” , which is the truth of “Purushottama”, “with Gunas” and “without Gunas” has been observed to be active yet inert and ‘with form” or “without form”. This way the image of “Brahman” has been described as only “without form” and inert, by ignoring His Omnipotence. The real world with happiness, misery and conflict etc. has been stated as false and illusive and the solution of the problem has been avoided. That is why philosophical opposition and difference of opinion has arisen.

However, all differences of opinion are removed if the non-dual liberation is considered as an interim experience in the evolution of man and all problems are solved. It does not become necessary to destroy, as per one’s own philosophy, the image of “Brahman”, which is established in the Vedas, the Upanishadas, the Geeta, the Bhagabata, the Ramayana etc. as “with form” and “without form”, Divine Purushottama, Parambrahma and to prepare a new meaning.

As per the theory of Evolution, the fulfillment of man lies in the transformation of man’s mind, vital and body into a Divine eternal being. In the transformed mind, vital and body, Purushottama Parambrahma is manifested and the union with Him is realized. By becoming one and also remaining separate from the One, the individual becomes his instrument and is also governed by the Divine power. Man achieves this fulfillment and sorrow and conflict are removed from the world. The world becomes Heaven. This is the philosophy of Sri Aurobindo’s Yoga. In this, synthesis of all the ancient yogic philosophies takes place and the realizations of all the ancient yogas are achieved.

When Acharya Shankara had enunciated his non-dual philosophy, it was man’s ultimate goal at that time, because time had not come at that time for a person to know about his perfection. Man is progressive; he is always moving in his path of

progress. His progress is infinite. The Acharyas give timely help in the path of progress.

Now the time has come for it's fulfillment. The Supramental Power, having descended upon earth, is carrying out the process of transformation. The progress of mankind is taking place from ignorance, darkness, sorrow and conflict towards Knowledge and bliss. Darkness, ignorance, sorrow and conflict are things at mental level. If man crosses the mental level and reaches the Supramental level i.e. When his mind, vital and body are transformed, his progress will take place from Knowledge to Knowledge and bliss to bliss. This transformation is not the end of progress. The progress is eternal and will continue till eternity. If there were minits to this progress, then there would have been no need for Acharyas (teachers) to appear and impart new teachings. All the experiences and philosophies of the Acharyas are true, they are required as part for the fulfillment of man and will continue to remain so for eternity. However, when the liberation and God realization which are obtained as interim states of fulfillment of life, then there is a philosophical contraction. In Sri Aurobindo's Yoga, all the truths of the ancient yogas are realized and also synthesis is obtained of all the opposing philosophies in elucidating the perfection of life.