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## AN ANALYSIS ON THE THEORY OF EVOLUTION OF SRI AUROBINDO

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### ABSTRACT:

As we know that the philosophy of Kant is the combination of Rationalism and Empiricism similarly we can say that the Theory of Evolution of Sri Aurobindo is the combination of Materialism and Idealism. He accepted the reality of both Mind or Soul and Matter. We know that there is no importance of matter in idealism theory similarly materialism does not give any importance to soul in their theory. But Aurobindo said that none of these is completely true because both theory has equal importance in the theory of evolution of the world. In his book "The Life Divine" Sri Aurobindo discussed at length his spiritual theory of evolution. According to him Creation is nothing but an expression of joy, the creation is Delight, the root of birth is delight, the cause of remaining in existence is delight and creation ceases because of delight. According to Aurobindo creation is a joyful game, when we start reflecting upon the purpose of the universe then we are able to know that the entire scenario of the universe refers only to the expression of delight. The "Sachchidananda" and this delight of world process are interrelated. According to him the world's existence is described as Lila, the poet's joy, recreating notion of himself in himself for the self creation. He believed in the theory of Involution. He says that 'Evolution is only possible because of Involution which has already taken place.' In his view Life has evolved out of material elements, for him spirit itself has involved in matter. He also attacks both materialism and idealism. Sri Aurobindo's evolution centres around his concept Consciousness-force which is active.

**KEY WORDS:** ( Evolution, Involution, Matter, Mind, Consciousness-force, Sachchidananda, Delight etc.)

**BRIEF LITERATURE REVIEW:** I have reviewed few papers related to my topic and I agree with their view. Now I am going to mention two of them (1)- " Sri Aurobindo's Theory of spiritual evolution" by – K.Pratap Kumar. International multidisciplinary conference on Knowledge Sharing Technological Advancement and Sustainable Development (IMC2K18). Published in- IJREAM- ISSN: 2454-9150. (2)- "Vision of Sri Aurobindo and Teilhard de Charin: Empowered by creative Evolution and Mysticism" by-Dr Kamaladevi R. The Asian conference on Ethics, Religion and Philosophy 2015, The International Academic Forum (iafor) [www.iafor.org](http://www.iafor.org).

**OBJECTIVES:** The main objective of this paper is to understand the Importance of both theory Idealism and Materialism in the creation of the world . others objectives are given below

- \*To know the close relation between evolution of world and evolution of mind .
- \*To get better concept about different process of evolution.
- \*To find out the difference between the evolution of Aurobindo and Advaita Vedanta.

**METHODOLOGY :** All informations and data collected by secondary sources, from books journal, website etc. Descriptive research method is adopted in this paper.

**INTRODUCTION:** Generally the philosophical view of Sri Aurobindo is known as idealism. There are two main reasons behind that one is The truth of his philosophy is considered as spiritual truth and the second is In his philosophy 'Divine Life' is considered as the main purpose of all Karma of human being, but his idealism is neither non-dualism nor a part of non-dualism. Haridas Chaudhary mention the exact name of Aurobindo's philosophy and that is complete non dualism . His non dualism is completely different from Shankaracharya's "Advaita Mayabada". The whole structure of Aurobindo's philosophy standing on one thing and that is matter and mind or soul both are true. by the combination of these two things the realisation of valid philosophical sense is possible. He knew that materialism and idealism are contrary to each other , and they have given the explanation about the evolution of the world according to their own view. Materialist did not accepted the reality of any spiritual entity like mind and soul, in the same way idealist did not accepted the importance of matter for evolution of universe . so in that way we can say that the philosophy of Aurobindo is the combination of two theory materialism and idealism. In order to this he said in his book "The Life Divine" that the realisation of Divine life is not possible until we accept that the soul or mind exist in body. According to Sri Aurobindo the work of materialism is easy because they easily deny the existence of soul and mind and declared that matter is the only reality ,but their materialism is not going to be effective for long time because all the knowledge of materialism is depended on the sense's only. but the area of our sense's is too limited even the object's which are not known by sense's is more meaningful than the object which are known by sense's . Modern materialist do claim that their theory has got the scientific support, Aurobindo said that science do not support the non existence of spiritual things of materialism and same thing is also happened with spiritualism and idealism. In the third chapter of "The Life Divine" Sri Aurobindo said if the materialist says that matter is only reality and the apparent world is the thing which is certain and if there is any other thing in the world then we are not able to know it ,that is may be the imagination of our mind then the spiritualist would say that the material world is the dream or imagination of sense's ,the self and consciousness is the only reality.

**REALITY- SACHCHIDANANDA:** The main power of Aurobindo's metaphysics is consciousness force. He said that the real truth is spiritual truth but he also accept the importance of matter . He said in fourth chapter of his book 'The Life Divine' that pure consciousness want to manifest itself completely among us. On the other hand matter want to be a substratum of this universe. When we can not avoided none of them at that time we have to established a theory which is the combination of consciousness and matter ,he said that there is place in the world where both matter and mind or conciousness get toghetered. at the same time conciousness become truth to matter and matter become real to conciousness .He said that 'Brahman' the supreme soul is only real thing which belong to everywhere that's why Brahman can not be perceived from limited view point . At the primary stage we can not know this Brahman but we just have a concept or believe of a being who is eternal truth and belongs to everywhere. Before start to know the nature of this thuth it is necessary to have the idea of different stage of Sachchidananda as Sri Aurobindo realise. The Aurobindo talked about the different stage of Being but he never said that ultimate truth has multiple nature. According to him truth is essentially one in nature but it depends on two theory singularism and pluralism, creation is the manifestation of singularism aspect of truth. According to Sri Aurobindo 'Sachchidananda' is the source of everything. So there is no doubt that matter comes from 'Sachchidananda'.

**PURE EXISTENCE:** According to Aurobindo 'pure Being' is universal or general and it is the substratum of unlimited power , he says that when we forget our individualness and look at the world without desire and attachment then we realise an infinite power before us which is expressed all the effect in limitless space and time. This Pure Being can go beyond our practical world but in order to Ignorance we think that the stream of action or karma is because of the satisfaction of our expectation and desire . By the clear observation we can realise that there is a relation between chain of karma and our life. When we understand that all this things is the means to get realise our own nature which is identical with pure being from that time our real life will introduced.

Aurobindo said that it is not possible to define this 'Pure Being' completely. It is indescribable, Infinite, beyond space and time and completely independed. We do not call it the combination of qualities nor the combination of qualities. All the substratum of qualities and quantities might be vanished but this 'Pure Being' will remain exist .

**CONCIOUSNESS FORCE:** When we talk about Aurobindo's conciousness force we have seen two question in it .one- what kind of relation is there between 'Pure Being' and Motion'? and second is how is the nature of this motion? In reply of frist question he said Being and Motion are the two aspect of same truth, both are same and identical . Motion exist in Being and the ground of Motion is being . he said that conciousness force is not the thing which was not exist before Being so according to him there is no difference Being and conciousness force , both are inseparable. Now we need to know the nature of conciousness force . we usually say that conciousness means the conciousness of awaking state and denie the conciousness of dreaming and sleeping state, but the meaning of conciousness is not that much narrow. There is no doubt that at the state of dream and deep sleep we have the consciousness as well, the consciousness of awaking is just a small part of whole consciousness . so if we think in that way then we can see that those object which we call matter also has the consciousness in a potential form. All the things was originated from consciousness so it is the cause of everythings.

The second question is how is the nature of Motion? In reply he said clearly said that motion means consciousness –motion. It is also known as consciousness force, this force is the main root of creation that's why he called it 'Mother'. He considered this power as Divine power and in this way Aurobindo accepted the consciousness force as the foundation and creating power of creation of world .

**THE DELIGHT OF EXISTENCE ,BLISS:** In the philosophy of Sri Aurobindo the infinite Being is not only consciousness but we can call it 'Ananda' (delight) as well. Aurobindo think that Ananda is the only cause of creation ,from this Ananda or Delight the world has been created . in this case he accepted the view of ancient Vedanta about the creation of the world . the main purpose of this creation is only Ananda. So the substratum of all creation is sad,chit,and ananda which is "Sadchidananda". One question can be arise here about Evil and that is If this empirical world is the manifestation of Ananda of Brahman and if Brahman is sadchidananda in nature then why there are so many Evil in this world ?, the presence of evil proved that either Brahman is evil by himself or he is unable to removed evil from this world. Now if he is not able to removed evil then he can never be the perfect Being , on the other hand if he has given evil and pain in the life of human Being intentionally then can never be 'Ananda swarup' ( Delight in nature). Sri Aurobindo was very consciousness about these type of question , according to him this kind of question came in our mind because we think that Brahman is out of world or he is not existed in this world .

## NATURE OF CREATION : THE WORLD PROCESS

Sri Aurobindo talked about two world process ,Ascent and Decent. These are also known as Evolution and Involution. In ordered to explain the creation of the world he has accepted the view of Vedanta . in Vedanta they considered the world creation as the result of Avidya or Ignorance, because of Avidya we thing that world is real and the Jiva are different from each other, In the philosophy of Vedanta they said that actually there is no creation, and what appears to us is as empirical world is just maya . but Aurobindo said that Maya is not a separate ,it is the inseparable part of Divine consciousness. In fact he said that in the process of creation one point is covered by Divine consciousness and the anathore point is covered by Ignorance.Aurobindo's view about the creation of world is little different from Advaita Vedanta because in Vedanta philosophy they said that world is mithya or unreal but Aurobindo gave the status of being real to this world.

According to him 'creation is nothing but a joyful game' Delight is the main cause of all existence. He said that the world appear to un in different form but when we try to understand the Motion and the purpose behind its different appearance then we come to know that the creation is just the expression of joy or Ananda. Maya has two meaning 1-it is a process of creting illusion 2- it is a power , Sri Aurobindo did not accepted the frist meaning because then the existence of this world become illusion. He clearly said that this world is not unreal, if this world is a dream then this dream must be real. He accepted the second meaning of maya where he mention that maya is the power of creation of the world.

**ASCENT OR EVOLUTION:** He said that the evolution constitute of three fold process and these are 1-Widening,2-Heighteninh,3-Integration. The process of Widening means extension of scope for the operation of every new principle. The process of heightening means ascent from one step to another higher step, and the process of Integration is the most important character of the evolutionary process. In the evolutionary theory of Aurobindo we can see two type of evolution

## \*The Evolution of the World

## \*The Evolution of Man

### NATURE OF MAN:

According to Sri Aurobindo the man who can be perceived by sense's is not the real man. We can't say that those individual are perfect man. We are not able to know the actual Being, we are constituted by many parts and every part add something to consciousness. As a result we live in this world with imperfect knowledge. Man has two aspect, one is external and other one is internal or mental. the external aspect is the awaking consciousness of our Being. Aurobindo divided the internal aspect into two part, Higher and Lower. The higher part can exist before the evolution of man but the lower part can only exist in the process of evolution

According to him everything are expressing the divine knowledge in their own way, Jiva-atman and Param-atman both are the proof of manifestation of Divine knowledge but their relation is like (identity-in-difference). Here 'Thou- Art- That or tavamasi' of Vedanta is accepted by Aurobindo. So we can see the three sight of man in his philosophy (1)- External soul, (2)- Internal soul, (3)- Divine soul. The first one is related with our body, second is related with our spiritual evolution, and the third one is the potential power of divine consciousness. birth and death only have relation with external soul because internal soul is beyond birth and death.

**CONCLUSION:** Sri Aurobindo accepted the reality of both Mind or Consciousness and Matter. He think that Jiva and Supreme soul are one, there are some step in between lower and higher mind. We are the supreme Being but in ordered to Ignorance or Avidya we can not realise the real nature of our own. He criticized the theory of idealism and materialism, According to him consciousness and matter both are important for evolution because evolution are of two type, Evolution of mind and world. In his opinion creation is necessary for human to realise their own being which is identical with supreme soul and to realise this identical relation is the main aim of every human being.

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